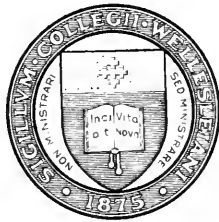




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THE  
HOLY BIBLE,

In the Authorized Version;

WITH NOTES AND INTRODUCTIONS

BY

CHR. WORDSWORTH, D.D.

BISHOP OF LINCOLN.

VOL. III.

KINGS, CHRONICLES, EZRA, NEHEMIAH, AND ESTHER.

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# INTRODUCTION TO THE BOOKS OF KINGS

AND

## TO THE BOOKS OF CHRONICLES.

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EVERY historical Book of the Old Testament, after Genesis, is connected with that which precedes it, and with that which follows it. Every Book has a special work of its own to do; and every Book in succession adds something to the work of preparation, which is the common office of them all, for the Coming of Christ. Every Book in its turn adds something to the growing clearness with which He is manifested in His One Person, His Two Natures, and His Threefold Office, as Prophet, Priest, and King<sup>1</sup>.

It is hardly necessary to remind an attentive reader of Holy Scripture, that all the Historical Books of the Old Testament have a *prophetic* character. The Books of Joshua, Judges, Samuel, Kings are called by the Hebrew Church "the Former *Prophets*."<sup>2</sup> They are comprised in the common designation of "The Law and the Prophets" in the New Testament. The remarks of S. Augustine at the beginning of the xviith book of his work "On the City of God" are marked by that deep insight into the meaning of the Holy Scriptures which characterizes that great Expositor, and might serve as introductory to this portion of the Old Testament. "The period," he says, "at which Samuel began to prophesy, and that which followed it, till the seventy years' Captivity at Babylon, and the restoration of the Temple, is wholly a time of Prophets. If that portion of Scripture, which seems to be only historical, and which narrates the succession of the Kings and the events of their reigns, and appears to consist of matters of fact, is duly considered with the help of the Holy Spirit, it will be found to be at least as much designed, if not more, for the purpose of foretelling the future, as for relating the past." And *that* future, as he shows, is the Coming of Christ.

We have already had occasion to observe the truth of such remarks as these in previous parts of the Old Testament. Genesis prepares the way for Exodus, Exodus for Leviticus, Leviticus for Numbers, Numbers for Deuteronomy. These five Books of Moses, which may be regarded as one well organized whole, prepare the way for Joshua; Joshua for Judges and Ruth; Judges and Ruth for Samuel. And now that we have arrived at the Books of Kings and Chronicles, we can hardly fail to recognize that they are connected with the Books of Samuel, which preceded them; and with the Books of Ezra, Nehemiah, and Esther, which follow them, and which complete the historical Books of the Old Testament, and bring us down to the age of Malachi, the last of the Prophets, who closes the canon of the Old Testament with a solemn note of preparation for the Coming of JESUS CHRIST. Each of these Books forms a link in a continuous chain, which reaches from the Creation, and extends to the new Creation in Christ.

The two Books of KINGS properly form one Book<sup>3</sup>. They take up the Sacred History at that point where the Books of Samuel left it. The Books of Samuel did not carry us to the death of David, but left us at David's side on Mount Moriah at Jerusalem, where he purchased a site for the future Temple, and offered sacrifices to God. That history was purposely left unfinished, in order that the reader might look for a continuation of it. That continuation is supplied by the Books of Kings, which open with a narrative of David's last days, and with the accession of

<sup>1</sup> And therefore, when our Lord walked with the two disciples to Emmaus, on the evening of His Resurrection,—“beginning at Moses and all the Prophets, He expounded unto them *in all the Scriptures* the things concerning *Himself*” (Luke xxiv. 27).

<sup>2</sup> Baba Bathra, fol. 14; *Hottinger*, Thes. Phil. p. 458.

<sup>3</sup> *Origen*, Ap. Euseb. H. E. vi. 25. *S. Jerome*, Prolog. Galeat. *Keil*, Einleitung § 56, p. 180.

Solomon his son, in his father's lifetime. Thus the Books of the Kings are joined on to those of Samuel; and the reign of David flows in a quiet stream into that of Solomon, who is followed by an uninterrupted succession of Kings, of the house of David<sup>1</sup>, even to the end of the Book.

What may we suppose to be the design of the Books of KINGS? What special work do they perform in preparing the way for the Coming of Christ?

In order to answer this question, let us first look back to the BOOKS of SAMUEL, and then cast our eyes forward to those of CHRONICLES.

The Books of Samuel, as has been already observed<sup>2</sup>, display to us Samuel, who was only a Levite, and not of the family of Aaron, as raised up by an extraordinary commission from Almighty God, in a corrupt and disordered age of the Hebrew Priesthood and Sanctuary, to perform the acts of a Priest; and who offered sacrifices in various places, and not at one fixed spot; and who thus revealed a glimpse of CHRIST, "the faithful Priest<sup>3</sup>," not of the family of Aaron, Whom God would raise up in degenerate days, for the work of an universal and eternal Priesthood, "seeing He ever liveth to make intercession for us<sup>4</sup>."

Samuel also, by uniting in his own person the office of Prophet and of Priest, foreshadowed Christ, Who is the Great Prophet, as well as the Everlasting Priest.

The Books of Samuel displayed also the first beginnings of the Hebrew Monarchy. The Hebrew Monarchy, as it originally appeared in Saul, was indeed constituted by God; and therefore Saul is called "the Lord's Anointed<sup>5</sup>:" but its origin was due to human sin, and it had no succession, and was superseded by the Monarchy of David, "the man after God's own heart<sup>6</sup>," who, as we read in that Book, received a promise from God, of an everlasting Kingdom<sup>7</sup> to his seed; which promise is fulfilled in Christ.

The history of Saul, as we have seen, is like an epitome of the Jewish Dispensation, preparing the way for the Gospel of Christ, and superseded by it<sup>8</sup>. The continuity of Christ's Kingdom is represented by the adjustment of the Books of Samuel to those of Kings, which exhibit Solomon succeeding David, in David's lifetime, without any break; and this sequence of Solomon to David displays the union of their two characters in Christ, Who came of their seed, and Who is the Divine David, as well as the Divine Solomon. David was distinguished as a mighty Conqueror, and he prepared the way for the building of the Temple, by his victories and by the conquest of Jerusalem, and by bringing up the Ark to Sion; and by purchasing the site of the Temple on Mount Moriah; and by providing abundant materials and treasures for it; and so He typified Christ. Christ was also prefigured by Solomon, the Prince of Peace, the Wise Judge and King, who built the Temple, for which David had made preparations<sup>9</sup>. Neither David nor Solomon singly complete the typical portraiture; but being blended together they present a figurative adumbration of Him, Who is the King of kings and Lord of lords<sup>10</sup>, the Lord of hosts, and of battles; and Who is also the Prince of Peace; and Who made preparations for the building of the Church,—the spiritual Temple,—from the beginning, by Patriarchs and Prophets; and Who completed that work by Evangelists and Apostles, whom He filled with the Spirit sent down from heaven; and Who is "the Author and Finisher of our Faith<sup>11</sup>," "the Beginning and the End, the Alpha and the Omega, the First and the Last<sup>12</sup>," and Who is set by the Father on the throne of His heavenly Sion, and Who will reign there in glorious might and majesty, "till He has put all enemies under His feet<sup>13</sup>."

The Books of Kings and Chronicles are a sacred superstructure raised on the foundation of the Books of Samuel.

In the Books of Samuel we have seen the earlier gleams of Christ's glory in His threefold office of Prophet, Priest, and King; and we see that light beaming more brightly, as we proceed through the history of the Kings and Chronicles.

The Books of Samuel revealed to us Almighty God giving a promise of a perpetuity of royalty to David<sup>14</sup>. The Books of KINGS display Almighty God ever mindful of that promise,

<sup>1</sup> The short usurpation of Athaliah (2 Kings xi. 3) only serves to bring out the fact of this long-continued succession in a more striking light.

<sup>2</sup> In the *Introduction* to Samuel, pp. viii—x.

<sup>3</sup> See above, on 2 Sam. ii. 35.

<sup>4</sup> Heb. vii. 25.

<sup>5</sup> 1 Sam. xxiv. 6. 10; xxvi. 9.

<sup>6</sup> 1 Sam. xiii. 14. Acts xiii. 22.

<sup>7</sup> See above, on 2 Sam. vii., *Prelim. Note*.

<sup>8</sup> See the remarks of *S. Jerome*, and *S. Augustine*, and other

ancient expositors, as quoted above in the *Introduction* to Samuel, p. xiv; and cp. note to 1 Sam. xv. 28.

<sup>9</sup> See the notes below, on 1 Chron. xxiii. 2; and 1 Chron. xxviii., *Prelim. Note*.

<sup>10</sup> See below, on 1 Chron. xxiii. 1.

<sup>11</sup> Heb. xii. 2.

<sup>12</sup> Rev. i. 8. 11; xvi. 6; xxii. 13.

<sup>13</sup> 1 Cor. xv. 25.

<sup>14</sup> See on 2 Sam. vii., *Prelim Note*.

and keeping it faithfully, even though, by reason of men's sins, it seemed often on the point of being frustrate and abortive. This is one leading purpose of the Book of Kings, and it is pursued throughout with unity of spirit and of language<sup>1</sup>.

Even at the accession of Rehoboam, the grandson of David, the Divine promise of a perpetual monarchy to David and his seed seemed as if it must fail. The Ten Tribes of Israel were broken off from the house of David, and were arrayed in bitter hostility against it. What could the two Tribes of Judah and Benjamin, with their smaller territory and scantier<sup>2</sup> population, avail against the combined forces of the Ten Tribes of Israel? Humanly speaking, nothing. But the schism and rebellion of Israel served, under God's over-ruling providence, to bring out in a clearer light the power of His promise to David. Israel was punished for its defection from God, and from the house of David, by political confusion and social misery.

The kingdom of Israel numbered a series of nineteen kings, of no less than seven different dynasties, and it lasted only 253 years; and not one of its kings reigned well.

After 253 years the kingdom of Israel was dissolved, never to coalesce again. Even its name vanished; it was merged in an appellation,—that of Jews,—derived from the Tribe of Judah. The Captivity of Israel healed the schism. And where was then their hope of union? Not in any restoration of their former political organization, with a capital at Samaria; but in a return to that very family from which they had revolted, and in associating themselves with the Tribe of Judah at Jerusalem.

Further, the Ten Tribes of the Dispersion have a still more cheering prospect of union, under the sway of Christ, of the Seed of Judah, and of the house of David, in the Sion of the Church militant upon earth, and in the glories of the heavenly Jerusalem, "which is the mother of us all<sup>3</sup>."

The History of Judah stands in striking contrast to that of the Ten Tribes of Israel. Judah also numbered nineteen Kings from the time of the separation of the two Kingdoms to its Captivity. But its duration extended to 387 years; and all these nineteen Kings were of *one and the same dynasty*, that of David. The royal house of David appeared to be often in peril of destruction; first, at the revolt of the Ten Tribes under Jeroboam; again, after the death of Ahaziah, when Jerusalem was under the sway of an usurper, Athaliah, a daughter of Jezebel<sup>4</sup>, and when the existence of David's line, through Solomon, depended on the life of a child, Jehoash, who was sought by Athaliah for destruction, and was rescued and preserved providentially by a woman, Jehosheba, who, next after him, had the best claim to the throne<sup>5</sup>; again, in the days of Ahaz, when Isaiah comforted the house of David with the commemoration of God's promise to it, and with the prophecy of the birth of IMMANUEL from a Virgin<sup>6</sup> of that house; again, in the days of Hezekiah, when the King, as yet childless, appeared to be in a double peril, from sickness<sup>7</sup> and from Assyria. And though the kingdom of Judah also fell, by reason of its sins, yet its fall made God's promise to David more conspicuous. The line of David, as far as it was traceable through Solomon, became then extinct. It failed in Jeconiah, on whom the doom was pronounced, "Write this man childless<sup>8</sup>." But still God's promise to David did not fail. Providentially, another subsidiary line had been preserved from David through Nathan, and into that line the succession flowed<sup>9</sup>. And when the seventy years of the Babylonish captivity had expired, Almighty God (as the history of the Chronicles relates<sup>10</sup>) raised up the great Conqueror and King of the East, Cyrus, to be His chosen instrument in restoring the House of David, and in sending back the sacred vessels of the Temple from Babylon to Jerusalem, and in rebuilding the Temple under Zerubbabel, who was the progenitor of CHRIST, and whose name<sup>11</sup> has a special significance, and holds a conspicuous place in the Evangelical Genealogies of St. Matthew and St. Luke, and brings them into contact<sup>12</sup> with one another, and with the genealogical records of the Old Testament.

In this marvellous succession of events, which were made by Almighty God to conduce to one and the same end, in spite of man's apostasy, and of innumerable difficulties, we recognize the faithfulness of His promise; and our trust in Him is confirmed, and our hopes are cheered, and we are encouraged to look to CHRIST, Very God and Very Man, of the Seed of David, and

<sup>1</sup> Cp. *Keril*, Einleit. pp. 182—184.

<sup>2</sup> The Kingdom of Judah was about 3435 square miles in extent; that of Israel 9375 square miles.

<sup>3</sup> Gal. iv. 26.

<sup>4</sup> 2 Kings xi. 2; viii. 18. 26.

<sup>5</sup> See on 2 Kings xi. 2.

<sup>6</sup> See on 2 Kings xvi. 5. Isa. vii. 1—14.

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<sup>7</sup> See on 2 Kings xx. 1—6.

<sup>8</sup> See Jer. xxii. 30; and on 1 Chron. iii. 17.

<sup>9</sup> See on 1 Chron. iii. 5. 17.

<sup>10</sup> 2 Chron. xxxvi. 22, 23.

<sup>11</sup> *Zerubbabel*, which means seed (of David) *sown at Babel* (or Babylon). See below, on 1 Chron. iii. 19. Ezra ii. 2.

<sup>12</sup> See on 1 Chron. iii. 18—21. Matt. i. 12. Luke iii. 27

appointed by God from distant ages to receive the loyal allegiance and devout homage of all Abraham's seed, in all nations, and to exercise Royal Supremacy over all the kingdoms of men.

Although Nations may fall away from Him by schism with Jeroboam, or rebel against Him by idolatry with Ahab, or conspire against Him with Athaliah, or carry His people captive to Babylon with Nebuchadnezzar, yet God's promise to David stands ever sure in Christ, and will one day be completely fulfilled in Him: "All Kings shall fall down before Him, all Nations shall do Him service<sup>1</sup>:" "the Kingdom of this world shall become the Kingdom of the Lord, and of His CHRIST<sup>2</sup>."

In another respect the Books of Kings exhibit the development of what is revealed in its elementary germ in the Books of Samuel.

Samuel stands at the head of the Prophets<sup>3</sup>, and was a type of Christ, in His prophetic office. The Prophetic Office, rightly understood, will not be regarded as limited to the revelation of future events. That office was exerted in the declaration of God's will generally; and specially it was exercised in the announcement of the Divine Will in opposition to the violations of His Law by Princes or by People rebelling against it.

Samuel was raised up as a Prophet by God, in evil days, when the Priesthood was degenerate, and when the Ark was separated from the Tabernacle. At that crisis he came forth to reprove the People, and to revive their fealty to God. He also stood boldly forward, as God's representative, to rebuke Saul, the King of Israel, for disobedience; and he pronounced God's judgments upon him. Samuel, in the days of Saul, was the precursor of Elijah and Elisha, who discharged the prophetic office in the days of Ahab. When the Ten Tribes had revolted from the house of David, and had separated themselves from the Temple at Jerusalem; when Jeroboam, the King of Israel, had set up his golden calves at Bethel and Dan; and when Ahab, the King of Israel, had allied himself by marriage with the Sidonian Jezebel, and had introduced the idolatries of Tyre into his capital city, Samaria, then Divine Prophecy shone forth with most brilliant lustre, and acted with most potent energy<sup>4</sup>.

It has indeed been alleged, as an apology for Israel, that Prophecy manifested itself more gloriously in the kingdom of the Ten Tribes than in that of Judah. It has even been argued in favour of the rival Kingdom of Israel, and of its secession, that Elijah the Tishbite was sent to them. But this reasoning ought to be reversed. Elijah's mission to the Ten Tribes of Israel was a consequence of their apostasy<sup>5</sup>. Hebrew Prophecy was supplementary to the failings of the Priesthood, and corrective of the sins of Kings and People<sup>6</sup>. Prophecy was God's protest against man's sin<sup>7</sup>.

The prophetic acts of Samuel, Elijah, and Elisha, in evil days, were preparatory to, and typical of, that great Work, which in the fulness of time would be done by Christ, "the Great Prophet that would come into the world<sup>8</sup>."

The mission and action of the Prophets has supplied the cheering assurance, that however Man may fail, yet God will be ever true. In the worst times He will not leave Himself without a witness. In the dark midnight of Israel the light of Prophecy shone forth with noonday lustre, and proclaimed the majesty of Jehovah. This is the consolation of the faithful of every age, and it was an image of things to come. It pre-announced the First Advent of Christ. In times when Greece, Italy, and Asia were enslaved by idolatry, and when the Jewish Church seemed to be hopelessly corrupt, when the Temple was made "a den of thieves<sup>9</sup>," and the Pharisees and Scribes, who sat in Moses' seat<sup>10</sup>, were about to conspire against the Truth; then our great Elijah, JESUS CHRIST, appeared in the world, and stood forth on His evangelical Carmel, and dazzled the eyes of men with the splendour of His miracles, and invited them to acknowledge the truth, and might, and love of the God of Israel. And when Christ, the World's Elijah, had finished His course, then, like Elijah, He was taken up to glory<sup>11</sup>. But His promise was to His

<sup>1</sup> Ps. lxxii. 11.

<sup>2</sup> Rev. xi. 15.

<sup>3</sup> Acts iii. 24.

<sup>4</sup> This is noted in the title prefixed in the Syriac Version of the Books of Kings, where it is observed, that the history of the Kings is also the history of the Prophets.

<sup>5</sup> Cp. below, on 1 Kings xvii., *Prelim Note*.

<sup>6</sup> See above, on 1 Sam. ix. 9; below, on 1 Kings xvii., *Prelim Note*.

<sup>7</sup> This truth is displayed in the clearest light in the Books of Kings, which extend over a period of 455 years (B.C. 1015—560). There Ahab's reign, which only lasted nineteen years, is spread over nine chapters, and the ministry of Elijah and Elisha extends from 1 Kings xvii. to 2 Kings viii. inclusive.

This peculiar function of the prophetic office,—to protest against sin in high places,—is manifest in the reply of Amos the prophet to Amaziah the priest of Bethel, who said to him, "O thou seer, go flee away into the land of Judah, and prophesy there; but prophesy not again at Bethel, for it is the king's chapel and the king's court" (Amos vii. 12, 13).

<sup>8</sup> S. Gregory the Great therefore well says, describing the Book of Kings (Proem. in Samuel), "Suavis est historia regum in superflua litera, altior in typis allegoriae."

<sup>9</sup> Matt. xxi. 13.

<sup>10</sup> Matt. xxiii. 2.

<sup>11</sup> See below, on 2 Kings ii. 1—8.



disciples, "I will not leave you comfortless, I will come to you". He had a successor in the Paraclete. He let His mantle fall on the Mount of Olives, and gave a double portion of His Spirit to the Church at Pentecost. Jesus Christ, in His own ministry before the Ascension, was typified by Elijah; Jesus Christ, acting by the Spirit in His Apostles, was prefigured by Elisha, following Elijah, and clothed in his mantle. The Spirit of the Divine Elijah was in the Apostolic Elisha, and acted even in a wider range than it had done in Elijah himself<sup>2</sup>. The words of the sons of the Prophets,—“the spirit of Elijah doth rest on Elisha<sup>3</sup>,”—found their evangelical fulfilment in Christ's words to His Apostles, “I will give you another Comforter, to abide with you for ever;” and “lo! I am with you alway, even unto the end of the world<sup>4</sup>.”

Here also is hope for the future. The last days of the World will be days of rebuke and blasphemy<sup>5</sup>. The dark shadows of Unbelief are already falling upon us. Those days will be like the days before the Flood; and like the days before the destruction of Sodom; and like the days before the fall of Jerusalem<sup>6</sup>. Men will be absorbed in worldly pleasures and cares. The Church will be rent by schisms, desolated by heresies, and corrupted by idolatry. Nations and Churches will fall away. But God will never fail.

The ancient Hebrew and Christian Churches have been led by a common instinct to cherish a hope, that in the last days of the world Elias will come again<sup>7</sup>. Whatever may be said of this tradition, and whether or no the prophecy of Malachi, which has already had one fulfilment in the coming of John the Baptist “in the spirit and power of Elias,” before the first Advent, may have another fulfilment before the second Advent of Christ, it may serve at least to confirm the opinion, that in those days of Antichristian darkness, the light of Prophecy,—not in the sense of foretelling the future, or of communicating any new revelation, but in its ampler meaning of preaching God's truth and proclaiming God's will by courageous protests against dangerous errors, and by clear professions of saving truth,—will shine more brightly, till at last it will blaze forth on the eyes of the world in the glorious effulgence of the Coming of Christ.

The Author of the Books of Kings is supposed by some to have been the Prophet Jeremiah<sup>8</sup>; and in support of this opinion it may be observed, that the style of the writer bears much resemblance to that of Jeremiah<sup>9</sup>. The last chapter of Kings coincides almost verbatim with the last of Jeremiah. It is certain that the writer was a person who lived after B.C. 561, for he mentions the accession of Evil-merodach<sup>10</sup>, who succeeded his father Nebuchadnezzar in that year<sup>11</sup>; and the style of the Book, which is interspersed with some Chaldaisms, harmonizes with this conclusion<sup>12</sup>.

Let us now proceed to the next Books in the Sacred Volume, the BOOKS OF CHRONICLES.

The noble acts of Prophecy, its fearless confessions of the Truth, and its glorious Martyrdoms for it, must not tempt us to forget that God ever has had, and ever will have, a Visible Church in the World; and that He expects and desires all men to seek for their home there; and to accept thankfully those gentle effusions of divine grace which He in His mercy is pleased to bestow in quietness, by the appointed means of His Word and Sacraments, ministered by her to all devout and loving souls in thankful communion with her, and which derive their virtue and efficacy from Christ, Very God and Very Man, our Prophet, Priest, and King. Elijah himself, the favoured instrument of God's extraordinary operations, had a vision of this at Horeb<sup>13</sup>.

This important truth is displayed in the BOOKS OF CHRONICLES.

The BOOKS OF CHRONICLES are well called by *S. Jerome* “the Epitome of the Old Testa-

<sup>1</sup> John xiv. 18.

<sup>2</sup> See below, on 2 Kings i. 9.

<sup>3</sup> See on 2 Kings ii. 15.

<sup>4</sup> John xiv. 16. Matt. xxviii. 20. See below, on 2 Kings ii. 17.

<sup>5</sup> See Matt. xxiv. 12. 1 Tim. iv. 1. 2 Tim. iii. 1—4.

<sup>6</sup> Matt. xxiv. 37. Luke xvii. 26.

<sup>7</sup> Cp. Mal. iv. 5. Matt. xi. 14; xvii. 11. Mark ix. 11; and note below, on Rev. xi. 3, 4.

<sup>8</sup> So the Hebrew Rabbis in *Bara Bathra*, and many Christian Writers. *Carpzoe*, Int. 243; *Graf*, de libr. Sam. et Reg. comp. 61; *Hävernick*, Einleit. 172; and *Lord A. Hervey*, B. D. ii. 31.

<sup>9</sup> Cp. 2 Kings xvii. 14, 15, 20 with Jer. vii. 26; ii. 5; vii. 15. 2 Kings xxiv. 18. Jer. lii. 1.

<sup>10</sup> 2 Kings xxv. 27: cp. *Keil*, p. 188.

<sup>11</sup> On the sources of the Books of Kings see *Carpzoe*, p. 240; *Hävernick*, Einleit. p. 150; *Keil*, Einleit. p. 189; *Archd. Lee* on Inspiration, p. 467; *Lord A. Hervey*, B. D. ii. 29, 30; *Davidson*, Int. ii. 31. Among them were the Book of the Acts of Solomon (1 Kings xi. 41), the Book of the Chronicles of the Kings of Israel (1 Kings xiv. 19; xv. 31; xvi. 5, 14, 20, 27; xxii. 39. 2 Kings i. 18; x. 34; xiii. 8, 12; xiv. 28; xv. 11, 15, 21, 26, 31), the Book of the Chronicles of Judah (1 Kings xiv. 29; xv. 7, 23, and *passim*; xxii. 45. 2 Kings viii. 23; xii. 19; xiv. 18, 28; xv. 6, 36; xvi. 19; xx. 20; xxi. 17; xxiii. 28; xxiv. 5).

<sup>12</sup> The Chaldaisms and later forms may be seen collected in *Keil's* Einleitung, p. 183.

<sup>13</sup> See below, on 1 Kings xix. 11, 12.

ment<sup>1</sup>." In the Hebrew they are entitled "Words of the Days," that is, annals of Sacred History<sup>2</sup>. They were written after the end of the Babylonish captivity, and after the return of the faithful companies of Hebrew exiles to Jerusalem<sup>3</sup>, and after the rebuilding of the Temple. The Writer had before him those historical Books of the Old Testament which had been previously written,—from Genesis to Kings inclusive,—and also the greater part of the prophetic canon, which was about to be completed by Malachi; and he possessed many other documents which are now lost. He had, in a word, the whole field of Sacred History lying open before his eyes<sup>4</sup>.

The Books of the Chronicles are placed in the Hebrew Manuscripts in the last place among the Chetubim or Hagiographa, after Ezra and Nehemiah. This position is probably due to the synoptical character of the Chronicles. They were regarded as a summary of Sacred History.

The Writer of the Books of Chronicles recapitulates that History from the beginning: he looks backward to Adam, whose name and genealogy stand at the beginning of the Book; and he looks forward to Christ, for Whose appearance the Hebrew Nation was then earnestly longing<sup>5</sup>, and Whose genealogy is traced in the Chronicles from Adam, through Noah, Shem, Abraham, Judah, and David, to Zerubbabel, the Prince of the house of Judah, who led the Jews back from Babylon to Jerusalem. Thus the Writer of the Chronicles prepared the way for the continuation of the Genealogy of Christ by St. Matthew and St. Luke, in the Gospels<sup>6</sup>; and for the building up of the Church Universal, which is founded on Him, Who is the Second Adam, the Woman's Seed, as well as the Seed of Abraham; and in which he not only enfolds the literal Seed of Abraham, but embraces all Mankind from Adam, and dispenses spiritual grace, and offers everlasting glory, not only to the literal Israel, but to all Nations of the world.

This design of the Books of Chronicles has been elicited even by objections that have been lately urged against them. It has been alleged by some, that the mind of their author was deeply tinged with prejudice against Israel as distinguished from Judah, and was swayed with a spirit of courtly adulation of the kings of Judah, and with an hierarchical bias in favour of the Temple of Jehovah. It has been truly observed, that he enlarges, with enthusiastic delight and almost rapturous ecstacy, on the circumstances of the foundation and dedication of the Temple of Jerusalem; particularly on the elaborate preparations which, according to the Chronicles, were made for it by David<sup>7</sup>, and on the organization of its priestly and sacerdotal ministry, and on the arrangement of its liturgical services, and on the solemn observance of the Passovers under Hezekiah and Josiah. On the other hand, it is said he is disposed to undervalue and disparage the agency of the Prophets.

These allegations will be examined in detail in the following notes. In the meanwhile it may be remarked, that they serve to suggest a careful consideration of the point of view at which the Sacred Writer of the Chronicles stood, and from which he contemplated his subject, and composed his work.

The author of the Chronicles lived *after* the return from the Captivity of Babylon, to which he refers<sup>8</sup>.

The best authorities, Hebrew and Christian, are agreed in ascribing the authorship of the

<sup>1</sup> *S. Jerome*, Ep. 50 ad Paulinum.

<sup>2</sup> Their title, "Paralipomena," in the *Septuagint* and in the *Vulgate*, is designed to denote that they are supplementary to other preceding Books; but the title, as applied to them, has only a limited signification. Cp. *Carpzov*, Int. p. 284.

<sup>3</sup> 2 Chron. xxxvi. 22, 23.

<sup>4</sup> On the sources of the Chronicles, see *Carpzov*, Intr. 280; *Hävernick*, Einleit. § 173. 175; *Keil*, Einleit. 432—436; *Bertheau*, Einleit. p. xxix.—xl.iii.; *Archdn. Lee*, pp. 442. 467—469; *Davidson*, Int. ii. 65. Among them were the Book of Samuel the seer, the Book of Nathan the prophet, and the Book of Gad the seer (1 Chron. xxix. 29).

The book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer against Jeroboam the son of Nebat (2 Chron. ix. 29), for the history of Solomon.

The book of Shemaiah the prophet, and of Iddo the seer (2 Chron. xii. 15), for the history of Rehoboam.

The book of Jehu, the son of Hanani, transferred into the book of the kings of Israel (2 Chron. xx. 34), for the history of Jehoshaphat.

The story of the book of the Kings (2 Chron. xxiv. 27), for the history of Joash.

The work of Isaiah the prophet, respecting Uzziah (2 Chron. xxvi. 22).

The vision of Isaiah the prophet (2 Chron. xxxii. 32), for the history of Hezekiah.

The book of the kings of Israel (2 Chron. xxxiii. 18), for the history of Manasseh.

The sayings of the seers in 2 Chron. xxxiii. 19, for the history of Manasseh.

The book of the kings of Judah and Israel (2 Chron. xvi. 11; xxv. 26; xxviii. 26), for the histories of Asa, Amaziah, and Ahaz.

The book of the kings of Israel and Judah (2 Chron. xxvii. 7; xxxv. 26, 27; xxxvi. 8), for the histories of Jotham, Josiah, and Jehoiakim.

The story of the prophet Iddo (2 Chron. xiii. 22), for the history of Abijah.

<sup>5</sup> Cp. *Hävernick*, Einleit. p. 189.

<sup>6</sup> See on 1 Chron. i., *Prelim. Note*.

<sup>7</sup> See below, on 1 Chron. xxii. xxviii.

<sup>8</sup> See 2 Chron. xxxvi. 22, 23.

Chronicles to Ezra<sup>1</sup>, the Priest and Scribe of the Mosaic Law<sup>2</sup>, who came to Jerusalem from Babylon, B.C. 457, and whose actions are described in the Books of Ezra and Nehemiah<sup>3</sup>.

Let us contemplate Ezra as a Priest, descended from Aaron, a minister of the Temple recently rebuilt at Jerusalem, and a Scribe learned in the Law of Moses, and guided by divine inspiration to unfold the true meaning of its history and of its ritual, as prophetic of Christ, and as waiting for its fulfilment in the Gospel.

Let us suppose such a person, taking a retrospective view of the history of the Hebrew Nation and of Mankind from the Creation of Adam; and as standing at Jerusalem and looking at its Temple now restored, and at its walls now rebuilt; and as authorized and required by his double office of Scribe and Priest to interpret the Levitical ritual and law to the People<sup>4</sup>. Let us imagine him viewing the unfolded roll of Prophecy, then in part fulfilled, and pondering on the gracious and glorious presages of its complete fulfilment in Christ and His Church.

In the age of the Writer of the Chronicles, the unhappy schism of Israel and Judah had been terminated by the captivity of both. Henceforth there was to be but one spiritual centre of unity for the Ten Tribes as well as for the Two. That centre of unity was Jerusalem. To it the eyes of all true Israelites were to turn. Round it their affections were to cluster; to it they were to cling; thither all their hopes were to converge. The Canon of the Scriptures of the Old Testament was now to be sealed up. The voice of Prophecy was to be hushed; it breathed its last accents in Malachi, in grateful remembrance of Moses, and in fervent aspirations for Christ<sup>5</sup>.

What could be more fitting, and what could be more wise, than that a person like Ezra, a Priest of the Temple at Jerusalem, and an Expositor of the Levitical Law, living at such a time and in such a place, should desire, in writing the Chronicles, to concentrate the thoughts of all the family of God on His gracious dispensations in the sacred services of the Temple, and in the regular ministrations of religion? The Author of the Chronicles knew that God's *extraordinary* workings in the evil days of schism and apostasy had been already displayed in the Books of Samuel and Kings, and in the history of Samuel and of Elijah and Elisha, and in the prophetic writings of Isaiah and of all the goodly fellowship of the Prophets.

Those days of *supernatural* interventions, by prophetic missions of persons like Samuel, Elijah, and Elisha, were past. In the interval between that period and the future Advent of the Messiah, they must now fix their eyes and hearts on God's *regular* and *ordinary* dealings with His Church.

The writings of Moses and the Prophets, now completed, were the heritage of Israel, and on them they must feed as their daily bread. The weekly reading of the Law of Moses in the Synagogues, which probably owed their existence to the Captivity, and which appear to have become a national institution in Palestine in the age of Ezra<sup>6</sup>, promoted this purpose. And he would remind them that they must resort for spiritual strength and comfort to the City and Temple of God. The Church of the God of their fathers,—with its stated holy seasons and appointed places of religious worship,—was to be their habitual resort. Now that they were restored to Jerusalem, the language of their hearts was to be<sup>7</sup>—

“I was glad when they said unto me,

We will go into the house of the Lord.

Our feet shall stand in thy gates, O Jerusalem.

Jerusalem is built as a city that is at unity with itself:

For thither the tribes go up, even the tribes of the Lord,

To testify unto Israel, to give thanks unto the Name of the Lord.

O pray for the peace of Jerusalem,

<sup>1</sup> So *Bava Bathra*, Cap. i. fol. 15; *Theodoret*; *Sanctius*; *Le Clerc*; *Carpzov*, 287; *Keil*, Einleit. 438: cp. *Hervay*, B. D. i. 319; *Dr. Pusey* on Daniel, 329; and see below, on Ezra i. 1. Evidences of the date of the composition of the Chronicles, coinciding with the age of Ezra, are seen in the similarity of style, and in the use of peculiar expressions common to both (which are specified by *Hävernick*, Einleit. 268—270; *Keil*, Einleit. p. 439), and in the frequency of the *scriptio plena*, i. e. the insertion of the *god* in writing the names of David, &c., &c. (cp. *Keil*, 424), and in the adoption of Aramaic forms, as well as by the identity of the end of the Chronicles with the beginning of Ezra. The objections urged against this opinion from 1 Chron. iii. 21—24 are considered in the note on that passage. Other objections are noticed in their proper places in

the course of the notes. The Editor desires here to record his obligations in this department to the valuable work of *Keil*, *Apologetischer Versuch über die Bücher der Chronik*, Berlin, 1833. Let me also mention *Dahler* de Librorum Paralipomenon auctoritate, Argent, 1819; *Theologische Quartalschrift*, Tübingen, 1831; and *Movers*, *Kritische Untersuchungen über die biblische Chronik*, Bonn, 1834; *Hävernick*, Einleitung, § 172; and *Keil*, Einleitung, § 138.

<sup>2</sup> Ezra vii. 6. See below, *Introduction* to Ezra, p. 295.

<sup>3</sup> Ezra vii.—x. Neh. viii. xii.

<sup>4</sup> As Ezra did. See Neh. viii. 1—9.

<sup>5</sup> See Mal. iv. 2—6.

<sup>6</sup> See *Vitringa* de Synagogâ, i. 12, p. 413.

<sup>7</sup> Ps. cxlii. 1—9.

They shall prosper that love thee.  
 Peace be within thy walls, and plenteousness within thy palaces.  
 For my brethren and companions' sakes, I will wish thee prosperity.  
 Yea, because of the house of the Lord, I will seek to do thee good."

The weekly Sabbath had acquired for them a new value and significance<sup>1</sup>. They were among those to whom the divine promise was fulfilled, "Every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant, even them will I bring to My holy mountain, and make them joyful in My house of prayer<sup>2</sup>." And they would wait patiently there, with faith and hope, for that blessed time, when the "Lord<sup>3</sup> Himself would come to His Temple," and make it more glorious<sup>4</sup> than it had been in the days of Solomon, and fulfil all its types and prophecies, and spiritualize its services, and make it to become a source and well-spring of blessings, which would flow forth from it as from a living fountain to all nations of the world.

That Temple itself would in course of time be made desolate, as Daniel had foretold<sup>5</sup>; but its desolation would be the signal for the rise of the more glorious spiritual edifice of the Church Universal, in which the Messiah would gather together all Nations, and prepare them to dwell for ever in His presence in that heavenly City, in which there is "no Temple, for the Lord God Almighty and the Lamb are the Temple of it<sup>6</sup>."

Let us pause awhile here to observe the triumph thus revealed of that which is spiritual over that which is material.

The Temple of Jerusalem had been rebuilt, but in external respects its fabric was far inferior to the "former house," so that the ancient men wept when they remembered the glory of the former house and saw the foundations of the latter house<sup>7</sup>. And yet they were assured<sup>8</sup> that the glory of the latter house would be greater than that of the former. But that glory was spiritual. It was to be illumined with the Shechinah of the Godhead in Christ, "God manifest in the flesh," visible and speaking there. It was to be preparatory to the building of His Church, to be glorified for ever hereafter.

So also it is with regard to the Seed of David. *That* was restored in Zerubbabel after the Captivity. But the external splendour of the monarchy of David was never revived. The Palace of Solomon was never rebuilt. The Kings of Israel no more came forth riding in war-chariots at the head of armies in the battle-field, or sitting on thrones of state in halls of judgment. And yet, as ancient prophecy had foretold, the Hebrew Monarchy was to be more glorious in the future, than it had ever been in the past. It was to be glorified and perpetuated in Christ, riding on the clouds in His Ascension, and sitting as a King on His throne for ever, on His heavenly hill of Zion<sup>9</sup>.

Thus it appears, that in proportion as the material accessories of religious worship at Jerusalem tended more and more to evanescence and dissolution, and as the visible splendours of the Hebrew Monarchy were gradually waning and fading away, so the spiritual essence of both was growing in expansion and intensity. The material accidents disappeared, in order that the spiritual substance might be glorified in Christ and His Church, which knows no limits of space and time.

This is the law of God's working. And although, as long as we are in the body, we need the external helps of what is material in worship and in government, yet assuredly every thing which tends to obscure and overlay what is spiritual, and to subordinate and to sacrifice the soul to the senses, is a contravention of God's will, and a retrogression in the life of the Church.

But to return. By such processes as those to which we have referred, the minds of the faithful were weaned from what was perishable, and were raised to what is eternal. They were drawn off from gazing on the brilliant splendours of august earthly temples, and of gorgeous palaces of stone and cedar, glittering with gold and jewels, and were trained and disciplined for spiritual communion with God in His Blessed Word and Sacraments, ministered in the Church of Christ Universal, and for the fruition of His pure and blessed Presence in His heavenly Kingdom<sup>10</sup>.

Such benefits as these are conferred by the Books of Chronicles, regarded as leading on to those of Ezra and Nehemiah, and of the prophets Zechariah, Haggai, and Malachi, which are intimately connected with them, and which describe the acts and hopes of those who rebuilt

<sup>1</sup> Hence the zeal of Nehemiah at that time for the due observance of the Sabbath. See Neh. ix. 14; x. 31; xiii. 15—22.

<sup>2</sup> Isa. lvi. 6, 7; cp. lviii. 13, 14.

<sup>3</sup> Mal. iii. 1.

<sup>4</sup> Hag. ii. 9.

<sup>5</sup> Dan. ix. 27.

<sup>6</sup> Rev. xxi. 22.

<sup>7</sup> Ezra iii. 12.

<sup>8</sup> By the prophet Haggai (ii. 3. 9).

<sup>9</sup> Cp. Ps. ii. 6; and notes above, on 2 Sam. vii.

<sup>10</sup> Cp. note below, on 1 Chron. xv. 1.

the Temple and City of Jerusalem, which, in the fulness of time, as they well knew, would be visited by Christ Himself, the Divine Prophet, Priest, and King, and in which He would display to the world the graces and glories of the Gospel.

The Books of Chronicles, viewed in this light, may serve to render us more thankful for the ordinary ministrations of the Word of God and Sacraments, by which Jesus Christ comforts and enlightens all His People throughout the world in the Jerusalem of His Church Universal. They are a divinely-inspired historical commentary on the privileges derived from God's love and power in her means of grace. They inculcate the duty of thankful communion with her, now that the Canon of the Scripture of both Testaments is completed; and they convey salutary instruction to the Ministers of God's Word and Sacraments, that they should endeavour to imitate Ezra, and be not only faithful Priests of God's ordinances, but also be learned Scribes of God's Law, so that "the lips of the *Priest* may *keep knowledge*," and that "the people may seek,"—and not seek in vain,—“the Law at his mouth, for he is the messenger of the Lord of Hosts.”

They display the providential working of Almighty God in the preservation of the house of-David and of the priesthood throughout the captivity at Babylon, and in the restoration of the Temple at Jerusalem, by the command of Cyrus, seventy years after the taking of Jerusalem by Nebuchadnezzar, and in the reunion of all faithful Israelites in heart and soul in one spiritual centre at Jerusalem, and in communion with the God of their fathers in the regular ordinances and appointed ministrations of His Church. They show the divine preparations for such blessed fruits of spiritual Union as were exhibited in the history of the day of Pentecost, described in the Acts of the Apostles, when devout Jews, who had flocked together from the lands of their dispersion in Parthia, Media, Elam, and Mesopotamia<sup>2</sup>, were joined together as witnesses of that glorious outpouring of the Holy Spirit, Who would make them to be all One in Christ, and in the spiritual Sion of His Church; which having been inaugurated at the earthly Jerusalem, will be extended to all Nations, and will endure for ever and ever in the Jerusalem that is above.

The inquiry into the relation of the BOOKS of CHRONICLES to the BOOKS of SAMUEL, and to the BOOKS of KINGS, in those portions of Sacred History where they synchronize, is fraught with interest and instruction<sup>3</sup>. It may be compared with the investigation into the relation of the Gospel of St. John to the three preceding Gospels of St. Matthew, St. Mark, and St. Luke.

There seems to be a species of Criticism which regards every *variation* in the historical narratives of Holy Scripture, concerning the same persons and events, as a *discrepancy*, if not a contradiction; and yet, if the two documents, which are compared together, are found to agree precisely, then this kind of criticism shifts its ground, one of the two is charged with servile imitation!

But the reverent reader of the Bible, who believes that “all Scripture is given by inspiration of God,” will not proceed in this manner. He will endeavour to ascertain the age and circum-

<sup>1</sup> Mal. ii. 7.	<sup>2</sup> Acts ii. 5—9.	2 Chron. xvi. 1—6. 11—14 .	1 Kings xv. 17—22, 23, 24.
<sup>3</sup> The following is a Table of the synchronizing sections.		” xviii. 2—34 . . .	” xxii. 2—35.
Cp. <i>Tübingen</i> , Theol. Quartalschrift, pp. 10, 11; <i>Keil</i> , Einleit.		” xx. 31; xxi. 1 . . .	” xxii. 41—51.
421. They are as follows:—		” xxi. 5—10. 20 . . .	2 Kings viii. 17—24.
1 Chron. x. 1—12 . . . . .	1 Sam. xxxi.	” xxii. 1—9 . . . . .	” viii. 25—29; ix. 16—
” xi. 1—9 . . . . .	2 Sam. v. 1—3. 6—10.	” xxii. 10; xxiii. 21 .	” 28; x. 12—14.
” xi. 10—47 . . . . .	” xxiii. 8—39.	” xxiv. 1—14. 23—27 .	” xi.
” xiii. 1—14 . . . . .	” vi. 1—11.	” xxv. 1—4. 11. 17 } —28 . . . . .	” xii. 1—22.
” xiv. 1—7 . . . . .	” v. 11—16.	” xxvi. 1—4. 21—23 .	” xiv. 1—14. 17—20.
” xiv. 8—17 . . . . .	” v. 17—25.	” xxvii. 1—3. 7—9 . .	” xiv. 21, 22; xv. 2—5. 7.
” xv. xvi. . . . .	” vi. 12—23.	” xxviii. 1—4 . . . .	” xv. 33—36. 38.
” xvii. . . . .	” vii.	” xxviii. 26, 27 . . . .	” xvi. 2—4.
” xviii. . . . .	” viii.	” xxix. 1, 2 . . . . .	” xvi. 19, 20.
” xix. . . . .	” x.	” xxxi. 1—21 . . . . .	” xviii. 2, 3.
” xx. 1—3 . . . . .	” xi. 1; xii. 26—31.	” xxxii. 1—24. 25. 32. 33.	” xviii. 13; xix. 37.
” xx. 4—8 . . . . .	” xxi. 18—22.	” xxxiii. 1—10. 20—25	” xx. 1, 2, 20, 21.
” xxi. . . . .	” xxiv.	” xxxiv. 1, 2. 8—28 . .	” xxi. 1—9. 18—24.
2 Chron. i. 2—13 . . . . .	1 Kings iii. 4—15.	” xxxv. 29—32 . . . .	” xxii.
” i. 14—17 . . . . .	” x. 26—29.	” xxxv. 1 18—24. } 26, 27; xxxvi. } 1—4 . . . . .	” xxiii. 1—20.
” ii. . . . .	” v. 15—32.	” xxxvi. 5, 6. 8 . . . .	” xxiii. 21—23. 28, 29
” iii. 1; v. 1 . . . . .	” vi. vii. 13—51.	” xxxvi. 9, 10 . . . . .	—34.
” v. 2; vii. 10 . . . . .	” viii.	” xxxvi. 11—12 . . . .	” xxxiii. 36, 37; xxxiv. 1. 6.
” vii. 11—22 . . . . .	” ix. 10—28.	” xxxvi. 22, 23 . . . .	” xxxiv. 8—10. 14. 17.
” ix. 1—12 . . . . .	” x. 1—13.		” xxxiv. 18, 19.
” ix. 13—28 . . . . .	” x. 14—29.		Ezra i. 1, 2.
” x. 1; xi. 4 . . . . .	” xii. 1—24.		
” xii. 2. 3. 9—16 . . . .	” xiv. 21—31.		
” xiii. 1, 2. 22, 23 . . . .	” xv. 1, 2. 6—8.		
” xiv. 1, 2; xv. 16 } —19 . . . . .	” xv. 11—16.		



stances of the several persons respectively, who were employed by the Holy Spirit in the writing of Holy Scripture, and he will feel persuaded that each of the writers was guided so to write, that each might do in the proper time and fittest manner that special work which he was appointed to do. He will not doubt, that, when the Holy Spirit inspired the writers of the Books of Samuel and of Kings, He foreknew that in course of time He would afterwards provide the Books of Chronicles for the edification of the faithful, and that He guided those earlier writers accordingly. And he will bear in mind, that when the Holy Spirit afterwards inspired the writer of the Book of Chronicles, He did not forget what He Himself had before provided in the Books of Samuel and of Kings.

At the same time the reader of Holy Scripture will readily allow, that the human intelligence and industry of each several writer were enlisted by the Holy Spirit to contribute their part, in working together with His Divine Power and Wisdom.

Let us apply these principles to the subject before us, and illustrate them by some examples selected from a large number<sup>1</sup>.

In the Book of Samuel the circumstances of David's sin and repentance are described at large<sup>2</sup>; but they are not noticed in the Books of the Chronicles.

Again, the unhappy alliances of his son Solomon with many strange heathen wives, and his falling away to idolatry, are fully related in the Books of Kings<sup>3</sup>; but they are not mentioned in the Books of Chronicles.

Hence it has been alleged by some, that the narratives in the Books of Samuel and Kings are not true; and on the other hand, it has been asserted by others, that the writer of the Chronicles was swayed by a blind partiality for the royal house of Judah, and was induced thereby to disguise the sins of its kings.

It happens providentially, that, in other cases, some sins of Kings of *Judah* are related in the *Chronicles*, which are *not* related in the Books of *Kings*; for example, the sins of Asa<sup>4</sup>, the sins of Joash<sup>5</sup>, and the sins of Uzziah<sup>6</sup>. At the same time, the record of them in the *Chronicles* serves to explain their history, as previously given in the *Kings*, and confirms its truth.

<sup>1</sup> Among the incidents related in the Books of *Samuel*, or *Kings*, but *not* mentioned in *Chronicles*, are the following:—

2 Sam. vi. 20—23. David's conversation with Michal.

2 Sam. ix. David's kindness to Mephibosheth.

2 Sam. xi. 2—xii. David's sin with Bathsheba, and Nathan's parable.

2 Sam. xiii.—xviii. The sins of Ammon and Absalom, David's sons.

2 Sam. xx. The rebellion of Sheba, the son of Bichri.

2 Sam. xxi. 1—14. The delivery of Saul's sons to the Gibeonites.

2 Sam. xxi. 15—17. A war with the Philistines.

2 Sam. xxii. xxiii. 1—7. David's psalm of thanksgiving, and last words.

1 Kings i. Adonijah's rebellion.

1 Kings ii. 1—9. David's charge to Solomon.

1 Kings ii. 13—46. The measures adopted by Solomon, in consequence of that charge, against Joab and Shimei.

1 Kings iii. 1. Solomon's marriage with Pharaoh's daughter.

1 Kings iii. 16—28. His wise judgment.

1 Kings vii. 1—12. The building of his Palace.

1 Kings xi. 1—40. Solomon's strange wives and idolatry.

1 Kings xii. The history of the defection of the Ten Tribes, and of the setting up of the golden calves under Jeroboam.

1 Kings xiii. The mission of the man of God from Judah to denounce the idolatrous altar of Jeroboam at Bethel.

1 Kings xvii. and following chapters to 2 Kings xiii. The struggle of the prophets ELIJAH and ELISHA against the idolatry of Israel.

Among the incidents recorded in the *Chronicles*, but *not* described in the Books of *Samuel* or *Kings*, are these, *viz.* :—

1 Chron. xi. 6—8. The record of Joab's prowess in taking Jerusalem and repairing its walls.

1 Chron. xii. The list of David's heroes and their companies who came to him at Ziklag; and of the armies that came to him from the several Tribes to anoint him King at Hebron.

1 Chron. xv. xvi. David's ordering of the Priests and Levites for bringing up the Ark to Zion; and his festal sacrifices and thanksgiving; and the appointment of the ministers to attend continually upon it.

1 Chron. xxii. His ample preparations for the Temple.

1 Chron. xxiii.—xxvi. David's ordering of the Priests, and Levites, and others to minister there.

1 Chron. xxviii. xxix. The solemn assembly convened by David from all Israel, in which he presents to them Solomon;

and exhorts them to assist in building the Temple; and shows them the pattern for its form, and gold and silver for the materials. Their liberal offerings for the work. His thanksgiving, prayer, and praise to God, and death.

2 Chron. vii. 1. The descent of fire from heaven consuming the burnt-offering after the dedication of the Temple.

2 Chron. xi. 3. The speech of Shemaiah the prophet to Rehoboam.

2 Chron. xi. 13—17. The noble and pious self-devotion of the Levites resorting to Jerusalem from all parts of the schismatical kingdom of Israel.

2 Chron. xii. 5. The preaching of the prophet Shemaiah to Rehoboam; and the King's repentance.

2 Chron. xiii. 3—20. The victorious war of Abijah with Jeroboam.

2 Chron. xiv. 3—15. Asa's reformation; and his victory over the Ethiopians.

2 Chron. xvi. 7—10. The preaching of the prophet Hanani to Asa: Asa's unthankfulness.

2 Chron. xvi. 12. Asa's lack of faith, in his sickness.

2 Chron. xvii. xviii. Jehoshaphat's piety, prosperity, and victories.

2 Chron. xix. 2—11. The preaching of Jehu the son of Hanani to Jehoshaphat. Jehoshaphat's regard for the Law of Moses; his goodness, private and public.

2 Chron. xx. 1—30. Jehoshaphat's danger from Moab and Ammon: his devotion and faith, and glorious victory.

2 Chron. xxi. 12—20. Elijah's prophecy against Joram. Joram's idolatry and punishment.

2 Chron. xxiv. 15—26. The falling away of King Joash; his murder of Zechariah, the son of Jehoiada; his miserable end.

2 Chron. xxv. 5—27. Amaziah's falling away, and death.

2 Chron. xxvi. 1—21. Uzziah's might, prosperity, pride; his invasion of the Priest's office, and punishment by leprosy.

2 Chron. xxix.—xxxi. Hezekiah's cleansing of the Temple, and solemn Passover; his ordering of the courses of the Priests and Levites for its service, and provision for their maintenance.

2 Chron. xxxiii. 11—20. Manasseh is carried away captive to Babylon; repents there, and is restored to his kingdom.

2 Chron. xxxv. 2—19. The manner in which Josiah's solemn Passover was kept.

<sup>2</sup> 2 Sam. xi. and xii.

<sup>3</sup> 1 Kings xi. 1—40.

<sup>4</sup> See 2 Chron. xvi. 10—12.

<sup>5</sup> See 2 Chron. xxiv. 15—22.

<sup>6</sup> 2 Chron. xxvi. 16—21.

The historian of the Chronicles does not mention the sins of David and of Solomon, because he well knew that they were already familiar to his readers, from the Books of Samuel and of Kings. His silence is a testimony to the truth and sufficiency of the previous narratives, and is an evidence that the claims of historical justice were thereby satisfied; and it suggests a salutary lesson of charity, which loves to cover sins, especially the sins of the penitent and of the departed<sup>1</sup>, and more particularly the sins of kings, who have loved God, and have been loved by Him<sup>2</sup>.

The faithfulness with which the writer of the Chronicles records some sins of Kings of Judah, which are not noticed in the Books of Kings, gives additional force to this lesson. It shows that his silence was not the silence of flattery: and his silence also shows, that where he is *not* silent, he has been constrained to speak, by a sense of duty to God, and to the Truth.

Let us specify another instance of a different kind.

One of the most interesting and sublime spectacles in Biblical History is that which is displayed in the Chronicles, at the close of David's reign, when the aged King rises up from his bed of sickness, and comes forth from his chamber, and appears to be endued for a time with supernatural energy, and invested with majestic dignity, and presents to the assembled princes of Judah and Israel his son Solomon as his successor; and displays to them a pattern of the Temple, for which he himself had made ample preparation, and which his son Solomon was commissioned to build.

This grand scene will be noticed more fully hereafter<sup>3</sup>. But let it be remarked here, that there is no reference to it in the Books of Samuel or of Kings.

What was the reason of that silence?

Was it because the writers of those previous Books were not cognizant of the facts, or (as some have ventured to surmise) because these statements in Chronicles are not true<sup>4</sup>?

Assuredly not.

The cause appears to be this. The Author of the Kings had given a full account of the Building of the Temple by Solomon. But in his time the Temple was in ruins, and the design of that glorious fabric might seem to have been frustrated. The most appropriate season had not yet arrived for fully recording David's connexion with it. But when the Author of the Chronicles composed his history, the Temple had risen again from the dust. The Author of the Chronicles seems to lay particular stress on this work of rebuilding the Temple, by closing his history with a record of the edict of the greatest living king of the world, Cyrus, for its restoration. The Temple was the sanctuary of national worship, and had become the centre of national faith and hope. The purpose of the historian was to encourage that worship, and to cherish that faith and hope, and to endear the Temple and its services to the hearts of all Israelites. And what could be more conducive to such an end, what could be more seasonable at that time, than to remind them of the fervent zeal of King David<sup>5</sup> on his death-bed for the House of God, and of his earnest care for its sacred ministrations, and of his magnificent preparations for that House of God, which he himself would never see, and which, as the prophet Haggai had now foretold<sup>6</sup>, would be eclipsed in glory by that other House, which had risen on its site, and was now visible to their eyes, and whose gates stood open to invite them to enter its courts.

Yet further. In the Books of Kings is a full description of the Palace of Solomon and of its adjuncts, and that narrative is blended together with the delineation of the Temple and of its ornaments<sup>7</sup>. But in the Chronicles nothing is said of the royal palace and its splendid halls; but a still larger and more detailed account is given of the House of God, and its sacred vessels and furniture, and its dedication<sup>8</sup>.

What was the reason of this? When the author of Chronicles wrote, the palace of Solomon had fallen into ruin, never to be rebuilt. It was a thing of the past. The Hebrew Monarchy, as a

<sup>1</sup> See note below, 1 Chron. xx. 1. 2 Chron. ix. 29—31.

<sup>2</sup> A remarkable example of this delicate spirit of gentleness and charity, which "thinketh no evil," and which characterizes the Chronicles, is seen in the two incidents recorded in this Book, and not elsewhere, of Joab, whose unhappy death had been described in the Kings (1 Kings ii. 34. See on 1 Chron. xi. 6—8).

These two incidents were specially instructive and encouraging to the settlers at Jerusalem, and rebuilders of its walls, in the age of the writer of the Chronicles, that is, in the age of Ezra and Nehemiah.

<sup>3</sup> In the *Prelim. Note* to 1 Chron. xxviii., and in the notes to that chapter.

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<sup>4</sup> As is affirmed by *De Wette* and other authors.

<sup>5</sup> The truth of these remarks will appear more fully from a comparison of the accounts in Chronicles of David's preparations for the Temple, and his arrangements for its service (see 1 Chron. xiii. xv.—xvii. xxii.,—and the notes on xxii. 1, 2,—xxvi. xxviii. xxix.) with the brief notices in the Kings. At the same time, the account in Chronicles has its groundwork in the Second Book of Samuel, which closes with the eventful history of David's Sacrifice on the future site of the Temple. See on 2 Sam. xxiv. 18—24.

<sup>6</sup> Hag. ii. 9.

<sup>7</sup> See 1 Kings. vi. vii.

<sup>8</sup> 2 Chron. ii. iii.—vii.

political institution, was never to recover its former grandeur. It was not destined to display itself again in the splendour of "the house of the forest<sup>1</sup> of Lebanon," and in the magnificent presence-chamber, and on the royal throne of ivory overlaid with gold, and guarded by lions on its steps<sup>2</sup>. It was not to be served by richly-accounted attendants, ministering with vessels of gold<sup>3</sup>. These visible glories of the Monarchy were to be exchanged for something far more glorious,—because spiritual and eternal—the Monarchy of CHRIST.

But the Temple had risen again from its foundations, and all the historical glories of the Hebrew Nation were to be associated with it. The Temple had absorbed the splendours of the Palace; indeed it *was* the Palace, the presence-chamber of God; and in the fulness of time it would be visited by "God manifest in the flesh," IMMANUEL, "God with us," and it was preparatory for that dispensation which is called "the Kingdom of Heaven."

Again, the circumstances of the revolt of the Ten Tribes of Israel, the setting up of the schismatical altars of Bethel and Dan, and the idolatrous worship of Baal in the reign of Ahab and his successors, are described fully in the Kings<sup>4</sup>. But these are not noticed in the Chronicles. And why? Because the writer of that Book had the Books of Kings before him, and because he knew that they had already given a solemn protest against schism and idolatry, and had displayed their baneful consequences in the history of the Ten Tribes, and of their dispersion for their sins.

But he himself lived in a happier age. The jealousies of the Ten Tribes against Judah had melted away in the Captivity. Idolatry had disappeared. The Sacred Historian had now a constructive work to perform. His mission was, to strengthen their attachment to their common centre of religion and polity, the Temple at Jerusalem.

If we may venture to use the expression, the Books of Kings have a *protestant* aspect against schism and idolatry: but the Books of Chronicles have a *catholic* character. Their design is, to combine and consolidate all the Israel of God in one Visible Church.

The Author of the Chronicles does not therefore dwell on the sorrowful memories of past disruptions and apostacies. He tenderly and charitably casts a veil over them, and he draws together all the tribes of Israel by the cords of love. He records with a grateful heart the loyal gathering of the flower of the chivalry of the different tribes of Israel and their companies, resorting to David at Ziklag, and enthroning him as king at Hebron<sup>5</sup>; and he thus stimulates by their example the tribes of Israel to rally round the House of Judah and David at Jerusalem, and unfolds a prophetic vision of their future reunion in Christ, the Seed of David. He passes over the history of their schism and idolatry, as already too well known; yet he adds what had not been anticipated by the Books of Kings, but had been providentially reserved for himself, a record of that noble appeal to national and religious Union which was made by King Abijah<sup>6</sup> of Judah, in his speech to Jeroboam, in which he recalled the King of Israel and the Ten Tribes to communion with their brethren of Judah in the Temple of Jerusalem, and in its sacred services. That was an appropriate exhortation at the time when the Chronicles were written, and in a spiritual sense it has its value for every age of the Church<sup>7</sup>.

After what has now been said, it will be hardly necessary to suggest to the reader the reason why so much stress is laid in the Chronicles on the solemn Passovers held at Jerusalem by the good Kings Hezekiah and Josiah (only one of which has a cursory notice in the Kings<sup>8</sup>), and on their zealous efforts in behalf of the Temple at Jerusalem and its religious service<sup>9</sup>. In the time of the writer of the Kings, the Temple lay in ruins, and the Passover could no longer be duly celebrated; but in the days of the writer of the Chronicles, the Temple had risen again, and the annual feast of the Passover, which could only be kept aright at Jerusalem, had been celebrated afresh<sup>10</sup>.

The appointed ordinances of the Visible Church of God, its Scriptures and its Ritual, were thenceforth to be the spiritual nourishment of His People, even till the Coming of Christ. It was therefore a fitting season to remind them of the zeal which had been shown by such good Kings as Hezekiah and Josiah for the observance of the Law and the Levitical Ritual, which were preparatory for Christ, Who is the true Passover, and Who came to fulfil the Law.

Other instances might be cited, in which a reference to the times in which the Books of Kings

<sup>1</sup> 1 Kings vii. 2.

<sup>2</sup> 1 Kings x. 18—20.

<sup>3</sup> 1 Kings x. 5. 21.

<sup>4</sup> 1 Kings xii. xiii. xvi. 32. 2 Kings xvii. 10.

<sup>5</sup> See on 1 Chron. xii., a record peculiar to Chronicles.

<sup>6</sup> See 2 Chron. xiii. 4—12.

<sup>7</sup> See *Hooker's* application of it, as quoted below, in the notes

on the passage, an application which, *mutatis mutandis*, may be extended beyond the Church of England to the whole Catholic Church.

<sup>8</sup> 2 Kings xxiii. 21.

<sup>9</sup> 2 Chron. xxx. xxxi. xxxv.

<sup>10</sup> See the history in Ezra vi. 22.

and Chronicles were written respectively, would be found to throw much light upon what some have called their discrepancies, but which ought rather to be called their adjustments to each other and to the circumstances of the age in which they were respectively produced.

Some critics have called in question the narrative in the Chronicles of King Manasseh's deportation to Babylon, and of his repentance there, and return to Jerusalem<sup>1</sup>. These incidents they observe, are not mentioned in the Kings; and they assert that they would not have been omitted if they were true, and that they must therefore be regarded as false<sup>2</sup>.

If the Kings and Chronicles had been written by ordinary historians, there might be some ground for such allegations as these. But these Books form a part of the Sacred Canon of Scripture, which was received by Jesus Christ. The Holy Ghost, Who inspired the Writers of Scripture, knows when to speak, and when to be silent. There is inspiration in His silence as well as in His speech. He reserved for the Chronicles the record of Manasseh's deportation to Babylon, and his repentance, as most appropriate for insertion there, in order that those who were the first readers of the Chronicles might see, in all its freshness, a lively portraiture of themselves. They too had been carried to Babylon, as Manasseh was; they also had humbled themselves at Babylon, and had repented and returned to Jerusalem, as he did. Therefore, let them *not* be like Amon his son, who died miserably in his sins<sup>3</sup>, and of whom it is *not* said that he slept with his fathers; but let them profit by Manasseh's example; and then God would bless them, and they would sleep with their fathers at Jerusalem in a joyful hope of resurrection, as Manasseh did.

One word more on this topic.

The Historian of the Chronicles has been taxed with exaggeration and with an inordinate love of the marvellous, because he relates those illustrious deliverances and victories of Judah under Kings Asa<sup>4</sup> and Jehoshaphat<sup>5</sup>, which are recorded in his narrative, but not in the Books of Kings.

If these deliverances had been really wrought, and if these victories had been achieved, they could not, it is said by some, have been omitted by the writer of the Kings; and therefore it is inferred by such critics, that they are not true, or have been decked out in a legendary dress by the writer of the Chronicles, in order to gratify the national pride of his countrymen.

But if the marvellous deliverances of Judah are to be disbelieved because they are marvellous, then the history of the Kings must be rejected as well as that of the Chronicles; for the former as well as the latter relates the extraordinary deliverance of Judah from Sennacherib, and the sudden destruction of his army<sup>6</sup>. Indeed, the record of that destruction in the Kings is far more astonishing than the parallel history in the Chronicles. We must part with the Pentateuch also, and with the Books of Joshua, Judges, and Samuel.

It may also be observed, that the author of the Chronicles gives a much fuller account of the ignominious degradation of Jerusalem and Judah, and of its King Rehoboam for their sins, under the victorious arms of Shishak, King of Egypt, than is found in the Books of Kings<sup>7</sup>.

And further, there was a wise reason for the reservation of the record of such deliverances and victories as those of Asa and Jehoshaphat, for the days of the Chronicles.

When the Books of Kings were written, Judah was dispersed; but when the Chronicles were written, Judah had been restored to Jerusalem. It would have been of comparatively little use for dispersed Judah to read of such victories. But Judah, when it was restored to Jerusalem, needed all the encouragement which could be derived from them. When that feeble remnant was gathered together at Jerusalem, and was beleagured by surrounding enemies, as it was in the days of Ezra and Nehemiah<sup>8</sup>, when the Chronicles were written, then was a fitting time for encouraging them to trust in God, and to worship Him in His Temple, and for cheering their hearts with records of the wonderful achievements which God had wrought for Judah with weak instruments, under the good Kings Asa and Jehoshaphat, who clave to Him with faith and resorted to Him with prayer. They would learn from these histories, that the God of Judah was still the same God Who had delivered their fathers out of Egypt, and rescued them from the hand of Pharaoh and from the waters of the Red Sea with a mighty Hand, and had overwhelmed their enemies in its waters, and Who had fought for them in the days of Joshua, the Judges, and Samuel; and they would be moved to look up to Him with faith and hope in all their dangers and adversities.

Above all, such deliverances and victories as these,—from the time of the Exodus of Israel to the day of their restoration,—were designed to exercise the faith of all true children of Abraham

<sup>1</sup> 2 Chron. xxxiii. 18—19.

<sup>2</sup> So *Gramberg, Winer, Hitzig*, &c.

<sup>3</sup> 2 Chron. xxxiii. 21—24.

<sup>4</sup> 2 Chron. xiv. 9—15.

<sup>5</sup> 2 Chron. xx. 1—30.

<sup>6</sup> 2 Chron. xxxii. 1—21.

<sup>7</sup> Cp. 2 Chron. xii. 1—12 with 1 Kings xiv. 25—28.

<sup>8</sup> See Neh. iv. vi.

in the still more marvellous victory and deliverance which were foreshadowed by them, and which were to be accomplished for them and for all Mankind by the great Conqueror of their spiritual enemies, and mighty Deliverer from their hand,—the divine Restorer of Israel, the promised Seed of Abraham, Judah, and David,—JESUS CHRIST.

Let us now pass on to offer some remarks on the chronological arrangement of this period of Jewish History.

In the Books of Kings, the duration of the reign of each King of Judah and of Israel is specified; and the commencement of the reign of each King of Israel is stated, according to the year of the reign of the contemporary king of Judah, and *vice versâ*.

These statements afford considerable help for the determination of the Chronology, but they are coupled with the circumstance that the sum of the reigns of the individual kings is, as a rule, greater than the duration of their reigns according to the synchronistic data of the contemporary Rulers of the other kingdom. Chronologers have sought to reconcile these differences by the assumption of co-regencies and interregnums. The necessity of these assumptions in certain cases is proved. But co-regencies and interregnums ought only to be supposed where such indications of them appear in the Sacred Text. And it will be found that most of the discrepancies mentioned may be removed by the application of a rule<sup>1</sup> which is mentioned in the Talmud, viz., that the years of the kings are reckoned from Nisan to Nisan, and that even a single day before or after Nisan is reckoned as a whole year<sup>2</sup>. This mode of calculation shows itself in the New Testament, for example, in the assertion that after three days, or on the third day, Jesus arose from the dead; and also in the writings of Josephus. This principle ought to be applied to Ancient Hebrew History.

In the kingdom of Judah no interregnums, and only one co-regency (that of Joram with his father Jehoshaphat) is clearly indicated in the text (2 Kings viii. 16). And in the kingdom of Israel no co-regency, but only two interregnums (the first after Jeroboam II., the other between Pekah and Hosea) are certainly to be found.

If we regulate the Chronology of the Biblical Text according to this principle, we obtain for the period from the separation of the kingdoms to the Babylonish Captivity, the following Chronological Table, which has a warrant for its accuracy in its accordance with the ascertained chronological data of the Universal History of the Ancient World<sup>3</sup>.

CHRONOLOGICAL TABLE.

[In this Table the letter *r*, affixed to a name, signifies *reigned*, and the number which follows, indicates the number of years which he reigned.]

Year from the Revolt of the Ten Tribes.	Kingdom of Judah.	Regnal year of the Kings of Judah.	Kingdom of Israel.	Regnal year of the Kings of Israel.	Other Kingdoms.	Years before the Birth of Christ.
1	Rehoboam <i>r.</i> 17 yrs.	1	Jeroboam <i>r.</i> 22 yrs.	1	Shishak, King of Egypt, plunders Jerusalem	975
18	Abijah <i>r.</i> 3 yrs.	—	. . . . .	18	. . . . .	971
20	Asa <i>r.</i> 41 yrs.	—	. . . . .	20	. . . . .	957
22	. . . . .	2	Nadab <i>r.</i> 2 yrs.	—	. . . . .	955
23	. . . . .	3	Baasha <i>r.</i> 24 yrs.	—	. . . . .	953
					Zerah, the Ethiopian	952
					Benhadad I. in Syria	940
45	. . . . .	26	Elah <i>r.</i> 2 yrs.	—	. . . . .	939
46	. . . . .	27	Zimri <i>r.</i> 7 dys.	—	. . . . .	930
46	. . . . .	27	Tibni and Omri <i>r.</i>	—	. . . . .	929
			4 yrs.	—	. . . . .	929

<sup>1</sup> This is observed by *Keil*, *Kommentar*, p. 139, Leipzig, 1865.  
<sup>2</sup> Gemara Babylon. Tract *Hashaneh*; "Non numerant Reges nisi a Nisano." Nisanus initium anni regibus, ac dies quidem unus sin anno instar anni; "unus dies, in fine anni, pro anno computatur."  
<sup>3</sup> Not only with the usual reckoning of time in *Archbp. Ussher's Annales*, but also with the Astronomical Data of the history of Antiquity. For the fourth year of Joiakim, with which the exile, or seventy years' Babylonish Captivity, begins, coincide with the twenty-first year of Nabopolassar's reign, in whose fifth year was an eclipse of the moon, which, according to *Ideler's* Calculation, occurred on the 22nd April, B.C. 621. Accordingly, the twenty-first year of Nabopolassar's reign, in which he died, coincides with B.C. 605, and the first capture of Jerusalem by Nebuchadnezzar, which took place before Nabopolassar's death, occurred B.C. 606. Cp. *Niebuhr*, *Geseh. Assurs*, pp. 5. 47. 83 (*Keil*). As to the questions of interregnums and co-regencies, see *Clinton*, *Fasti* Hell. i. 316.



Year from the Revolt of the Ten Tribes.	Kingdom of Judah.	Regnal year of the Kings of Judah.	Kingdom of Israel.	Regnal year of the Kings of Israel.	Other Kingdoms.	Years before the Birth of Christ.
50	. . . . .	31	Omri alone <i>r.</i> 8 yrs. .	—	Ethbaal, King of Tyre and Sidon.	925
57	. . . . .	38	Ahab <i>r.</i> 22 yrs. . .	—	. . . . .	918
61	Jehoshaphat <i>r.</i> 25 yrs.	—	. . . . .	4	. . . . .	914
78	. . . . .	17	Ahaziah <i>r.</i> 2 yrs. . .	—	Benhadad II., King of Syria . . . . .	897
79	. . . . .	18	Joram <i>r.</i> 12 yrs. . .	—	. . . . .	896
	Joram, with his father, 2 yrs. . . .	(23)	. . . . .	5	. . . . .	891
86	Jehoshaphat dies: and Joram <i>r.</i> 6 yrs. more . . .	—	. . . . .	7	. . . . .	889
91	Ahaziah <i>r.</i> 1 yr. . .	—	. . . . .	12	. . . . .	884
92	Athaliah usurps the kingdom, 6 yrs. .	—	Jehu <i>r.</i> 28 yrs. . .	—	Hazael, King of Syria.	883
98	Joash <i>r.</i> 40 yrs. . .	—	. . . . .	7	. . . . .	877
119	. . . . .	22	Jehoahaz <i>r.</i> 17 yrs. .	—	. . . . .	856
135	. . . . .	37	Jehoash <i>r.</i> 16 yrs. .	—	. . . . .	840
					Benhadad III., King of Syria.	
137	Amaziah <i>r.</i> 29 yrs. .	—	. . . . .	2	. . . . .	838
151	. . . . .	15	Jeroboam II. <i>r.</i> 41 yrs.	—	. . . . .	824
165	Azariah, or Uzziah, <i>r.</i> 52 yrs. . . .	—	. . . . .	15?	. . . . .	810
192	. . . . .	(27)	Jeroboam dies. . .	—	. . . . .	783
			Anarchy 11 yrs.			
203	. . . . .	38	Zechariah <i>r.</i> 6 mths.	—	. . . . .	772
204	. . . . .	39	Shallum <i>r.</i> 1 mth. .	—	. . . . .	771
204	. . . . .	39	Menahem <i>r.</i> 10 yrs. .	—	. . . . .	771
					Pul, King of Assyria.	
215	. . . . .	50	Pekahiah <i>r.</i> 2 yrs. . .	—	. . . . .	760
216	. . . . .	52	Pekah <i>r.</i> 20 yrs. . .	—	. . . . .	759
217	Jotham <i>r.</i> 16 yrs. .	—	. . . . .	2	. . . . .	758
					Foundation of Rome.	753
					Nabonassar, era of . . . . .	747
233	Ahaz <i>r.</i> 16 yrs. . .	—	. . . . .	17	. . . . .	742
					Kingdom of Syria destroyed . . . . .	740
236	. . . . .	4	Pekah dies. Anarchy $8\frac{1}{2}$ yrs. . . . .	—	Tiglath-pileser, King of Assyria . . . .	739
245	. . . . .	12	Hoshca <i>r.</i> 9 yrs. . .	—	So, King of Egypt . .	730
248	Hezekiah <i>r.</i> 29 yrs. .	—	. . . . .	3	. . . . .	727
254	. . . . .	6	Downfall of the Kingdom of Israel . .	—	Shalmaneser, King of Assyria . . . . .	721
					Sargon, King of Assyria.	
261	. . . . .	—	. . . . .	—	* Sennacherib, King of Assyria, besieges Jerusalem. Mero-dach-Baladan's message to Hezekiah .	714
					. . . . .	698
277	Manasseh <i>r.</i> 55 yrs. .	—	. . . . .	—	Esarhaddon sends colonists to Samaria.	643
332	Amon <i>r.</i> 2 yrs. . .	—	. . . . .	—	. . . . .	641
334	Josiah <i>r.</i> 31 yrs. . .	—	. . . . .	—	Nabopolassar, King of Babylon . . . . .	626
365	Jehoahaz <i>r.</i> 3 mths. .	—	. . . . .	—	Battle of Megiddo against Pharaoh-nechoh . . . .	610
365	Jehoiakim <i>r.</i> 11 yrs. .	—	. . . . .	—	. . . . .	610
369	Beginning of Captivity . . . . .	—	. . . . .	—	Battle of Carhemish, and conquest of Jerusalem by Nebuchadnezzar . .	606
				—	Nabopolassar dies . .	605

\* For valuable aid in illustrating the history of the Kings of Israel and Judah, who were brought into contact with Assyrian or Babylonish princes, I have been indebted to the learned labours of *Sir Henry C. Rawlinson*, and the *Rev. George Rawlinson*, Camden Professor of Ancient History, Author of "The Five Great Monarchies of the Ancient Eastern Worlds." Vols. ii. and iii. London, 1864-5; and to the valuable work, entitled, "Les Fastes de Sargon," published by *Oppert* and *Ménant*. Paris, 1863. *Oppert*, Inscriptions des

Sargonides. Versailles, 1862. The cuneiform inscriptions from Assyrian and Babylonian monuments, in the British Museum, have been published in three volumes, folio, by *Mr. Layard*, and *Sir H. C. Rawlinson*, 1851, 1861 and 1866.

If I have ventured to demur to some of the conclusions of these distinguished authorities (see on 2 Kings xviii. 13, compared with 2 Chron. xxxii. 1; and on 2 Kings xxiii. 29, compared with 2 Chron. xxxv. 20), it has been with great reluctance, and, I trust, not without due consideration.

Year from the Revolt of the Ten Tribes.	Kingdom of Judah.	Other Kingdoms.	Years before the Birth of Christ.
376	Jehoiachin <i>r.</i> 3 mths. . . . .	Second Conquest of Jerusalem, and Deportation . . . . .	599
376	Zedekiah <i>r.</i> 11 yrs. . . . .	Pharaoh Hophrah, King of Egypt.	599
387	Destruction of Jerusalem . . . . .	Evil-merodach . . . . .	588
—	Jehoiachin's exaltation . . . . .	Cyrus reigns alone . . . . .	562
—	End of the Captivity . . . . .		536 <sup>1</sup>

It is a remarkable circumstance, not easy to be accounted for, that not a single chapter of the Books of CHRONICLES is appointed to be publicly read in our Churches ; and it is much to be wished, that if our Calendar is ever revised and enlarged by an addition of Proper Lessons for a *third* service, especially on Sundays, the greater part of the Chronicles should be enjoined to be read in the Church of England.

The present portion of this Work completes the Editor's Commentary on the Historical Books of the Old Testament.

On reviewing the course which has been traversed in this exposition, he may perhaps be allowed to place on record here some of the sentiments which it suggests. He has not willingly shrunk from the examination of any difficulties, that have been alleged from any quarter, against the Sacred Narrative, from the first verse in Genesis to the last verse in Esther ; and, though it would be presumptuous in him to imagine that he has been able to offer the right solution of all those difficulties, yet he feels it due to others, and to himself, and, above all, to the Word of God, to make here a solemn avowal, in His awful presence, that, so far from being in any way shaken in a belief in the veracity and inspiration of those Books by any of the objections that have been urged against them, the examination of those objections has served, on the contrary, to shed new lustre upon those Books, and to confirm his belief in their Divine origin.

These difficulties have also had the salutary effect of raising the eyes of the Expositor, and (it may be hoped) of the reader also, to Christ. Christ knew all the difficulties that ever have been, or ever will be raised against the Historical Books of the Old Testament. And yet when He was upon earth, He publicly communicated with the Jews in receiving these Books as given by inspiration of God. He took part with them in their Synagogues in reading and in expounding these Books as Divine Oracles ; and He has commanded us to receive them as such. Whatever difficulties men may find in them, vanish in the presence of His Omniscience ; they are dissolved in the crucible of the Faith which believes Christ to be God.

Something may be added here on the method of exposition adopted in these Volumes. Some persons shrink with a sensitive apprehension from all spiritual interpretations of the historical narratives of the Old Testament.

The writer of the present Commentary sympathizes with them fully in their dislike of such interpretations, whenever those interpretations tend in the least degree to undermine the historical truth of the Sacred Records. Nothing can be more repugnant to the principles of sound and sober exposition, or more disastrous and dangerous to the faith, than that allegorical method of interpretation, which explains away the letter of Scripture, and dissolves its historical facts into metaphorical figures<sup>2</sup>.

Besides, whenever the spiritual method of interpretation is used, not as food for pious meditation, but for the purpose of proving any doctrine which is not clearly delivered in the plain places of Scripture, then it is erroneously applied, and such application is to be strongly condemned.

These precautionary principles being duly recognized and avowed, we need not however hesitate to affirm, that, even for the sake of maintaining the historical truth of Holy Scripture, the Expositor is bound *not* to confine himself to the *letter* of Scripture ; he is imperatively obliged not

<sup>1</sup> The dates in the foregoing Table are not offered as unquestionable, but as approximations to the truth. In the mean time, the dates given in the margin of our Authorized Version, and which correspond very nearly with the results here obtained, have not been disturbed from their place in this edition of that text.

<sup>2</sup> Perhaps the present writer may be allowed to refer to the protest which he made against that method of Interpretation twenty years ago, in his letters to M. Gordon Letter vi.

to debar himself and his readers from such reverent use of the spiritual method as the Scripture itself prescribes for adoption.

The Holy Spirit in the New Testament plainly teaches and commands us to behold Christ prefigured in the Old; and He declares that they who do not see Christ in the Old Testament, do not understand its meaning.

The Apostle St. Paul<sup>1</sup> affirms, that the most learned among the Jews “did not *know*” (that is did not comprehend) “the voices of the prophets,” which were read in their synagogues every Sabbath day; and that “they fulfilled those Scriptures by condemning Him” of Whom the prophets wrote. The Apostle affirms that a veil was on their hearts in the reading of the Old Testament<sup>2</sup>, and he does not hesitate to say, that the “*letter* of Scripture” (that is, the letter taken by itself) “*killeth*, but the *Spirit* giveth *life*”<sup>3</sup>; and that the manner in which the Spirit giveth life, is by enabling the inner eye to see Christ in the Old Testament: or, in the Apostle’s words, “the veil is done away in Christ, in the Old Testament: When the heart turneth to the Lord, then the veil is taken away from it.”

The Apostle applies this principle of exposition to sundry passages of the Old Testament, and thus puts into our hands the key for interpreting it. By saying that “Christ our Passover is sacrificed”<sup>4</sup>, he unlocks the history of the Passover and of the Exodus, and enables us to see their inner meaning; by teaching us, that whatever happened to the Israelites in the wilderness was written for our learning, and that they were *τύποι ἡμῶν*, figures of us<sup>5</sup>, he unfolds the true meaning of the manna, of the smitten rock, and of the streams flowing in dry places. Christ Himself had prepared the way for this spiritual method of interpretation by declaring that He Himself was prefigured by the Manna in the wilderness<sup>6</sup>, and by the brazen serpent lifted up on the pole by Moses<sup>7</sup>. St. Matthew does not hesitate to affirm, with a boldness which staggers some modern critics, and which they do not scruple to censure as uncritical, that the words of the Prophet Hosea, “Out of Egypt have I called My Son,” found their full accomplishment in Christ<sup>8</sup>; and that the language of Jeremiah, speaking in the first instance with reference to the children of Bethlehem slain by the Chaldean invaders, had its final fulfilment in the murder of the Innocents slain by Herod, the King of Jewry, at the nativity of Christ<sup>9</sup>.

These apostolic expositions seem strange to some, who derive all their exegetical skill from grammars and lexicons. But those persons, who justly esteem all philological helps as essential, but not as adequate, for true Scriptural hermeneutics, will welcome with gladness these specimens of apostolical interpretation, as being no other than utterances of the Holy Ghost, declaring the meaning of the words which He Himself had spoken many centuries before by the voices of the prophets in the Old Testament.

Such spiritual illuminations as these will serve to invest the office of the Scriptural interpreter with a high and holy dignity. They will be to him like the oracular gems of the Urim and Thummin on the breastplate of Aaron, in which he will see the sparkles of the Divine mind. The interpreter of Holy Scripture, who has received a spiritual unction, streaming down upon him from Christ Himself, through His Apostles, is consecrated to be a priest of God; he is clad, as it were, with a holy ephod, and is admitted to communings with the Most High; he is received within the veil in the Holy of Holies, and sees the glory of God enthroned on the Ark between the cherubim. And why? Because it is his firm belief that Christ is the Incarnate God; that He existed from eternity; that He, the everlasting Logos, or Word, is in very deed the Author of the written Word; that He sent Moses, and was in Moses, and spake by him; that He sent all the Prophets, and was in them, and spake by them. For what does St. Peter say? He affirms that the old Prophets inquired and “searched diligently what the Spirit of *Christ*, which was in them, did signify”<sup>10</sup>. St. Peter says that the Spirit, which was in the Prophets, was the Spirit of Christ. And *that* Spirit, he asserts, testified of Christ, of His sufferings, and the glory that should follow. “The prophets,” says S. Ignatius<sup>11</sup>, “lived Christ-ward” (*κατὰ Χριστὸν ἐζησαν*): their whole heart was toward Him; He was their pole-star. Or, to adopt another image hallowed by Christian Antiquity, the blood of Christ, sprinkled once for all on the Mercy-seat of the heavenly Holy of Holies, is the central object to which the two kneeling cherubim of the two Testaments are ever bending their faces, and looking downward with perpetual adoration.

The battle which the Church of Christ has to fight in our own day on this great field of

<sup>1</sup> Acts xiii. 27.

<sup>2</sup> 2 Cor. iii. 14.

<sup>3</sup> 2 Cor. iii. 6.

<sup>4</sup> 1 Cor. x. 11.

<sup>6</sup> John vi. 58.

<sup>4</sup> 1 Cor. v. 7. Cp. John xix. 36, where the same thing is assumed by St. John: “These things were done, that the Scripture (Exod. xii. 46) might be fulfilled, ‘A bone of Him shall not be broken.’”

<sup>7</sup> John iii. 14.

<sup>8</sup> Matt. ii. 15.

<sup>9</sup> Matt. ii. 18.

<sup>10</sup> 1 Pet. i. 11.

<sup>11</sup> S. Ignatius, Epist. ad Magnes. c. 8.

Scriptural interpretation, was fought by the Church of God in early times. St. Paul, as we have seen, boldly told the Hebrew Rabbis that they did not understand the Scriptures which they held in their hands, and that they never would understand them till they saw Christ in them. In the second century Justin Martyr proclaimed the same truth with almost apostolic power against Trypho the Jew, at Ephesus. It was shown by the most eloquent of the Latin fathers—the great African Apologist—Tertullian, that if the Old Testament was to be maintained against the Marcionite heretics, who disparaged and vilified it, it was by illuminating the dim characters of the Levitical law with the golden sunshine of Evangelical light, and by encircling the heads of the typical heroes of Jewish history with bright aureolas and effulgent halos of spiritual glory, reflected from the New Testament. The mysteries of the Levitical law were unfolded with holy eloquence in the treatises of S. Cyril of Alexandria, especially in his grand work on “Adoration in Spirit and Truth.” The history of the Old Testament was unfolded with fervid faith and keen spiritual insight into its inner meaning by the great African father and bishop, S. Augustine, especially in his vindication of the Old Testament against the cavils of Faustus the Manichæan, and in his last great work, “On the City of God.”

I am not prepared to vindicate all that S. Augustine wrote on this subject. Some allowance must be made for his temperament and for his age; and doubtless modern Criticism may render some service in chastening the luxuriant exuberance of Origenistic and Augustinian allegory. But we need not hesitate to say that S. Augustine’s method of interpretation was the right one, and that it is the only one which can stand the attacks of that modern Manichæanism which is now rife among us. There never was a truer saying than that uttered by him, “If you find a difficulty in Holy Scripture, consider it with reference to Christ, and you will probably find the solution there<sup>1</sup>.” And again, “In the Old Testament the New is enfolded, and the Old is unfolded in the New,” “In Vetere Testamento Novum latet, in Novo Vetus patet<sup>2</sup>.” And again, “Almost every page of the Old Testament speaks of Christ and His Church<sup>3</sup>.” What, for example, is the history of Abraham to us, if we do not see Christ in it? What is the narrative of the sacrifice on Moriah, if we do not see Christ there? What is the history of Isaac, if we do not see Christ there? If we read these histories without Christ, they will make us sceptics. How many incidents there are in the histories of the patriarchs, especially of Jacob, which to many ordinary readers seem trivial, petty, and even offensive and repulsive, and which must appear utterly unworthy to be recounted by the Holy Spirit of God, if they are looked at with that purblind Criticism which is a slave of the letter. Doubtless these incidents are literally true, but if they are nothing more, the document which contains them will assuredly be disparaged as unworthy of God. But let these histories be read by the light of the Holy Spirit by Whom they were written, and they will acquire new life and beauty. They will be like the bodies of Moses and Elias on the holy mountain, and will be transfigured with the glory of Christ. What again is the Exodus to us, if it is to be regarded only as the emigration of a population not so large as that of London to a country not so great as three or four English counties? What is all this to us, if we do not see Christ there, as St. Paul did, who says that Moses “esteemed the reproach of *Christ* greater riches than the treasures of Egypt<sup>4</sup>,” and that the Israelites “tempted *Christ*” in the wilderness<sup>5</sup>? What is all this to us, if we do not see Christ’s universal Church there? What, again, is the laborious and complex apparatus of the whole Levitical ritual without Christ? But *with* Christ, it is justified, sanctified, glorified. How wonderfully is the composite universality and manifold and many-sided completeness of the One Sacrifice, offered once for all by Christ on the cross, foreshadowed by the grouping and clustering together of the various kinds of sacrifices prescribed by the Levitical law! The most perfect dogmatic treatise that ever was written on the Great Sacrifice of Calvary, cannot be compared in clearness and beauty with the typical pictures of it which are presented to the eye of faith, in the Levitical ritual. That Levitical ritual is a creed in types. If we desire to contemplate that Great Sacrifice in its expiatory, propitiatory, and atoning character, we see it in the Sin-offering; if we would look at it as a complete self-dedication, graciously accepted by God, we behold it in the Burnt-offering sending up a silver cloud of fragrant steam to heaven. If we would regard Christ’s sacrifice in its eucharistic character, according to which the justified worshipper is admitted to communicate with a reconciled God, and to be a joyful guest feasting with Him in the sacrifice, we see it in the Peace-offering. Again, can any theological homily that ever was composed on the nature of Sin, although it may be written with the keenest insight, and with the nicest precision of a subtle metaphysical analysis, be mentioned for

<sup>1</sup> *S. Aug.* in Ps. xevi.<sup>2</sup> *S. Aug.* Serm. 46.<sup>3</sup> *S. Aug.* Quæst. 73, in Exod.<sup>4</sup> Heb. xi. 26.<sup>5</sup> 1 Cor. x. 9.

a moment in comparison with the picture which is held up to us of Sin, in its loathsome hideousness and foul deformity, and in its contaminating influence, in its corroding voraciousness and cankering insatiability, by the Book of Leviticus, in the description which it presents to us of Sin's physical type, the disease of Leprosy, and in the laws of God concerning it?

Again; the Rationalist is staggered by what he calls the prodigal profusion and wanton waste of miraculous power in the passage of the Israelites marching through the Red Sea between two walls of water, and in the flowing back of the river Jordan for several miles northward to a place near to Adam<sup>1</sup>, and in the falling down prostrate of the walls of Jericho, at the sound of the trumpets, and in the staying of the solar light on the hill of Gibeon at the prayer of Joshua. And truly the Rationalist is very rational, if we are to read these histories merely according to the letter, and if we are to see nothing beyond it. Reading the history from his point of view, the Rationalist is quite right; but the question is, Is his point of view the right one? No, assuredly not; and it is to be regretted, that much modern exegesis, and many modern Jewish histories, seem to accept that point of view as the right one; and the consequence is, that some commentaries on Scripture, and some popular books on Jewish history, unintentionally no doubt, but no less certainly, have a tendency to propagate scepticism.

How different was the treatment which these Books of the Old Testament received from the ancient Church of God! And therefore with regard to the interpretation of Scripture, it must with sorrow be confessed, that great is the decline of the nineteenth century, which boasts its intellectual illumination. We have gained a good deal in philology, but how much have we lost in theology! And though doubtless theology needs philology, what is philology without theology? A mere cenotaph. The expositors of the ancient Church, her Origen, her S. Cyrils, her S. Chrysostoms, her S. Augustines were not perplexed by the miraculous phenomena of the Exodus. And why? because in the Exodus they had learnt to recognize not only a true history, but a spiritual adumbration of the greatest events that the World has ever seen, or ever can see; events which concern all nations, and project their shadows forward over the countless ages of Eternity. They there saw in a figure the Death and Passion of Christ. They beheld His glorious Resurrection, and the deliverance of all Mankind from the grasp of Satan; and in reading the Book of Joshua<sup>2</sup> they saw Mankind marching under the banner of our Jesus into the Canaan of His Church militant here, and they foresaw the glorious victories of His Church triumphant hereafter, when the light of the Sun will be stayed at the Great Day, till our Divine JOSHUA has put all His enemies under His feet.

Marvellous indeed would it have been, if the first announcement and inauguration of such events as these had not been accompanied by marvels. The miracles which introduced these typical events were like voices of heralds preparing the world for Christ's Coming, and quickening its faith, and exciting it to look forward to the glorious Antitype. The miracles were justified by what they foretold. Here, as in many other cases, the spiritual interpretation refutes Rationalism. The letter cannot stand securely without the spiritual interpretation; which, so far from undermining the history, confirms its truth.

And now let these remarks be concluded with a grateful ascription of praise to the Almighty Author and Giver of all good, for the strength and comfort which for many years He has vouchsafed to bestow upon him who here humbly offers the fruits of his labours in the interpretation of His most holy Word, with a fervent prayer to Him that He would be pleased to shed upon them His blessing, and to make them subservient to His glory, and to the edification of those who love Him.

<sup>1</sup> See above, on Josh. iii. 16.

<sup>2</sup> *Bishop Pearson* on the Creed, Art. II., p. 76, where he says that "there is scarcely an action of Joshua which is not clearly predictive of our Saviour."

*Cloisters, Westminster Abbey,*  
Nov. 6, 1866.



# THE FIRST BOOK OF THE KINGS,

COMMONLY CALLED

## THE THIRD BOOK OF THE KINGS.

I. <sup>1</sup> NOW king David was old and † stricken in years; and they covered him with clothes, but he gat no heat. <sup>2</sup> Wherefore his servants said unto him, † Let there be sought for my lord the king † a young virgin: and let her stand before the king, and let her † cherish him, and let her lie in thy bosom, that my lord the king may get heat. <sup>3</sup> So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a <sup>a</sup> Shunammite, and brought her

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† Heb. *entered into days.*  
† Heb. *Let them seek.*  
† Heb. *a damsel, a virgin.*  
† Heb. *be a cherisher unto him.*  
a Josh. 19. 18.

### PRELIMINARY NOTE TO CHAPTERS I. AND II.

This portion of Scripture, from v. 1 to v. 31, containing the history of David's old age, is appointed to be read in the Jewish Synagogues, as a Proper Lesson together with Gen. xxiii. 1 to xxv. 18, which describes the old age and burial of Sarah and Abraham; and thus the Hebrew Church invites us to connect the last days of David with those of the Patriarchs.

Lest the reader of this portion of Scripture should be betrayed, as some recent writers have been, into a low and erroneous notion concerning "the last days of David," he is requested to consider the observations offered below upon it, in the *Preliminary Note* to chapters xxviii. and xxix. of the First Book of Chronicles.

In the first two chapters of this Book of Kings, David is represented as aged and infirm, but in the concluding chapters of the First Book of Chronicles he is displayed to us as endued for a time with preternatural vigour. The "outward man was perishing, but the inward man was renewed day by day" (2 Cor. iv. 16). We there see King David, having risen from his bed of sickness, and having gone forth from his chamber, enthroned in royal majesty in his Council-chamber at Jerusalem, to which he had convoked the chief estates of his kingdom from all parts of Palestine. We see him exhibiting to them the divinely revealed Pattern of the Temple, which was to succeed in the place of the Tabernacle; and presenting to them his son Solomon as his successor on the throne of Israel and Judah; we see him consummating the history of his reign and life with that glorious ascription of praise and thanksgiving to God, which is contained in the last chapter of the First Book of Chronicles. A more noble scene than that cannot be imagined. It displays a glorious triumph of spiritual strength over human weakness. It reveals also a beautiful gleam of the Divine King of Judah, Jesus Christ, rising from the weakness of death, and darkness of the Grave, and emerging as it were from old age in David into youth and glory in Solomon.

1. *Now*] Literally, *And*. By this conjunction the Author connects this Book with the preceding (*Ewald, Keil*; see above, on Josh. i. 1. Judg. i. 1).

— *king David was old*] About seventy years of age; for he began to reign when he was thirty years of age, and reigned forty years (2 Sam v. 4, 5).

It has been said by some that the phrase "*King David*" does not occur in the Books of Samuel. The truth, rather, is that this phrase is not unfrequent in Samuel (see 2 Sam. vi. 12, 16; vii. 18; viii. 8, 11; ix. 5; xiii. 21; xvi. 5, 6; xvii. 17; xix. 11); and by this phrase the present book is linked on to the foregoing Books of Samuel.

— *stricken in years*] See Josh. xiii. 1.

### ABISHAG THE SHUNAMMITE.

2, 3. *Let there be sought for my lord the king a young virgin—So they sought for a fair damsel—and found Abishag a (rather the) Shunammite.*

David himself did not devise what is here recorded; it was prescribed by his servants, the physicians. Such means as these are recommended by ancient physicians (as *Galen*, *Method. Medic.* viii. 7. See *Trusen*, *Sitten u. Krankh.* d. Hebr. p. 257).

Abishag is a name derived from Hebr. *ab*, father, and *shagag*, to wander (*Gesen.* 6. *Fuerst.* 12), and it may mean,—whose father was a wanderer; she was of Shunem (now *Sulem*, or *Solam*), in the tribe of Issachar, afterwards part of "Galilee of the Gentiles;" see 1 Sam. xxviii. 4, where Shunem is mentioned in connexion with Endor, and Gilboa; and it was afterwards celebrated in the history of Elisha (2 Kings iv. 8).

Abishag is regarded in Scripture as David's wife (*S. Jerome* ad Nepotian, *Epist.* 34. *Theodoret*, *Qu.* 5. *Wouvers*, *Dilnc.* Qu. 1, p. 890). The sin of Adonijah in asking her of Solomon as a wife for himself, cannot otherwise be explained. See ii. 13—22, and *Pfeiffer*, *Dubia*, p. 216.

This history of Abishag at first sight may surprise and perplex the reader; and it may reasonably be asked, Why is it inserted in Holy Scripture?

Probably for the following reasons:—

(1) To explain the subsequent history of Adonijah's death.

(2) Perhaps also on moral accounts. David had sinned by polygamy and adultery. Bathsheba and other wives of David were still living, but their beauty had faded away. David was not more than seventy years of age, but his body was enfeebled, and had lost its natural warmth and vigour. May we not here recognize the vanity and weariness of sin, especially of the sins of the flesh? See Prov. xxxi. 3.

(3) Besides, this physical feebleness of David served the important purpose of showing that the last act of his life, in which he appears, not in a sick chamber, but in the public assembly of his people, was due to supernatural power; and it is invested with greater dignity and glory on that account. It was the act of God in him. It was the act of David, the King and Prophet of Israel, as a noble and august Type of Jesus Christ; see above, *Preliminary Note* to this chapter.

(4) If we regard merely the letter of this history, and interpret it only according to the letter, we fall short of its true meaning. All who receive "Holy Scripture as given by inspiration of God" (2 Tim. iii. 16) must feel convinced that such an incident as this, recorded of King David at this the closing scene of his long and eventful reign, must also have a spiritual significance;

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b 2 Sam. 3. 4.  
† Heb. reign.  
c 2 Sam. 15. 1.

† Heb. from  
his days.  
d 2 Sam. 3. 3, 4.  
1 Chron. 3. 2.  
† Heb. his words  
were with Joab.  
e 2 Sam. 20. 25.  
f ch. 2. 22, 28.  
† Heb. helped  
after Adonijah.  
g ch. 4. 18.  
h 2 Sam. 23. 8.

|| Or, *The well  
Rogel*, 2 Sam.  
17. 17.

to the king. <sup>4</sup> And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

<sup>5</sup> Then <sup>b</sup> Adonijah the son of Haggith exalted himself, saying, I will <sup>†</sup> be king: and <sup>c</sup> he prepared him chariots and horsemen, and fifty men to run before him. <sup>6</sup> And his father had not displeased him <sup>†</sup> at any time in saying, Why hast thou done so? and he also *was* a very goodly man; <sup>d</sup> and *his mother* bare him after Absalom. <sup>7</sup> And <sup>†</sup> he conferred with Joab the son of Zeruiah, and with <sup>e</sup> Abiathar the priest: and <sup>f</sup> they <sup>†</sup> following Adonijah helped *him*. <sup>8</sup> But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and <sup>g</sup> Shimei, and Rei, and <sup>h</sup> the mighty men which *belonged* to David, were not with Adonijah. <sup>9</sup> And Adonijah slew sheep and oxen and fat cattle by the stone of Zohelath, which *is* by || En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: <sup>10</sup> But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

<sup>11</sup> Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of <sup>i</sup> Haggith doth reign, and David

12 Sam. 3. 4.

David, let us remember, is a type of Christ; and it has been already observed (as an important principle which has not been duly considered by the writers on Typology), that wherever the human types *fail*, there the Divine Antitype does *not fail*, but *excels*. In these respects the Divine Antitype is a *contrast* to the Human Type (see above, *Introd.* to Judges, p. 79).

So it is here. David had sinned by polygamy and adultery. In his last days, by the advice of his servants, he has an *Abishag* to *cherish him*. Her name seems to signify that *her father was a wanderer*; she is a fair virgin from "Galilee of the Gentiles." He has no children by her, and she becomes an occasion of death to one of his sons, Adonijah, and of sorrow to his house.

But how different is the example of Christ! Not by any human suggestion, but by the Divine counsel, and by His own free will, He, the true David, the King of all faithful Israelites, espoused to Himself the Abishag of our fallen humanity, which had been *wandering* in sin ever since the days of Adam our father. He betrothed to Himself a Church from the Shunem of the *Gentile world*, and He gave Himself for her. He did not need her; but He *loveth and cherisheth her as His own flesh* (Eph. v. 29); and by her He has a spiritual offspring in all nations of the world. St. Paul suggests this comparison by adopting the word used by the *Septuagint* here in v. 4, where it is said that Abishag ἦν θάλπουσα τὸν βασιλέα. But (says St. Paul) Christ θάλπει τὴν Ἐκκλησίαν. Abishag is in a certain sense a wife to David, but is not a mother by him; but of the Church of Christ it is said by David himself, "Hearken, O daughter, and consider, incline thine ear, forget also thine own people and thy father's house. So shall the king have pleasure in thy beauty. Instead of thy fathers, thou shalt have children whom thou mayest make princes in all lands" (Ps. xlv. 11, 12, 17).

(5) In a subordinate sense, this history may also be applied, as it is by some of the Fathers, to illustrate the condition of our frail humanity, in its weariness and old age, no longer deriving pleasure from carnal delights, but seeking for spiritual comfort to cherish us in days of solitude and sorrow, in declining years. See *S. Jerome* ad Nepotian, Epist. 34; *Prosp. Aquitan.* de Prom. ii. 27; *Angelomus* in Bibl. Pat. Max. xv. 359.

5. *Adonijah*] The fourth son of David (2 Sam. iii. 4), Amnon being dead (2 Sam. xiii. 29), and Absalom also (2 Sam. xviii. 14), and probably Chileab (2 Sam. iii. 2); for of him we hear nothing. Adonijah was the eldest son now living, and would have had the first claim to the throne, if it had not been awarded to Solomon by God (ep. v. 13. 30), as Adonijah himself owns (ii. 15): and see above, 2 Sam. xii. 24; and 1 Chron. xxviii. 5. Therefore, Adonijah's rebellion was not only against David and Solomon, but also against God.

— *prepared him chariots and horsemen, and fifty men to run before him*] As Absalom had done in his rebellion against David (2 Sam. xv. 1). Adonijah's sin was aggravated by this circumstance, that he was not warned by Absalom's fate, but he imitated his example.

6. *had not displeased*] Had not grieved him by correction (*Vulg., Syr., Arabic*: see *Gesen.* 646).

— *at any time*] Literally, *from his days*; i. e. since he was born. It is suggested by the sacred Writer that Adonijah's rebellion, like Absalom's, was due to too great indulgence on the part of his father; and this was perhaps produced by David's consciousness of his own failing "in the matter of Uriah the Hittite."

— *he also*] That is, as well as Absalom his brother (2 Sam. xiv. 25).

— *his mother bare him*] The words, *his mother*, are not in the original, but are to be supplied from the context: cp. Num. xxvi. 59.

— *after Absalom*] The son of Maachah (1 Chron. iii. 2).

7. *Joab*] Who was disaffected and irritated by David's preference of Amasa (2 Sam. xix. 13), and was conscious of David's abhorrence of him, because he had killed Absalom, and because he had treacherously murdered Amasa: see ii. 5.

— *Abiathar*] Who seems to have been jealous of Zadok (see above, 2 Sam. xv. 24—29; xx. 25). The rivalry between Abiathar and Zadok may have been occasioned by the separation of the Ark (which was at Jerusalem) from the Tabernacle, which was at Gibeon (1 Chron. xvi. 39). Perhaps the one had special care of the Ark, and the other of the Tabernacle. Cp. *Havernick*, Einleit. i. 566. 573; and below, iii. 4. 1 Chron. xxi. 29. 2 Chron. v. 5. *Bishop Andrewes* (v. 247, 248) collects the examples of such combinations as these of Joab and Abiathar against their lawful sovereign, and observes, that "all who have sought the destruction of their kings have perished, and gone to their grave by some shameful death."

8. *Benaiah*] The chief of the king's body-guard (2 Sam. viii. 18; xxiii. 20. Below, ii. 35).

— *Shimei*] Probably the son of Elah (iv. 18).

— *Rei*] Not otherwise known.

9. *Adonijah slew sheep*] Thus also imitating Absalom, who began his rebellion with a sacrificial feast (2 Kings xv. 12), in order to cover his sin with the cloak of religion, and to ingratiate himself with those whom he invited to the sacrificial banquet.

— *stone of Zohelath*] Perhaps *stone of the serpent* (*Gesen.*). The *Targum* renders it, "*stone of the watch-tower*;" the *Syriac* and *Arabic*, "*the great stone*." It is supposed by some to be the rock at the southern end of *Wady-el-Rubab*, or valley of Hinnom (*Schultz*).

— *En-rogel*] Now called the well of Job, or Nehemiah, which is at the south-east of Jerusalem, near the junction of the valley of Hinnom, on the south-west, with that of Jehoshaphat on the east, and is the fairest and most fertile spot near Jerusalem (*Robinson*, i. 354. 491). See above, Josh. xv. 7. 2 Sam. xvii. 17. *Josephus* (Antt. vii. 14. 4) describes the feast as taking place at the well in the king's garden.



our lord knoweth *it* not? <sup>12</sup> Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. <sup>13</sup> Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, <sup>k</sup> Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? <sup>14</sup> Behold, while thou yet talkest there with the king, I also will come in after thee, and † confirm thy words.

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k 1 Chron. 22. 9.

† Heb. *fill up*.

<sup>15</sup> And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. <sup>16</sup> And Bath-sheba bowed, and did obeisance unto the king. And the king said, † What wouldest thou? <sup>17</sup> And she said unto him, My lord, <sup>†</sup> thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. <sup>18</sup> And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not: <sup>19</sup> <sup>m</sup> And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. <sup>20</sup> And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. <sup>21</sup> Otherwise it shall come to pass, when my lord the king shall <sup>n</sup> sleep with his fathers, that I and my son Solomon shall be counted † offenders.

† Heb. *What to thee?*  
1 ver. 13, 30.

m ver. 7, 8, 9, 25.

n Deut. 31. 16.  
ch. 2. 10.  
† Heb. *sinner*.

<sup>22</sup> And, lo, while she yet talked with the king, Nathan the prophet also came in. <sup>23</sup> And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground. <sup>24</sup> And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? <sup>25</sup> <sup>o</sup> For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, <sup>p</sup> † God save king Adonijah. <sup>26</sup> But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. <sup>27</sup> Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

o ver. 19.

p 1 Sam. 10. 24.  
† Heb. *Let king Adonijah live*.

<sup>28</sup> Then king David answered and said, Call me Bath-sheba. And she came † into the king's presence, and stood before the king. <sup>29</sup> And the king sware, and said, <sup>q</sup> *As* the LORD liveth, that hath redeemed my soul out of all distress, <sup>30</sup> <sup>r</sup> Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. <sup>31</sup> Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, <sup>s</sup> Let my lord king David live for ever.

† Heb. *before the king*.

q 2 Sam. 4. 9.

r ver. 17.

s Neh. 2. 3.  
Dan. 2. 4.

<sup>32</sup> And king David said, Call me Zadok the priest, and Nathan the prophet,

12. *that thou mayest save thine own life, and the life of thy son Solomon*] These words of Nathan (cp. v. 21) supply a refutation of the charge of cruelty which is brought by some against Solomon for his treatment of Adonijah (see ii. 22—25). The life of King Solomon and of the King's mother were endangered by Adonijah's rebellion.

15. *the chamber*] The inner chamber, the bed-chamber (2 Sam. iv. 7; xiii. 10. *Gesen.*).

18. *and now, my lord*] "And now." This is the right reading, and not "and thou" (*Kimchi, Maurer, Bruns, Keil*).

25. *God save king Adonijah*] Literally, "let king Adonijah live" (cp. 1 Sam. x. 24. 2 Sam. xvi. 16).

28. *Call me Bathsheba*] Who had retired when David gave audience to Nathan (v. 22).

30. *Solomon—he shall sit upon my throne*] Observe this oath of David, that Solomon should reign, notwithstanding the rebellion of Adonijah against him. So the Almighty Father decreed, that the Divine Solomon shall sit as King on the heavenly Zion, notwithstanding the opposition of all worldly powers (1's. ii. 6, 7).

Before  
CHRIST  
1015.  
t 2 Sam. 20. 6.  
† Heb. *which*  
belongeth to me:  
See Esth. 6. 8.  
u 2 Chron. 32. 30.  
x 1 Sam. 10. 1.  
& 16. 3, 12.  
2 Sam. 2. 4. &  
5. 3.  
ch. 19. 16.  
2 Kings 9. 3.  
& 11. 12.  
y 2 Sam. 15. 10.  
2 Kings 9. 13.  
& 11. 14.  
z Josh. 1. 5, 17.  
1 Sam. 20. 13.

a ver. 47.

b 2 Sam. 8. 13.  
& 23. 26—23.

c Exod. 30. 23,  
25, 32.  
Ps. 89. 20.  
d 1 Chron. 29. 22.  
e 1 Sam. 10. 24.

|| Or, *flutes*.

f 2 Sam. 18. 27.

and Benaiah the son of Jehoiada. And they came before the king. <sup>33</sup> The king also said unto them, 'Take with you the servants of your lord, and cause Solomon my son to ride upon † mine own mule, and bring him down to " Gihon : <sup>34</sup> And let Zadok the priest and Nathan the prophet \* anoint him there king over Israel : and † blow ye with the trumpet, and say, God save king Solomon. <sup>35</sup> Then ye shall come up after him, that he may come and sit upon my throne ; for he shall be king in my stead : and I have appointed him to be ruler over Israel and over Judah. <sup>36</sup> And Benaiah the son of Jehoiada answered the king, and said, Amen : the LORD God of my lord the king say so too. <sup>37</sup> <sup>a</sup> As the LORD hath been with my lord the king, even so be he with Solomon, and <sup>a</sup> make his throne greater than the throne of my lord king David.

<sup>38</sup> So Zadok the priest, and Nathan the prophet, <sup>b</sup> and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. <sup>39</sup> And Zadok the priest took an horn of <sup>c</sup> oil out of the tabernacle, and <sup>d</sup> anointed Solomon. And they blew the trumpet ; <sup>e</sup> and all the people said, God save king Solomon. <sup>40</sup> And all the people came up after him, and the people piped with || pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

<sup>41</sup> And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar ? <sup>42</sup> And while he yet spake, behold, Jonathan the son of Abiathar the priest came : and Adonijah said unto him, Come in ; for 'thou *art* a valiant man, and bringest good tidings. <sup>43</sup> And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king. <sup>44</sup> And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada,

**33. cause Solomon my son to ride upon mine own mule]** And thus he declared to be David's successor. This honour had been usurped by Absalom : see 2 Sam. xviii. 9.

There is a significance in these words, "mine own mule," at the very end of David's reign. It is clear that he had not disobeyed God as Absalom and Adonijah had done (see on v. 5), and as Solomon afterwards did, by multiplying *horses* to himself; see below, *Prel. Note* to ch. xi.

— *Gihon*] in the valley on the west of Mount Zion (see on 2 Chron. xxxii. 30; xxxiii. 14). The water of Gihon formed two basins or pools, the upper pool (2 Kings xviii. 17. Isa. vii. 3 and xxxvi. 2), and the lower pool (Isa. xxii. 9). *Robinson*, i. 512—64. *Bib. Diet.* i. 987. These two pools are probably those now called *Birket-el-Mamilla* and *Birket-es-Sultan*. It is remarkable that the *Targum of Jonathan, Syriac and Arabic*, have here *Siloah*. Did they think that it flowed into Gihon ?

**34. anoint him—and blow ye with the trumpet, and say, God save king Solomon]** This anointing with consecrated oil, out of the Tabernacle (v. 39), and this proclamation of Solomon as King, while David was yet alive, by David's own command (cp. 1 Chron. xxiii. 1), displays an important truth, namely, that Solomon's reign is to be regarded as a *continuation* of the reign of David his father. David's reign did not end with David's life, but it flowed on, in the life of Solomon his son, for which it was a preparation. Thus the union of David and Solomon, as forming by their conjunction a typical representation of CHRIST, the King of the spiritual Sion, as a conqueror like David, and yet as the Prince of Peace like Solomon, is made more manifest. Cp. above, *Prelim. Note*.

A similar conjunction of types is observable in the divine appointment of Joshua to succeed Moses while yet living, and by the instrumentality of Moses (Dent. xxxi. 14. 23). Moses represented the Law, Joshua typified the Gospel. There was no break or opposition between the Law and the Gospel, but the one flowed by a continuous stream into the other, and was absorbed and perfected by it. And as Elijah's ministry flowed

into that of Elisha, so did the personal ministry of Christ into that of His Apostles after His Ascension. See on 2 Kings ii. 9.

**35. over Israel and over Judah]** a distinction which often occurs in the history of David. See above, *Introd.* to Samuel, p. xv.

**37. the LORD—make his throne greater than the throne of my lord king David]** A prayer equally honourable to Benaiah and to David. Benaiah was no flatterer; and he knew that David's love for his son, for his people, and for his God, was so great that nothing would be more grateful to him than to know that he himself would be eclipsed by his son Solomon, his successor on the throne of Israel, and that the people of the Lord his God would be more glorious than he himself had been. *Theodoret* says here, "No good father is jealous of his son, but desires to see his children more famous than himself." Every good king wishes that the reign of his successor may be happier than his own: cp. below, v. 47. Christ is glorious as a mighty conqueror, and His conquests will end with the subjugation of His enemies; but "of His government and peace there shall be no end" (Isa. ix. 7).

**38. the Cherethites]** See 2 Sam. viii. 18; xv. 18; xx. 7—23.

**39. oil out of the tabernacle]** The consecrated oil, described in Exod. xxx. 22. Cp. *Bp. Pearson* on the Creed, Art. ii. p. 98, who regards it as a symbol of the unction of Christ. The Sacred Oil with which the kings of the literal Israel were anointed is now lost, but that unction which it typified—the unction of the Holy Spirit—exists for ever in Christ, and through Him in His Church: see *Tertullian* c. Jud. c. 13.

**40. with pipes]** flutes: cp. Isa. v. 12; xxx. 29. *Winer*, R.W.B. i. 123. The Sept. has *ἐχόρευον ἐν χοροῖς*, "they were dancing in dances," and so *Ewald*; but this would require a change in the reading of the original, and seems to be derived from a faulty MS. by *Sept.*

— *the earth rent]* On this metaphor see *Gesen.* 136. There is no reason to suppose the text to be in fault here.

**43. Verily]** *Nay, rather*: the Latin "imò vero." This Hebrew conjunction is used in an adversative sense in 2 Chron. i. 4; xix. 3; xxxiii. 17.

and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule : <sup>45</sup> And Zadok the priest and Nathan the prophet have anointed him king in Gihon : and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard. <sup>46</sup> And also Solomon <sup>s</sup> sitteth on the throne of the kingdom. <sup>47</sup> And moreover the king's servants <sup>g</sup> came to bless our lord king David, saying, <sup>h</sup> God make the name of Solomon better than thy name, and make his throne greater than thy throne. <sup>i</sup> And the king bowed himself upon the bed. <sup>48</sup> And also thus said the king, Blessed be the LORD God of Israel, which hath <sup>k</sup> given *one* to sit on my throne this day, mine eyes even seeing it. <sup>Before CHRIST 1015.</sup> <sup>g</sup> 1 Chron. 29. 23. <sup>h</sup> ver. 37. <sup>i</sup> Gen. 47. 31. <sup>k</sup> ch. 3. 6. Ps. 132. 11, 12.

<sup>49</sup> And all the guests that were with Adonijah were afraid, and rose up, and went every man his way. <sup>50</sup> And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. <sup>51</sup> And it was told Solomon, saying, Behold, Adonijah feareth king Solomon : for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword. <sup>52</sup> And Solomon said, If he will shew himself a worthy man, <sup>m</sup> there shall not an hair of him fall to the earth : but if wickedness shall be found in him, he shall die. <sup>53</sup> So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon : and Solomon said unto him, Go to thine house. <sup>1</sup> ch. 2. 28. <sup>m</sup> 1 Sam. 14. 45. 2 Sam. 14. 11. Acts 27. 34.

II. <sup>1</sup> Now <sup>a</sup> the days of David drew nigh that he should die ; and he charged Solomon his son, saying, <sup>2</sup> <sup>b</sup> I go the way of all the earth : <sup>c</sup> be thou strong <sup>a</sup> Gen. 47. 29. Deut. 31. 14. <sup>b</sup> Josh. 23. 14. <sup>c</sup> Deut. 17. 19, 20

<sup>48.</sup> *Blessed be the LORD God of Israel*] On some remarkable coincidences connected with these words, see Ps. xli. 13.

<sup>50.</sup> *the horns of the altar*] emblems of safety (see Exod. xxi. 14. *Bahr*, Symbol. i. 420. 473). The altar here mentioned was either that connected with the Ark on Mount Zion, or that in the Tabernacle at Gibeon to which Joab fled, ii. 28.

<sup>52.</sup> *Solomon said*] Solomon showed more clemency to Adonijah than Adonijah would have shown to him, see v. 13.

— *a worthy man*] Literally, a son of virtue, not a son of treachery, as he now is.

#### PRELIMINARY NOTE TO CHAPTER II.

##### DAVID'S CHARGE TO SOLOMON CONCERNING THE JUDICIAL PUNISHMENT OF JOAB AND SHIMEI.

The charge of David to Solomon, contained in vv. 5—9, has been stigmatized by some (*Stanley*, p. 135) as breathing "the fierce and profound vindictiveness which belongs to the worse nature of his age, his family, and his own character;" and it is said that David bequeathed "a dark legacy of long-cherished vengeance" to "his son and successor Solomon against the aged Joab and the aged Shimei."

Is this a correct view of the case?

In order to estimate aright the acts recorded in this chapter, it must be borne in mind that David in his lifetime had associated Solomon with himself in the royal authority. Solomon is now king, and sits on the throne of David (see i. 39. 43—46, and compare 1 Chron. xxviii. xxix., where David, in a public assembly of all Israel, presents to them Solomon as his successor).

What is done by Solomon in this chapter, is not done by him as a private person, but as the Representative and Vicerent of Jehovah. As such he was bound to show zeal for God's honour, and to execute His laws.

The sins committed by Joab and Shimei were violations of those laws. They were sins against God, and against the King, who was God's deputy; and if they, who had perpetrated such sins, should escape with impunity, others would be tempted to follow their example, and Solomon himself would have betrayed his trust, and would have flinched from the discharge of duty to God, and to his people. Such a defection and delinquency at the beginning of his reign would have betrayed feebleness and inbecility in the sovereign, and would have entailed misery and confusion upon it. Solomon, who was young at this time, needed the counsel of old age; and the demonstration which, in pursuance of David's advice, he made, of vigour and energy

at his accession, procured for Solomon and his people a reign of happiness and peace, as long as he obeyed God.

These acts of Solomon were acts of justice; they were acts of obedience to God's laws, and of zeal for His honour; and though they were acts of severity, yet even in that severity there was mercy, inasmuch as they deterred others from those sins by which they would incur the worst punishment, the punishment of God's wrath and indignation in this life and in another.

As has been already observed, David, together with Solomon, who was associated with him on the throne of Israel during his lifetime, constitutes a type of Christ, Who is both the Divine David and the Divine Solomon. Christ blends all the royal attributes of both, in exceeding glory, in Himself. Like David, He was persecuted; like David, He triumphs; like David, He is a Man of War; and, like Solomon, He is the Prince of Peace. Like David, He prepared for the building of the Temple of His Church; and, like Solomon, He built it. And in these royal and judicial acts of David, the Man of War, executing sentence of righteous retribution on the guilty by Solomon, the Prince of Peace, we may see a solemn warning to ourselves. We are exhorted thereby to contemplate Christ, who was foreshadowed by David and Solomon, not only as the King of Israel, and the Lord of battles, and the builder of the Church, and the Prince of Peace, but also as a Righteous Judge, who, though He is infinite in mercy to all who believe, love, and obey Him, yet is "a consuming fire" to all those who disobey Him; and He will say to the impenitent at the great Day, "Depart from Me, ye cursed, into everlasting fire, prepared for the Devil and his angels" (Matt. xxv. 41). We are warned against trifling with Christ's divine attributes; and against regarding Him only as a God of love, and not also as a God of holiness and justice. We are reminded, that He is not only the meek, and gentle, and spotless Lamb, which taketh away the sins of the world (John i. 29. 36), but that He is also the Lion of the tribe of Judah (Rev. v. 5), and that at the great Day, the remembrance of His slighted love and mercy will be the severest pang to the wicked, who will "say to the mountains, Fall upon us, and to the hills, Cover us, and hide us from the wrath of the LAMB" (Rev. vi. 16).

<sup>2.</sup> *I go the way of all the earth*] David adopts here the words of Joshua (Josh. xxiii. 14), and in what he adds, "Be thou strong," he adopts the words of God Himself to Joshua (Josh. i. 6, 7. 9).

Before  
CHRIST  
1015.

d Deut. 29. 9.  
Josh. 1. 7.  
1 Chron. 22. 12,  
13.  
|| Or, *do wisely*,  
1 Sam. 18. 5,  
14, 30.  
e 2 Sam. 7. 25.  
f Ps. 132. 12.  
g 2 Kings 20. 3.  
h 2 Sam. 7. 12, 13.  
ch. 8. 25.  
† Heb. *be cut off  
from thee from  
the throne*.  
i 2 Sam. 3. 39.  
& 18. 5, 12, 14.  
& 19. 5, 6, 7.  
k 2 Sam. 3. 27.  
l 2 Sam. 20. 10.  
† Heb. *put*.  
m ver. 9.  
Prov. 20. 26.  
n 2 Sam. 19. 31,  
35.  
o 2 Sam. 9. 7, 10.  
& 19. 28.  
p 2 Sam. 17. 27.  
q 2 Sam. 16. 5.  
† Heb. *strong*.  
r 2 Sam. 19. 18.  
s 2 Sam. 19. 23.

therefore, and shew thyself a man; <sup>3</sup> And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest <sup>d</sup> || prosper in all that thou doest, and whithersoever thou turnest thyself: <sup>4</sup> That the LORD may <sup>e</sup> continue his word which he spake concerning me, saying, <sup>f</sup> If thy children take heed to their way, to <sup>g</sup> walk before me in truth with all their heart and with all their soul, <sup>h</sup> there shall not <sup>†</sup> fail thee (said he) a man on the throne of Israel. <sup>5</sup> Moreover thou knowest also what Joab the son of Zeruiah <sup>i</sup> did to me, and what he did to the two captains of the hosts of Israel, unto <sup>k</sup> Abner the son of Ner, and unto <sup>l</sup> Amasa the son of Jether, whom he slew, and <sup>†</sup> shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet. <sup>6</sup> Do therefore <sup>m</sup> according to thy wisdom, and let not his hoar head go down to the grave in peace. <sup>7</sup> But shew kindness unto the sons of <sup>n</sup> Barzillai the Gileadite, and let them be of those that <sup>o</sup> eat at thy table: for so <sup>p</sup> they came to me when I fled because of Absalom thy brother. <sup>8</sup> And, behold, *thou hast* with thee <sup>q</sup> Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a <sup>†</sup> grievous curse in the day when I went to Mahanaim: but <sup>r</sup> he came down to meet me at Jordan, and <sup>s</sup> I sware to him by the LORD, saying, I will not put

3. *keep the charge of the LORD thy God*] Be thou the guardian of His law and of His honour. The phrase is derived from the Pentateuch (Lev. viii. 35; xviii. 4), where it is applied to the Levites watching at the Tabernacle, as the spiritual body-guard of the royal palace of the heavenly King.

These words explain the true nature of the acts done by Solomon to Joab and Shimei; they were not done by him as a private person from any feeling of hatred and revenge, but they were performed by him as a king, the appointed Guardian of the law, and Champion of the honour, of Jehovah, and as the official Executioner of His Will.

— *his statutes—commandments—judgments*] A phrase also derived from the Pentateuch (Deut. v. 31; viii. 11. Cp. on Exod. xxi. 1).

— *testimonies*] Solemn declarations of God against sin; a phrase also derived from the Pentateuch (Deut. iv. 45; vi. 17. 20. Cp. *Hengst.* Auth. ii. 640).

— *the law of Moses*] This exhortation of David to Solomon is a repetition of the charge given by God to Joshua, when he was inaugurated as Leader of God's people. It is a testimony to the genuineness of the Book of Joshua, and of the Books of Moses. See Josh. i. 6—8. Cp. Deut. xvii. 18, 19, where the future king of God's people is commanded, on his accession, to make a copy of the Law of Moses for his own guidance in the discharge of his duty.

4. *That the LORD may continue his word which he spake concerning me*] See above, 2 Sam. vii. 8. 11—16, and the notes there.

5. *Joab the son of Zeruiah*] There is an emphasis in these words, *the son of Zeruiah*: he, who was my own sister's son, and who ought, as such, to have been one of my dearest friends, became my bitterest enemy.

It is observable, that David does not mention among Joab's sins *that one*, which caused David *personally* the most poignant grief,—the murder of Absalom (see 2 Sam. xviii. 14. 33). He omits this; he would not have Solomon to suppose that he was moved by any parental feelings of personal anger and revenge to give the advice which he offers to his son. Not for sins committed against David as a father, but for sins committed against the Law, and Majesty of God, does David advise Solomon the King, as the Keeper of God's Law, and Guardian of God's honour, to punish the guilty offender, who, *though long spared*, had shown no signs of repentance, but had grown old in sin, and who, at this very time, was plotting against the King, and who was guilty of treason against Jehovah, because he was a rebel against the Sovereign who had been appointed by God Himself.

— *Abner the son of Ner*] See 2 Sam. iii. 27. 39. Joab must have known David's sorrow for that act of treachery, but he was not moved thereby to repentance, but persevered in his course of cruelty and treachery.

— *Amasa the son of Jether*] See 2 Sam. xx. 9—11.

— *and put the blood of war upon his girdle—and in his shoes*] In a time of peace. Such was Joab's cruelty and treachery; he defiled his own girdle and his own shoes, with the blood not of an enemy, but of the captain of the Lord's host. See the narrative in 2 Sam. xx. 10; cp. Ps. cix. 18, 19: "He clothed himself with cursing, like as with a raiment; . . . let it be as the girdle that he is always girded withal."

6. *Do therefore according to thy wisdom*] Solomon himself, the wisest of men, declares that "a wise king scattereth the wicked, and bringeth the wheel over them" (Prov. xx. 26; and cp. v. 6); and thus, in his wisdom, the King vindicates God's honour, and obeys His Law, and deters others from sin, and saves them from punishment. Even the Christian Church prays at her altars, that all Christian kings may have grace to "execute justice for the *punishment of wickedness and vice*, and the maintenance of true religion and virtue;" and, in so doing, she complies with the precepts of St. Paul (see 1 Tim. ii. 2. Rom. xiii. 1—4); and she knows that the execution of justice on the guilty is essential even to the exercise of mercy to those whose safety depends on the maintenance of Law.

— *let not his hoar head go down to the grave in peace*] Rather, *thou shalt not make his gray hairs to go down to the grave in peace*. Here is another phrase derived from the Pentateuch (see Gen. xlii. 38; xlv. 29. 31). If Joab had been a good man, then Solomon would have followed him to the grave with honourable tokens of sorrow: "The hoary head is a crown of glory, *if* it be found in the way of righteousness" (Prov. xvi. 31. Cp. Lev. xix. 32). But Joab's old age is mentioned by David as aggravating his sins. He had not repented of his earlier deeds of cruelty and treachery (see v. 5); but even at a time when the passions are usually subdued and softened by decay of physical strength, and by experience of earthly sorrow, and by the sense of approaching death, he persevered with unrelenting obstinacy in his reckless course of crime, as was evident from his savage murder of Amasa.

Besides, Joab was now engaged in a treasonable conspiracy against Solomon, and this conspiracy, if not checked, would lead to civil carnage and confusion. If Joab was successful in his partisanship of Adonijah, it would not stop short of the destruction of the Lord's anointed, and his household (see i. 12).

David's regard for a holy and pious *old age* is shown by a happy contrast in what he proceeds to say concerning Solomon's duty, of kindness to the offspring of the venerable Barzillai. If Joab had been a loyal subject, he also would have been honoured by his sovereign, and would have been followed by him with grateful affection to the grave.

7. *the sons of Barzillai*] See 2 Sam. xvii. 27—29; xix. 32.

8, 9. *Shimei the son of Gera—his hoar head bring thou*

thee to death with the sword. <sup>9</sup> Now therefore 'hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head "bring thou down to the grave with blood.

<sup>10</sup> So \*David slept with his fathers, and was buried in 'the city of David. <sup>11</sup> And the days that David 'reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

<sup>12</sup> Then sat Solomon upon the throne of David his father; and his kingdom was established greatly. <sup>13</sup> And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, <sup>b</sup> Comest thou peaceably? And he said, Peaceably. <sup>14</sup> He said moreover, I have somewhat to say unto thee. And she said, Say on. <sup>15</sup> And he said, Thou knowest that the kingdom was 'mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for <sup>d</sup> it was his from the LORD. <sup>16</sup> And now I ask one petition of thee, †deny me not. And she said unto him, Say on. <sup>17</sup> And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me 'Abishag the Shunammite to wife. <sup>18</sup> And Bath-sheba said, Well; I will speak for thee unto the king.

Before  
CHRIST  
1015.  
t Exod. 20. 7.  
Job 9. 28.  
u Gen. 42. 38.  
& 44. 31.  
x ch. 1. 21.  
Acts 2. 29. &  
13. 36.  
y 2 Sam. 5. 7.  
z 2 Sam. 5. 4.  
1 Chron. 29. 26.  
27.  
a 1 Chron. 29. 23.  
2 Chron. 1. 1.  
1014.  
b 1 Sam. 16. 4, 5.

c ch. 1. 5.

d 1 Chron. 22. 9.  
10. & 28. 5, 6, 7.  
Prov. 21. 30.  
Dan. 2. 21.  
† Heb. turn not  
away my face,  
Ps. 132. 10.  
e ch. 1. 3, 4.

down to the grave with blood] From the mention of Shimei's old age, it may be inferred that he had not repented of his sin (2 Sam. xvi. 5--8); that he had not been softened by David's kindness to him (2 Sam. xix. 18. 23); and that David knew well that Shimei would be a bitter enemy to his son Solomon, whose reign he desired to be more happy and peaceful than his own: see above, on i. 37.

Therefore Shimei's sins revived, as it were, against him. Compare our Lord's words, Matt. xviii. 34.

In his dying instructions to Solomon, David (says Dr. Waterland, Script. Vindicated, on 1 Sam. xxv., p. 146) is not to be considered as a private man, acting upon resentment, but as a king giving advice to his successor in affairs of state. In these his last hours he performed the part of a prudent magistrate, in relation to Shimei, as before he had acted the part of a pious and tender-hearted man, in twice sparing his life (2 Sam. xvi. 11; xix. 22). Shimei had sinned against God by insulting his Representative; and David's former clemency to him is an evidence that, if he had repented, he would have been treated with kindness; but his hoar hairs had not brought wisdom with them: he, like Joab, was hardened in sin; and their old age would have given authority to their evil designs, and would have induced others to follow them in their treasurable practices against Solomon. Therefore, in the Name of the Lord Himself, the righteous Judge, Whose vicegerent Solomon was, they were to be punished by Solomon, His representative.

<sup>10</sup>. David slept with his fathers] Here is implied an assertion of the doctrine of the existence of the soul after death, and of the resurrection of the body. Cp. Gen. xxv. 8. 17; xxxv. 29; xlix. 33. Cp. A Lapide here.

—buried in the city of David] Zion. 2 Sam. v. 7. An exception was made in David's case to the rule which forbade burial within the city walls. Zion was not defiled, but honoured, by containing his grave; and here was a glimpse of a better time when Death would no longer be regarded as an unclean thing; and when the Grave would be hallowed and beautified by the Burial of Christ, the Son of David, the King of the true Zion.

This grave of David was probably "hewn in the rocky sides of the hill, and became the centre of the catacomb in which his descendants the kings of Judah were interred after him. The vast cavern, with its many tombs, no doubt exists under the ruins of Jerusalem; and its discovery will close many a controversy on the topography of the Holy City. But down to this time its situation is unknown" (Stanley, Lect. xxiv. p. 140). The sepulchre remained there till the days of the Apostles (Acts ii. 29). Theodoret says (Qu. 6), that it was like a cave or grotto, near Siloam, and was richly adorned. Cp. Neh. iii. 15, 16.

<sup>11</sup>. forty years] See 2 Sam. v. 4. David, a type of Christ, reigned forty; and Solomon his son, another type of Christ, reigned forty years (xi. 42. 2 Chron. ix. 30).

On the figurative significance of this period, see below, on the Acts of the Apostles, p. 49.

#### ADONIJAH'S REQUEST AND PUNISHMENT.

<sup>13</sup>. Comest thou peaceably?] Literally, *Is thy coming peace?* Cp. 1 Sam. xvi. 4, 5.

<sup>17</sup>. that he give me Abishag the Shunammite to wife] Bathsheba was afraid of Adonijah; and her answer to him (v. 18) is to be explained from her fears. She wished to conciliate him, and did not pause to examine the nature of his request. But Solomon, the wise King, is not actuated by fears. He decides the matter with courage, according to God's law (v. 22).

This request of Adonijah was a subtle and treacherous one. The wife of a king,—and such, in the opinion of the people, Abishag was to David,—could not pass to any one but his successor; and the transfer of a royal consort to another person was tantamount to a recognition of that person as heir to the throne. See 2 Sam. xii. 8; xvi. 21; Selden, Uxor Hebr. i. 10; Michaelis, Mos. Recht, ii. 54; and Herod. iii. 68, where it is stated that this was the law also among the Persians. Therefore, if Solomon granted Adonijah's request, that concession would have been regarded by Solomon's subjects as equivalent to a public admission on the King's part that Adonijah, and not Solomon himself, was David's lawful heir and successor.

Adonijah, the son of David, in his unscrupulous ambition for the throne, ventured to defy God's Law, which forbade a person to have his father's wife (Lev. xviii. 8; xx. 11. Cp. 1 Cor. v. 1; and A Lapide here). Bathsheba was overreached by him, and called his request "a small petition" (v. 20). But King Solomon, by his wisdom, at one glance saw through the artifice, and detected and exposed its true character, and declared that it was no less than a design against the throne (see v. 22), and punished Adonijah for this attempt to violate God's law, and to subvert the monarchy of God's Anointed.

It is hardly necessary to do more than mention the supposition of some, in recent times, that Abishag was an object of Solomon's own affections; that she was even the subject of the "Song of Solomon;" that Bathsheba desired to rescue her son from her influence; and that Solomon was induced by jealousy to put Adonijah to death.

It is stated by the Holy Spirit concerning Solomon, as he was at this time, "that Solomon loved the Lord, walking in the statutes of David his father" (iii. 3). But how could that have been said, if this modern theory were true?

But there is another profounder inquiry. Is there not a spiritual lesson here for the Church of these latter days?

(1) Solomon is a type of Christ. Some, unhappily, there are, who affirm that the Mother of Christ, the Blessed Virgin Mary, ought to be invoked (as Bathsheba was implored by Adonijah to be his mediatrix with her son), in order that she may exert authority over her Divine Son, as if the Blessed Virgin were the Mother of Christ's Godhead! They address her in such language as this in their liturgies: "Monstra te esse Matrem," "Jure Matris impera Filio."

Solomon, the wise king, followed the counsel of his father—

Before  
CHRIST  
1014.  
f Exod. 20. 12.

g See Ps. 45. 9.

h ch. 1. 7.

i Ruth 1. 17.

k 2 Sam. 7. 11, 13.  
l Chron. 22. 10.

l Josh. 21. 18.  
† Heb. a man of  
death.

m 1 Sam. 23. 6.  
2 Sam. 15. 24, 29.  
n 1 Sam. 22. 20,  
23.  
2 Sam. 15. 24.

o 1 Sam. 2. 31—  
35.

<sup>19</sup> Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and 'bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. <sup>20</sup> Then she said, I desire one small petition of thee; I pray thee, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay. <sup>21</sup> And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife. <sup>22</sup> And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for <sup>h</sup> Abiathar the priest, and for Joab the son of Zeruiah. <sup>23</sup> Then king Solomon sware by the LORD, saying, <sup>i</sup> God do so to me, and more also, if Adonijah have not spoken this word against his own life. <sup>24</sup> Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he <sup>k</sup> promised, Adonijah shall be put to death this day. <sup>25</sup> And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

<sup>26</sup> And unto Abiathar the priest said the king, Get thee to <sup>l</sup> Anathoth, unto thine own fields; for thou art <sup>†</sup> worthy of death: but I will not at this time put thee to death, <sup>m</sup> because thou barest the ark of the Lord God before David my father, and because <sup>n</sup> thou hast been afflicted in all wherein my father was afflicted. <sup>27</sup> So Solomon thrust out Abiathar from being priest unto the LORD; that he might <sup>o</sup> fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

to keep God's law (v. 3); and he rejected the request of his mother, and he executed judgment on Adonijah.

The Divine Solomon, Jesus Christ, has received the office of King and Judge from the Father; and they who offend God by praying to the Mother of Christ, may one day find that their prayers have been rejected, and that, like Adonijah here, they "have spoken words against their own life."

(2) Adonijah asked for the king's wife for himself. The Bishop of Rome does not hesitate to call himself the Husband of the Church, the Sponse of Christ, the Lord of all (see the note above, on Gen. xxxv. 22; xlix. 3, 4). Adonijah was condemned to death by Solomon for claiming the king's consort. Is there not also a spiritual warning here, against abetting such acts of intrusion into the prerogatives of Christ?

<sup>19. on his right hand</sup>] The place of honour. Ps. cx. 1. Cp. *Bp. Pearson*, Art. vi. p. 277.

<sup>23. God do so to me</sup>] Examples of this form of oath occur Ruth i. 17. 1 Sam. xiv. 44; xx. 13, and elsewhere.

Solomon was too dutiful to check his mother, and too wise to yield to her, says *Bp. Hall*, who has some excellent remarks in his "Contemplations" on Solomon's dealings with Adonijah, Joab, Abiathar, and Shimei. See also *Natalis Alexander*, Hist. Eccl. Diss. xxvi. Qu. 2.

<sup>24. hath made me an house</sup>] Solomon had already a son, Rehoboam, a year old (see xi. 42; xiv. 21. 2 Chron. xii. 13), and he was probably about twenty years old at this time. Cp. below, on iii. 7.

<sup>25. Benaiah</sup>] The chief of the royal body-guard, i. 8.

<sup>26. Abiathar the priest</sup>] Who had conspired with Adonijah against Solomon, i. 7.

— *Anathoth*] Abiathar the priest is sent to Anathoth, which we know from Josh. xxi. 18 to have been a priestly city in the tribe of Benjamin, and therefore near Jerusalem. The prophet Jeremiah was "of the priests that were in *Anathoth*" (Jer. i. 1): it is now called *Anata*, about four miles N.N.E. from Jerusalem (*Robinson, Grove*).

— *thou hast been afflicted*] even from the time when Abiathar's father and the priests at Nob were put to death by Saul (1 Sam. xxii. 20—23), and during David's exile from Jerusalem, in the rebellion of Absalom (2 Sam. xv. 24. 29). Abiathar had been also associated with David in bringing up the Ark to Zion (1 Chron. xv. 11). Abiathar's defection in his old age, after

such long service, may perhaps be traced to jealousy of Zadok: cp. i. 7.

<sup>27. So Solomon thrust out Abiathar</sup>] He deposed him from the exercise of his priestly functions: Abiathar was still a priest, and is called so, after this time, in Holy Scripture, see iv. 4. Solomon put Zadok in Abiathar's room (v. 35, cp. 1 Chron. xxix. 22). As *Theodoret* says, "he deprived him of his dignity, but did not strip him of the priesthood," cp. *Wouwers*, Dilucid. p. 896. The seal of the priestly character was not broken, but its application was inhibited. The case is similar, in the deposition of Bishops and Priests in the Christian Church.

— *that he might fulfil the word of the LORD*] or rather, *to fulfil*. Solomon himself did not intend this as the end of his action; but Almighty God ordered his action so as to attain that end. The *Sept.* has πληρωθῆναι here; and the formula in the Gospels, *ἵνα πληρωθῇ*, has a similar sense. See Matt. i. 22; ii. 15, 23; iv. 15, and the use of *ἵνα* in 2 Cor. iv. 7, where see the note.

#### TRANSFER OF THE PRIESTHOOD.

— *which he spake concerning the house of Eli in Shiloh*] See 1 Sam. ii. 31—36. This word had been partly fulfilled by the death of Hophni and Phinehas (1 Sam. iv. 11), and by the destruction of the priests by Saul (1 Sam. xxii. 18), and now it was *fully accomplished*, and therefore the author uses here the words "that he might fulfil."

(1) Eli—of the line of Ithamar—was succeeded in the priesthood by his grandson Abitub (the son of Phinehas, who perished with Hophni his brother), and Abitub was followed by Abiah (1 Sam. xiv. 3), and he probably by his brother, Ahimelech (1 Sam. xxii. 9, 10), who was murdered by Saul; and he was succeeded by Abiathar, who was now removed by Solomon from the exercise of the functions of the High priesthood, which now returned, in Zadok, to the line of Eleazar, and Phinehas his son, to whom, for his zeal in punishing such sins of the flesh as those for which Hophni and Phinehas fell, God made the promise of the priesthood, recorded in Num. xxv. 11—13. Thus a double prophecy was fulfilled by means of Abiathar's fall and punishment.

(2) Another important result was obtained by this deposition of Abiathar and promotion of Zadok (see v. 35).



<sup>28</sup> Then tidings came to Joab: for Joab <sup>p</sup> had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and <sup>q</sup> caught hold on the horns of the altar. <sup>29</sup> And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. <sup>30</sup> And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. <sup>31</sup> And the king said unto him, 'Do as he hath said, and fall upon him, and bury him; 'that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. <sup>32</sup> And the LORD 'shall return his blood upon his own head, who fell upon two men more righteous "and better than he, and slew them with the sword, my father David not knowing *thereof, to wit*, \*Abner the son of Ner, captain of the host of Israel, and <sup>y</sup> Amasa the son of Jether, captain of the host of Judah. <sup>33</sup> Their blood shall therefore return upon the head of Joab, and <sup>z</sup> upon the head of his seed for ever: <sup>a</sup> but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD. <sup>34</sup> So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness. <sup>35</sup> And the king put Benaiah the son of Jehoiada in his room over the host: and <sup>b</sup> Zadok the priest did the king put in the room of <sup>c</sup> Abiathar.

<sup>36</sup> And the king sent and called for <sup>d</sup> Shimei, and said unto him, Build thee

Before  
CHRIST  
1014.  
p ch. i. 7.  
q ch. i. 50.

r Exod. 21. 14.  
s Num. 35. 33.  
Deut. 19. 13. &  
21. 8, 9.  
t Judg. 9.  
Ps. 7. 16.  
u 2 Chron. 21. 13.

x 2 Sam. 3. 27.  
y 2 Sam. 20. 10.  
z 2 Sam. 3. 29.  
a Prov. 25. 5.

1014.

b Num. 25. 11,  
12, 13.  
1 Sam. 2. 35.  
See 1 Chron. 6.  
53. & 24. 3.  
c ver. 27.  
d 2 Sam. 16. 5. ver. 9.

In contravention of God's will and word, and for the punishment of Israel's sins, a confusion had arisen, in the ministrations of the priesthood, by reason of the separation of the Ark from the Tabernacle. The Ark and Tabernacle had never been united since the capture of the Ark by the Philistines in the days of Eli. Hence a double exercise of priestly functions in two different places ensued. Even at this time there was one Altar of Burnt-offering at Gibeon, and another before the Ark on Mount Zion. But now, under Solomon, the Prince of Peace, the type of Christ, this confusion was about to cease, and unity of Worship, according to God's Will and Word in His Law, was to be established by the erection of the Temple. The deposition of Abiathar, and the concentration of the Priesthood in Zadok, "the faithful Priest," the type of CHRIST (see on 1 Sam. ii. 35), was ministerial and preparatory to this restoration of unity.

(3) There is also something still deeper here.

At the inauguration of JESUS CHRIST, who is our Divine Solomon as King, our Prince of Peace, and is also our Zadok the *righteous* (such is the meaning of the name), our "faithful High Priest," the Evangelists relate that there was a like confusion in the Jewish Priesthood. St. Luke especially notices this confusion, when he is about to declare the public inauguration of Jesus as the Messiah, or Anointed King and Priest, at His Baptism. St. Luke there mentions that "*Anas and Caiaphas were High Priests*," which was contrary to God's will, according to which there could be but *One* High Priest at a time (see below, on Luke iii. 1, 2, 21).

But Christ, the One Everlasting High Priest, He Who "abideth a priest continually" (Heb. vii. 3), then came, and concentrated the Priesthood for ever in Himself. He was inaugurated in His office by the Uncion of the Holy Ghost coming upon Him visibly at His Baptism, and by the Voice of the Father from heaven, "Thou art My beloved Son" (Mark i. 10, 11. Luke iii. 21, 22). The Abiathar of the Jewish Priesthood was absorbed in the Priesthood of Christ, the faithful Priest, the true ZADOK or RIGHTEOUS ONE ("the LORD our RIGHTEOUSNESS"), Who ministers for ever in the Church, which He Himself, our Royal Solomon, the Peaceable One, has built. See above, on 1 Sam. ii. 35; and below, note on iii. 2; and Ezek. xlv. 15.

<sup>28.</sup> *for Joab*] Rather, *now Joab*. Here is a parenthesis down to "*Absalom*."

— *Joab fled*] Hearing the intelligence of the punishment

inflicted on Adonijah, and being conscience-stricken with a sense of his own guilt, for which he deserved a like sentence.

— *unto the tabernacle*] Which was at Gibeon (see i. 51). Thus the scene of Joab's *sin* (2 Sam. xx. 8—10) became the scene also of his *punishment*.

— *horns of the altar*] See on i. 50.

<sup>30.</sup> *I will die here*] Joab pronounces sentence on himself.

<sup>31.</sup> *that thou mayest take away the innocent blood*] Here was the cause of Joab's punishment. It was required by God's law; and Solomon, the appointed guardian and minister of that law, was bound to execute it. Murder is an outrage against God's image in man, and "whoso sheddeth man's blood, by man shall his blood be shed." This was God's law (Gen. ix. 6), and God had said, "Thou shalt put away the *innocent blood*" (literally, *blood shed gratuitously*, i. e. without a cause) "from Israel, that it may go well with thee" (Deut. xix. 13). "Ye shall take no satisfaction for the life of a murderer, which is guilty of death; he shall surely be put to death" (Num. xxxv. 31). Solomon feared God, and, as his father had reminded him (ii. 3, 4), was bound to execute His law, if he desired to promote the welfare of his kingdom, which would be visited with God's anger, for suffering innocent blood to be shed in it with impunity, as David himself had found, in the case of the Gibeonites (2 Sam. xxi. 1); he was obliged to put away the guilt which had been incurred by the murder of Abner and Amasa, and this could not be done but by the punishment of the murderer. God Himself had declared that "Blood defileth the land," and that the land could not be cleansed of the blood that is shed therein, but by the blood of him that shed it (Num. xxxv. 33).

<sup>34.</sup> *went up*] To Gibeon, the high place, where the Tabernacle was, v. 28.

— *buried in his own house in the wilderness*] Probably of Judah, for Joab's mother was a step-sister of David. The promise of burial to Joab (see v. 31), and the mention of the careful performance of that promise, seem to suggest, that if Joab was penitent for his sin, then, whatever might have happened to his body on earth, he was not excluded from the hope of a resurrection to a better life: cp. below, the case of Ananias and Sapphira, and note in Acts v. 5, 6. At any rate, the mention of *burial* teaches the duty of charitable judgment with regard to the state of the departed: compare the earnest care of David for the burial of the body of Saul, 2 Sam. ii. 5, 6.

Before  
CHRIST  
1011.  
e 2 Sam. 15. 23.

f Lev. 20. 9.  
Josh. 2. 19.  
2 Sam. 1. 16.

1011.

g 1 Sam. 27. 2.

h 2 Sam. 16. 5.

i Ps. 7. 16.  
Ezek. 17. 19.  
k Prov. 25. 5.

l ver. 12.  
2 Chron. 1. 1.

1014.  
a ch. 7. 8. & 9. 24.  
b 2 Sam. 5. 7.

an house in Jerusalem, and dwell there, and go not forth thence any whither. <sup>37</sup> For it shall be, *that* on the day thou goest out, and passest over <sup>c</sup> the brook Kidron, thou shalt know for certain that thou shalt surely die: <sup>f</sup> thy blood shall be upon thine own head. <sup>38</sup> And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

<sup>39</sup> And it came to pass at the end of three years, that two of the servants of Shimei ran away unto <sup>g</sup> Achish son of Maacah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath. <sup>40</sup> And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath. <sup>41</sup> And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. <sup>42</sup> And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard is good. <sup>43</sup> Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with? <sup>44</sup> The king said moreover to Shimei, Thou knowest <sup>h</sup> all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall <sup>i</sup> return thy wickedness upon thine own head; <sup>45</sup> And king Solomon *shall be* blessed, and <sup>k</sup> the throne of David shall be established before the LORD for ever. <sup>46</sup> So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the <sup>l</sup> kingdom was established in the hand of Solomon.

III. <sup>1</sup> And <sup>a</sup> Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the <sup>b</sup> city of David, until he had

36. *Shimei*] Concerning whom Solomon had received directions from David. See *re*. 8, 9.

— *Build thee an house*] To be a guarantee for his residence there.

37. *Kidron*] On the east side of Jerusalem. This limit is mentioned, as lying between Jerusalem and Shimei's house at Bahurim (2 Sam. xv. 23; xvi. 5).

39. *Achish*] See 1 Sam. xxi. 10; xxvii. 2.

42. *Did I not make thee to swear by the LORD*] Therefore Shimei was guilty of perjury, and was liable to punishment on that account; and Solomon had pledged his own word, that if Shimei left Jerusalem, he should die, and Shimei had accepted that pledge (*v.* 42). A king's word is sacred; and if Solomon had not performed it, he would have forfeited the confidence of his people: and Shimei ought to have been warned against trifling with Solomon's forbearance, by the punishments already inflicted on Adonijah and Joab. Shimei's former wickedness, of which he had not repented (see *v.* 44), rose up against him.

Shimei swore not to go; Solomon swore his death if he went: the one oath must be revenged, the other be kept. If Shimei were false in offending, Solomon must be just in punishing. And how much less will the God of heaven, whose viceroy Solomon was, suffer unrevenged the blasphemies against His divine Majesty! (*Bp. Hall*).

45. *the throne of David shall be established*] As Solomon says, "Take away the wicked from before the king, and his throne shall be established in righteousness" (Prov. xxv. 5).

CH. III. 1. *Solomon made affinity with Pharaoh*] Perhaps Psusennes, the last king of the twenty-first (Tanitic) dynasty; the first king of the twenty-second (Bubastic) dynasty, Sesonchis, is the Shishak who came up against Jerusalem in the fifth year of Rehoboam. See below, xiv. 25 (*Winer, Ewald, Keil*).

— *and took Pharaoh's daughter*] He had already married an Ammonitess, Naamah, by whom he had Rehoboam (xi. 42; xiv. 21. 2 Chron. xii. 13), the only son whom he is known to have had.

The law of God had forbidden marriage with Canaanites 10

(Exod. xxxiv. 16. Deut. vii. 3); but it contemplated marriages with wives of other nations (Deut. xx. 10—14), and Solomon might appeal to the example of Joseph marrying a daughter of Potipherah (Gen. xli. 45), and of Moses marrying a wife of Midian (Exod. ii. 21), and of Ethiopia (xii. 1), and of Salmon marrying Rahab of Jericho, and even of Boaz, Solomon's ancestor, marrying Ruth.

All these women were doubtless admitted, as proselytes, to communion with the people of God. These marriages are regarded by the ancient Expositors as figurative and prophetic of the future extension of the knowledge of the true God to the heathen nations of the world, and of Christ's espousal of a Church from the Gentile world. See above, on Gen. xli. 50. Exod. ii. 21; xii. 1. Ps. xlv. 11. See *Introduction* to Ruth, p. 161, and Ruth iv.

Especially was the marriage of Solomon, which is celebrated in the Canticles, or the Song of Solomon, regarded by ancient Expositors as a foreshadowing of the love and union of Christ and the Church Universal. See *Angelomus*, p. 360, and *cp. Estius, Serarius, A Lapide, and Wouvers* here.

Observe the contrast between Solomon's youth, and Solomon's old age.

He now "loved the Lord, walking in the statutes of David his father" (*v.* 3), and brought Pharaoh's daughter into religious connexion with the People of God. And Pharaoh's daughter is never mentioned among the wives who "turned away his heart in his old age;" nor is there any trace of *Egyptian* idolatry introduced into Israel during his reign.

In his earlier years, Solomon brought his Egyptian consort to the knowledge and worship of the true God; but in his later days, Solomon himself, who had converted others, was perverted by his wives to idolatry. The love of God gave to Solomon, when young, the wisdom of old age; but when he was old, he loved many strange women, and his love of God waned, and he fell into childishness by disobedience. As the author of the Book of Wisdom says, "Honourable age is not that which standeth in length of time, nor is measured by number of years; but Wisdom is the gray hair unto men, and an unspotted life is old age" (Wisd. iv. 8, 9).



made an end of building his <sup>c</sup>own house, and <sup>d</sup>the house of the Lord, and <sup>e</sup>the wall of Jerusalem round about. <sup>2</sup>Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days. <sup>3</sup>And Solomon <sup>e</sup>loved the Lord, <sup>b</sup>walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

<sup>4</sup>And <sup>i</sup>the king went to Gibeon to sacrifice there; <sup>k</sup>for that *was* the great high place: a thousand burnt offerings did Solomon offer upon that altar.

<sup>5</sup>In Gibeon the Lord appeared to Solomon <sup>m</sup>in a dream by night: and God said, Ask what I shall give thee. <sup>6</sup><sup>n</sup>And Solomon said, Thou hast shewed unto thy servant David my father great ||mercy, according as he <sup>o</sup>walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou <sup>p</sup>hast given him a son to sit on his throne, as *it is* this day. <sup>7</sup>And now, O Lord my God, thou hast made thy servant king instead of David my father: <sup>q</sup>and I *am but* a little child: I know not *how* <sup>r</sup>to go out or come in. <sup>8</sup>And thy servant *is* in the midst of thy people which thou <sup>s</sup>hast chosen, a great people, <sup>t</sup>that cannot

Before  
CHRIST

1014.  
e ch. 7. 1.  
d ch. 6.  
e ch. 9. 15. 19.  
f Lev. 17. 3, 4, 5.  
Deut. 12. 2, 4, 5.  
ch. 22. 43.  
g Deut. 6. 5. &  
30. 16, 20.  
Ps. 31. 23.  
Rom. 8. 28.  
1 Cor. 8. 3.  
h ver. 6, 14.  
i 2 Chron. 1. 3.  
j 1 Chron. 16. 33.  
2 Chron. 1. 3.  
l ch. 9. 2.  
2 Chron. 1. 7.  
m Num. 12. 6.  
Matt. 1. 20. &  
2. 13, 19.  
n 2 Chron. 1. 8,  
&c.  
|| Or, *bounty*.  
o ch. 2. 4. & 9. 4.  
2 Kings 20. 3.  
Ps. 15. 2.  
p ch. 1. 48.  
q 1 Chron. 29. 1.  
r Num. 27. 17.  
s Deut. 7. 6.  
t Gen. 13. 16.  
& 15. 5.

2. in high places] Because God had not yet, as the Sacred Writer remarks, clearly defined the *place* where He would put His Name, to dwell there (Deut. xii. 4, 5. 13). God therefore tolerated this worship in high places, because it was not offered to other gods, but to the Lord (*Augustine*, Qu. in Jud. 36: ep. *Keil*, p. 31). But this permission ceased when the Temple was built: ep. ix. 25.

4. Gibeon] Now *El-Jib*, about seven miles N.N.W. of Jerusalem; the scene of Joshua's miracle (Josh. ix. 3). For other events connected with Gibeon see 2 Sam. ii. 12. 33; xx. 8—12.

Solomon went to worship at Gibeon, for "that was the great high place;" because, as we learn from the Chronicles, there was the Tabernacle of the Congregation of God (2 Chron. i. 3. 13: ep. 1 Chron. xvi. 39; xxi. 29).

This visit of Solomon to Gibeon served an important purpose; it showed that though another place (viz. Jerusalem) had now been chosen by God to put His name there (see 1 Chron. xxii. 1), and though the Tabernacle itself was to be succeeded and superseded by the Temple, and although it was to be absorbed into the Temple, of which David had received a pattern from God (1 Chron. xxviii. 12. 19), and for which David had made immense preparations, and which Solomon himself was to build (1 Chron. xxviii. 10, 11; xxix. 2—5); and although the Tabernacle was to vanish away as a thing of the past, yet Solomon, the builder of the Temple, would show honour to the *Tabernacle* as being of divine appointment. Thus his visit to Gibeon and to the Tabernacle was like an honourable funeral to the Tabernacle. It may be compared to the work of the true Solomon, the Builder of the Christian Church, JESUS CHRIST, Who was born under the Law of Moses, that He might redeem them that were under the Law (Gal. iv. 5), and Who was made obedient to the Law for men, and fulfilled all righteousness (Matt. iii. 15). And this visit of Solomon to Gibeon may be compared to the reverence paid by St. Paul and the other Apostles to the Temple and to the Law of Moses, at that critical time when all the glories of the Temple were about to melt away into the Christian Church. They were careful to show that in their zeal for the Gospel they did not despise the Law, but honoured it as the minister and servant whom God had appointed to bring His People to Christ (Gal. iii. 24). They would give to the Law an honourable burial, as God Himself did to the body of Moses, the representative of the Law (Deut. xxxiv. 6). See below, on Galatians, p. 54, sect. iv.

— a thousand burnt offerings] They were so numerous, because all the heads of the people were associated with Solomon, as appears from 2 Chron. i. 3. It was an act of the king, and of the nation testifying their allegiance to God; and it was probably extended over several days (*Kimchi*).

#### SOLOMON'S PRAYER AT GIBEON.

6. And Solomon said] In his sleep (see v. 15). And yet the words are represented as the deliberate words of Solomon himself, and God answers him accordingly: and in 2 Chron. i. 7, it is said that God appeared on that night to Solomon, and said, "Ask what shall I give thee. And Solomon said—," The sacred writer there does not mention a dream. This dream

was therefore like a prophetic ecstasy,—like that of Adam in Paradise (Gen. ii. 21), or that of Abraham (Gen. xv. 12), or that of Jacob (Gen. xxviii. 12), or the dream of Joseph (Gen. xxxvii. 5. 9), or those of the husband of Mary (Matt. i. 20; ii. 13. 19), and of the wise men (Matt. ii. 12), viz. a divinely-ordered means for the communication of the will of God, without any impairment of the moral identity, consciousness, free-will, or responsibility of those to whom the communication is made (see *Tertullian* c. Marcion, iv. 15. *S. Ambrose* in Ps. cxviii. and *A Lapide* here). As Solomon himself says in the Canticles, "I sleep, but my heart waketh" (Cant. v. 2).

Such dreams afford clear evidence of the independent existence and activity of the *human soul*, at a time when the *body* is unconscious; and confirm the evidence which Holy Scripture affords of the vitality and energy of the soul, when separated from the body by death, and when remaining in the intermediate state between death and the resurrection of the body (see below, on Luke xxiii. 43, and ep. 2 Cor. xii. 2).

Since Solomon could converse with God, when his body was laid asleep, and since the words that Solomon uttered are declared by God to be the genuine expressions of Solomon's own will and mind, and are rewarded accordingly, we cannot doubt that the human soul can think, and feel, and know, when delivered from the burden of the flesh by death.

In this dream of Solomon we may recognize a faint vision of what existed in the highest degree in Christ. As Man, He slept, with His head on the pillow in the hinder part of the ship in the storm, but the Divine Nature, united indissolubly to the Human, was awake; and it was therefore an act of unbelief on the part of the disciples to do what they then did. See on Matt. viii. 26. Mark iv. 40. Luke viii. 25.

Solomon himself refers to this event in Ps. cxxvii. 2: "So He giveth to His beloved (Jedidiah) in sleep. See the note there.

7. I am but a little child] This shows Solomon's modesty and humility, which are the true prerequisites for wisdom. Solomon was now about twenty years old, and was a father; see above, on ii. 24; below, xiv. 2 (*Natalis*, Alex. Dissert. xxvi. p. 172. *Wouters*, Diluc. Qu. 2). Compare the case of Josiah when only sixteen (2 Chron. xxxiv. 1—3; xxxvi. 5. *Ussher*, Ann. p. 31).

In his father's esteem, Solomon was a "wise man" (ii. 6. 9), but in his own eyes he was "a little child." He had learnt from David his father, that "them that are meek shall God guide in judgment, and such as are gentle them shall He learn His way" (Ps. xxv. 8); and his father had set the example of humility by saying, "I refrain my soul and keep it low, like as a child that is weaned from its mother, yea, my soul is even as a weaned child" (Ps. cxxxi. 3). The Psalm in which those words occur, immediately precedes that in which David declares his desire "to build a Temple of the Lord." See the whole Psalm (the 132nd), and compare it with this history of Solomon at this juncture. Were not these Psalms present to Solomon's mind at this time?

— go out or come in] A phrase adopted from the Pentateuch (Num. xxvii. 17).

Before  
CHRIST  
1014.  
u 2 Chron. 1. 10.  
Prov. 2. 3—9.  
James 1. 5.  
† Heb. *hearing*.  
x Ps. 72. 1, 2.  
y Heb. 5. 14.  
z James 4. 3.

† Heb. *many*  
*days*.

† Heb. *to hear*.  
a 1 John 5. 14, 15.  
b ch. 4. 29, 30,  
31. & 5. 12. &  
10. 24.  
Eccles. 1. 16.

c Matt. 6. 33.  
Eph. 3. 20.  
d ch. 4. 21, 24. &  
10. 23, 25, &c.  
Prov. 3. 16.  
|| Or, *hath not*  
*been*.  
e ch. 15. 5.  
f Ps. 91. 16.  
Prov. 3. 2.  
g So Gen. 41. 7.

h So Gen. 40. 20.  
ch. 8. 65.  
Esth. 1. 3.  
Dan. 5. 1.  
Mark 6. 21.

be numbered nor counted for multitude. <sup>9</sup> "Give therefore thy servant an understanding heart \*to judge thy people, that I may <sup>9</sup> discern between good and bad: for who is able to judge this thy so great a people?"

<sup>10</sup> And the speech pleased the Lord, that Solomon had asked this thing. <sup>11</sup> And God said unto him, Because thou hast asked this thing, and hast <sup>2</sup> not asked for thyself †long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding †to discern judgment; <sup>12</sup> <sup>a</sup> Behold, I have done according to thy words: <sup>b</sup> lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. <sup>13</sup> And I have also <sup>c</sup> given thee that which thou hast not asked, both <sup>d</sup> riches, and honour: so that there || shall not be any among the kings like unto thee all thy days. <sup>14</sup> And if thou wilt walk in my ways, to keep my statutes and my commandments, <sup>e</sup> as thy father David did walk, then I will <sup>f</sup> lengthen thy days. <sup>15</sup> And Solomon <sup>g</sup> awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and

<sup>h</sup> made a feast to all his servants.

<sup>16</sup> Then came there two women, *that were* harlots, unto the king, and <sup>i</sup> stood

8. *numbered nor counted*] Compare Balaam's words, Num. xxiii. 10. The former of the words here used, *manah*, signifies to portion out, to allot, to reckon (*Gesen.* 485; cp. *Hengst.* Bileam, p. 91); the latter (*saphar*) to set down in writing (*Gesen.* 594).

9. *Give therefore thy servant an understanding heart to judge thy people*] Literally, give thy servant a *hearing heart to judge*: see also v. 11, where the word rendered *to discern*, is literally *to hear*.

In v. 12 God says, "I have given thee a *wise and understanding heart*." The Hebrew adjectives here used are *chacam* and *nabón*; the proper meanings of which appear to be, *capable of judging and discerning*. See *Gesenius*, p. 113 and p. 277. Solomon's *wisdom* is described by the Hebrew word *choemah* (iv. 30), rendered in *Sept.* by *φρόνησις* and *σοφία*.

Here is an example to Rulers, to seek for wisdom from God, that they may be able to rule aright. Magistrates, from the examples of Job (xxix. 14—17), of Solomon here, and of Jesus Christ Himself (Ps. xlv. 6, 7), should learn to make justice and judgment their greatest glory and delight (*Bp. Sanderson*, ii. 177).

"If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him" (James i. 5). This was remarkably accomplished in Solomon's case, when he asked wisdom; "the thing pleased the Lord" (v. 10), and God gave him wisdom, and gave it a liberally and upbraided not," but added to the gift with an overflow of other blessings: cp. Matt. vi. 33.

12. *none like thee*] Before thee (cp. 1 Chron. xxix. 25. 2 Chron. ix. 22), neither after thee, for it pleased God to make Solomon a signal type, in this respect, of Him in Whom "are hid all the treasures of wisdom and knowledge" (Col. ii. 3). Solomon had been the first of kings to desire wisdom before all other things, and he was rewarded accordingly.

With regard to the true character of Solomon's wisdom, it is not to be limited, with some, to mere practical sagacity, and political prudence, or physical science, such as may be attained by human efforts; nor yet is it to be extended, with others, to the knowledge of supernatural mysteries of faith, which are unfolded by divine Revelation; but it was that wisdom of the heart which loved and embraced whatever truth the human mind, by reason and experience, aided by divine grace, was enabled to discover. "Solomon saith, There is gold, and a multitude of rich stones; but the lips of knowledge, that is the precious jewel (Prov. xx. 15). And not policy, but the knowledge of sacred things, is the wisdom he meaneth" (*Bp. Andrewes*, ii. 103). Cp. *Lord Bacon*, Advt. of Learning, Book i. p. 51; and *Hooker* (III. viii. 9), who says, that it was by moral and religious, as well as natural and civil wisdom, that Solomon excelled all men. See also *S. Hippolytus*,

*Frag.*, p. 197, ed. Lagarde; and *Tertullian* c. Marcion. iv. 15, who speak of Christ Himself, the Eternal Son, and Word, and Wisdom of God, as enriching Solomon with divine knowledge.

This view is clearly displayed by the writer of the Ecclesiastical Book, entitled, the "WISDOM OF SOLOMON." See chapters vii.—x., and especially chapter ix., where the Wisdom for which Solomon is said to pray, is no other than a portion of that Divine Wisdom by which the World was created, and by which it is governed, and which enables man to see and do God's will, and which animated the holy Patriarchs from the beginning.

15. *and made a feast*] From the peace-offerings.

#### SOLOMON'S JUDGMENT.

16—27. *Then came there two women*] (1) This history is inserted as a specimen of God's love to Solomon in answer to his prayer, and of the wisdom given to him for the discharge of his royal functions. As *Theodore* observes, it displays the sagacity of the king in using natural affections as tests of truth, and in bringing to light secret things by their means. It also exhibits a royal care to preserve life, and to prevent division, and to award to each one his own: cp. *S. Ambrose* de Offic. ii. 8, who says, "Sapientiæ fuit, latentes distinguere conscientias, et ex oculis cruce veritatem."

(2) Solomon, as King, was a figure of Christ, the Divine King and Judge, in the Church Universal; and doubtless this Judgment of Solomon, which is here chosen by the Holy Spirit for commemoration in Holy Scripture as a specimen of Solomon's wisdom, is designed to be very significant. It has, we may reasonably believe, and as ancient expositors suggest, a spiritual relation to Christ: see the Epistle of *S. Jerome* (Epist. Crit. ad Rufin. p. 616, "De jurgio duarum mulierum, et de judicio Salomonis"), who says, "Rex Salomon manifestus Salvator accipitur, secundum Psalmum Septuagesimum primum, qui titulo Salomonis accipitur." The interesting Sermon of *S. Augustine* on this history, Sermon. 10, p. 91, and Sermon. 39, in the Appendix to his Sermons, p. 2414 (ed. Paris, 1839), will be read by the theological student with great gratification. Compare also *S. Ambrose* de Virginit. c. 1; and *S. Gregory*, Moral. xxi. 8; and *Prosper Aquitan.* de Promiss. ii. 27; *Eucherius* in Bibl. Patr. Max. iv. p. 965; *Angelomus*, p. 361. Viewed in this light, this divinely-inspired narrative will be found very instructive and seasonable in our own age and country; and may be applied to ourselves, in reference to the important question of national, religious, Education.

Following those ancient expositors, we may observe that these two women represent the Church of God on the one side, and her rivals on the other. Both these women were sinners. Such was the condition of the Church of God herself when in

before him. <sup>17</sup> And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. <sup>18</sup> And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house. <sup>19</sup> And this woman's child died in the night; because she overlaid it. <sup>20</sup> And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. <sup>21</sup> And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. <sup>22</sup> And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king. <sup>23</sup> Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living. <sup>24</sup> And the king said, Bring me a sword. And they brought a sword before the king. <sup>25</sup> And the king said, Divide the living child in two, and give half to the one, and half to the other. <sup>26</sup> Then spake the woman whose the living child *was* unto the king, for <sup>k</sup> her bowels <sup>†</sup> yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but divide it*. <sup>27</sup> Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof. <sup>28</sup> And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the <sup>1</sup> wisdom of God *was* <sup>†</sup> in him, to do judgment.

Before  
CHRIST  
1014.

k Gen. 43. 30.  
Isa. 49. 15.  
Jer. 31. 20.  
Hos. 11. 8.  
† Heb. *were hot*.

l ver. 9, 11, 12.  
† Heb. *in the  
midst of him*.

IV. <sup>1</sup> So king Solomon was king over all Israel. <sup>2</sup> And these *were* the

heathen darkness; both bear children: the child of the one dies by the carelessness of the mother. The Church of God loves and cares for her offspring, and rears it to life and happiness; but the false mother claims the child. The rivals of Christ's Church seek for children who do not belong to them. The true mother claims her own. The false mother refuses to give it up. They come before Solomon. The wise King proposes the test: "Bring me a sword: divide the living child" (Heb. *yeled*, newly born: cp. Gen. xxi. 8. Exod. i. 17; ii. 3), "and give half to the one, and half to the other" (vv. 24, 25). Not, as if Solomon, the Prince of Peace, could have intended to slay the child, but in order to discover the mother. As *Augustine* well says, "Illa sententia judicis, cum jussit parvulum dividi, non est unitatis præcisio, sed probatio charitatis. Salomonis enim nomen *Pacificum* est. Rex verò pacificus non dilacerat membra, quæ unitate vitalem spiritum continent, sed minuendo invenit matrem veram, et judicando separat falsam."

The false mother consents to the proposed terms of separation. So the rivals of the Church are not careful and zealous for the maintenance of religious unity. They readily agree to proposals of division. They say, "Let it be neither mine nor thine, but divide it." It is the popular language of sects and sectaries; let various forms of religion be equally encouraged and patronized; there are numerous different ways, all leading to heaven, and every man is free to choose what he likes best for himself, without any regard to the authority and judgment of Christ, speaking in His Church. Thus religious division is multiplied indefinitely, although God has declared Himself to be the Author of Peace and Lover of Concord (cp. John xvii. 21. 1 Cor. i. 10), and although division is death (see 1 Cor. iii. 3. Gal. v. 20, 21).

But the true Mother shuns division, and loves unity. She knows that wilful schism is deadly sin, and that there cannot be life without unity. Her maternal bowels yearn upon her offspring; and she says, "O my lord, give her the *living* child, and in no wise slay it." Not as if the mother would give away her son to another; but she knows that if it is *divided*, it will die; and she has faith in the wisdom of Solomon, who in due time will say, "Give her the living child, and in no wise slay it; she *is* the mother thereof."

The Church of Christ cannot consent to any compromises which would mar the unity of the faith. The World may laud the language of the false mother who acquiesces in the proposal, "Divide the living child, and give half to one, and half to the other." It may extol such language as liberal, and may even embody its vicious principles in legal enactments concerning Education. But the Spouse of Christ cannot share her conjugal rights with another. She cannot divest herself of her maternal duties. She knows that there is "One Lord, one Faith, one Baptism" (Eph. iv. 5), and that all Christ's children are hers; for she is the Spiritual Eve,—*"the mother of all living,"*—the Spouse of the Second Adam. Her zeal for unity, which the World denounces as bigotry, is the evidence of her marriage, and of her motherhood, and will commend her to the acceptance of the Divine Solomon, and will win for her the verdict, "Give her the living child, and in no wise slay it; she is the mother thereof."

Hence, in the ancient expositions of this history, we read such comments as these:—"Heresies and schisms divide the child; but the true Mother, the Catholic Church of Christ, cannot brook division; and our King and Judge, the Divine Solomon, puts aside the pleas of Heresy and Schism, and decides for Unity, and discovers the true Mother, who loves the life of the child; and He restores to her the living child, who lives by unity, and loves its mother, and praises the Divine Lord, and King, and Judge, the true Prince of Peace, the Divine Solomon, JESUS CHRIST" (*Prosper Aquitanus*. Cp. *Angelomus* with *Bede*). "Justly and wisely doth Solomon" (says an English Divine) "trace the true mother, by the footsteps of love, and adjudgeth the child to those bowels, which yearned for it at its danger. Even so it is in morality. Truth is one, Falsehood is Division. The erroneous Church strives with the true for the living child of saving doctrine. Heresy would be content to go away with a leg or arm of sound principles; Truth cannot abide to part with a single joint" (*Bp. Hall*).

On the sin of *Syncretism* in religion, see further above, on Lev. xix. 19; and below, 2 Kings xvii. 29.

Chr. IV. 1. *king Solomon was king over all Israel*] Solomon

Before  
CHRIST  
1014.  
|| Or, the chief  
officer.  
|| Or, secretaries.  
a 2 Sam. 8. 16. &  
20. 24.  
|| Or, remem-  
brancer.  
b ch. 2. 35.  
c See ch. 2. 27.  
d ver. 7.  
e 2 Sam. 8. 18. &  
20. 26.  
f 2 Sam. 15. 37.  
& 16. 16.  
g 1 Chron. 27. 33.  
h ch. 5. 14.  
|| Or, levy.  
|| Or, Ben-hur.  
|| Or, Ben-dekar.  
|| Or, Ben-hesed.  
|| Or, Ben-  
abinadab.

princes which he had ; Azariah the son of Zadok || the priest, <sup>3</sup> Elihoreph and Ahiah, the sons of Shisha, || scribes ; <sup>a</sup> Jehoshaphat the son of Ahilud, the || recorder. <sup>4</sup> And <sup>b</sup> Benaiah the son of Jehoiada was over the host : and Zadok and <sup>c</sup> Abiathar were the priests : <sup>5</sup> And Azariah the son of Nathan was over <sup>d</sup> the officers : and Zabud the son of Nathan was <sup>e</sup> principal officer, and <sup>f</sup> the king's friend : <sup>6</sup> And Ahishar was over the household : and <sup>g</sup> Adoniram the son of Abda was over the || tribute.

<sup>7</sup> And Solomon had twelve officers over all Israel, which provided victuals for the king and his household : each man his month in a year made provision. <sup>8</sup> And these are their names : || The son of Hur, in mount Ephraim : <sup>9</sup> || The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan : <sup>10</sup> || The son of Hesed, in Aruboth ; to him pertained Sochoh, and all the land of Hepher : <sup>11</sup> || The son of Abinadab, in all the region of Dor ; which had Taphath the daughter of Solomon to wife : <sup>12</sup> Baana the son of Ahilud ; to him pertained Taanach and Megiddo, and all Beth-shean,

in his name, the Peaceable, and as King of all Israel, and as the Wisest of Men, and as the righteous Judge, and Builder of the Temple, prefigured the reign of Christ, the Prince of Peace, the King of all true Israelites, the Builder of the Church (S. Irenæus, iv. 45. See above, on 2 Sam. xii. 24, 25).

#### SOLOMON'S PRINCES OR CHIEF SERVANTS.

2. these were the princes which he had] This list refers to a later period of Solomon's reign ; for it contains names of Solomon's sons-in-law (rr. 11. 15).

These princes (Heb. *sarim*) of Solomon are, with one exception (r. 4), ministers of peace. These are not military heroes,—such as the mighty men of David, the men of war (2 Sam. viii. 16—18 ; xx. 23—26 ; xxiii. 8—39. Cp. note below, on r. 7).

As was before observed, David and Solomon, in conjunction, are figurative of Christ. He is “a Man of War,” like David ; for “He is the Lord of Hosts, even the Lord mighty in battle” (Ps. xxiv. 8—10). As such, He has His heroes and mighty men. But He is also the true Solomon, the Prince of Peace ; His children are the Apostles, and their followers ; they are warriors and champions, fighting the good fight of faith ; and of them the Psalmist speaks to the Church : “Instead of thy fathers thou shalt have children, whom thou mayest make princes (sarim) in all lands,” Ps. xlv. 17 (see *Augustine* there). As the writer quoted by *Hooker* truly says (III. xi. 16), “The numbers, degrees, and orders of Solomon's servants, did show his wisdom ; therefore, He that is ‘greater than Solomon,’ hath not failed to leave in His House such orders for government thereof, as may serve to be a looking-glass for His providence, care, and wisdom to be seen in.” It is observable that the officers for the provision of food are twelve in number (rv. 7—20).

— the son of Zadok the priest] The word “the priest” is regarded in most ancient versions as belonging to Zadok ; and so *Michaelis* and *Thenius*. But there is some reason to think that it is placed in apposition with Azariah, and then the original word *cohen*, here rendered *priest*, may be taken in the same sense as in 2 Sam. viii. 17 (viz.), as prime minister : see the note there, and *Keil* here, and below, r. 5.

3. the sons of Shisha] Probably the same as Seraiah, mentioned as scribe or secretary, under David, 2 Sam. viii. 17. Cp. 1 Chron. xviii. 16.

— Jehoshaphat] who had served in the same capacity under David, 2 Sam. viii. 16.

4. Benaiah] See i. 8.

— Zadok and Abiathar were the priests] Rather Zadok and Abiathar priests ; there is no article (*the*) in the original. Abiathar had been deposed from the exercise of the function of High Priest, but he was still a priest (*Theodore*, *Wouvers*), and Zadok was the High Priest : see above, on ii. 27.

5. the son of Nathan] This Nathan was probably the son of David (2 Sam. v. 14), and the progenitor of Christ : see Luke iii. 31).

— over the officers] Mentioned in r. 7.

— principal officer] Heb. *cohen*. See r. 2.

— the king's friend] or privy councillor. See 2 Sam. xvi. 16, where Hushai is called David's “friend.”

6. Adoniram] or Adoram : 2 Sam. xx. 24.

— the tribute] Heb. *mas*, which is rendered *levy* in v. 13, 14, and ix. 15 ; and this rendering, levy of men, for service or scutage, men who had stated *agrapéias* to perform, appears to be the true rendering : see *Keil* on 2 Sam. xx. 24 ; cp. *Gesen.* 488.

7. twelve officers] Literally, persons set, or appointed (*Sept.*, *Tulg.* ; see *Gesen.* 560). These officers (twelve in number) of Solomon the Peaceable, who “provided meat in due season” for the royal household, month by month, may be compared with the twelve captains of David, who served the King month by month, see 1 Chron. xxvii. 2—15 : cp. above.

8. The son of Hur] Among those twelve officers, five have no proper names, but are named only from their fathers ; the son of Hur, the son of Dekar, the son of Hesed, &c. Some have alleged that their proper names have fallen out of the text ; but may we not suppose that there is a design in this ? Holy Scripture is not written to gratify men's love for notoriety. The proper names of many persons who have done the greatest acts are not known to this world, but are all registered in heaven. We know that a great part of the world was evangelized by the Apostles, but how little is known of the share which each particular Apostle had in the work. Probably, most of them were Martyrs. But their martyrology is nowhere extant on earth (see on Acts xii. 2). It is enough for Christians to bear the patronymic of their heavenly Father. Compare below, *Intro.* to the Acts of the Apostles, p. 6.

— mount Ephraim] The midland of Palestine from the northern neighbourhood of Jerusalem to the Plain of Esdraelon (Josh. xvii. 15 ; xix. 50).

The arrangement of the districts of these twelve officers, as here described, is not according to geographical order, nor according to the dignity of the tribes ; probably, it is adjusted to the annual cycle in which they purveyed provisions for the royal household. This absence of order in the literal record of this history suggests a spiritual application of it.

The land of Israel is a type of the Church Universal ; and the supplies made to Solomon at Jerusalem by means of his twelve officers for all parts of his realm, seems to represent the offerings to Christ from all nations, Christianized by the same Apostolic Ministry, instituted by Him.

9. Makaz] Probably in Dan, to which the other places, here combined with it, belonged.

— Shaalbim] Probably Shaalabbin (Josh. xix. 42) ; perhaps the modern *Selbit*, n.w. of *Yalo*, or *Ajalon*.

— Beth-shemesh] now *Ain-shems* (Josh. xv. 10. 1 Sam. vi. 12).

— Elon] In Dan ; not yet discovered.

10. Aruboth] In Judah, to which both the Sochohs belonged (*Robinson*). The Sochoh here mentioned was probably that in the plain of Judah (Josh. xv. 35).

— Sochoh] Famed for David's encounter with Goliath (1 Sam. xvii. 1. Cp. Josh. xv. 48).

— Hepher] Probably in the plain of Judah (cp. Josh. xii. 17).

11. Dor] Near Mount Carmel, on the coast of the Mediterranean : see Josh. xi. 2 ; xvii. 11.

12. Taanach and Megiddo] In Issachar, famous for the vic-

which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, Before CH R I S T 1014. even unto the place that is beyond Jokneam: <sup>13</sup> || The son of Geber, in Ramoth-gilead; to him pertained <sup>h</sup> the towns of Jair the son of Manasseh, which *are* h Num. 32. 41 in Gilead; to him also pertained <sup>i</sup> the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars: <sup>14</sup> Ahinadab the son of Iddo had || Mahanaim: <sup>15</sup> Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife: <sup>16</sup> Baanah the son of Hushai was in Asher and in Aloth: <sup>17</sup> Jehoshaphat the son of Paruah, in Issachar: <sup>18</sup> Shimei the son of Elah, in Benjamin: <sup>19</sup> Geber the son of Uri was in the country of Gilead, in <sup>k</sup> the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land. i Deut. 3. 4.

<sup>20</sup> Judah and Israel were many, <sup>l</sup> as the sand which is by the sea in multitude, <sup>m</sup> eating and drinking, and making merry. <sup>21</sup> And <sup>n</sup> Solomon reigned over all kingdoms from <sup>o</sup> the river unto the land of the Philistines, and unto the border of Egypt: <sup>p</sup> they brought presents, and served Solomon all the days of his life. l Gen. 22. 17. ch. 3. 8. Prov. 14. 23. m Ps. 72. 3, 7. n 2 Chron. 9. 26. Ps. 72. 8. o Gen. 15. 18. Josh. 1. 4. p Ps. 68. 29. & 72. 10, 11. q Ps. 72. 11. r 1 Chron. 22. 9.

<sup>22</sup> And Solomon's <sup>†</sup> provision for one day was thirty <sup>†</sup> measures of fine flour, and threescore measures of meal, <sup>23</sup> Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl. <sup>24</sup> For he had dominion over all the region on this side the river, from Tiphseh even to Azzah, over <sup>q</sup> all the kings on this side the river: and <sup>r</sup> he had peace on all sides round about him. <sup>25</sup> And Judah and Israel

tories of Israel, when it was faithful to God: see Josh. xii. 21. Judg. i. 27; v. 19.

— *Beth-shean*] now *Beisan*, at the east end of the plain of Esdraelon: see Josh. xvii. 11. 1 Sam. xxxi. 10.

— *Zartanah*] Zaretan, in the Jordan Valley probably; see Josh. iii. 16.

— *beneath Jezreel*] A lofty site, now *Zerin*: see Josh. xix. 18.

Solomon ruled over those regions which afterwards became the seats of power to the enemies of Judah; as Jezreel was in the days of Ahab. Such were the consequences of Judah's defection from God. This remark may be applied to numerous other places in this catalogue.

— *Abel-meholah*] Ten miles south of Bethshean; see Judg. vii. 22. It was the country of Elisha, and he was there called by Elijah (xix. 16. 21).

— *Jokneam*] The site of which is unknown: ep. 1 Chron. vi. 68, and Josh. xxi. 22.

13. *Ramoth-gilead*] In the tribe of Gad, on the east of Jordan (Josh. xx. 8. Judg. xi. 29), famous for the battle in which Ahab fell, according to the divine prophecy (xxii. 20).

— *the region of Argob—walls and brasen bars*] Probably the same as the Havoth Jair in Deut. iii. 4. 13: cp. *Hengst.*, Auth. ii. 227. Many of these strong cities of Bashan (with walls and brasen bars), on the E. and N.E. of the Sea of Galilee, still exist, and have been described by *Mr. Porter*: ep. *Grove*, B. D. i. 170.

14. *Mahanaim*] See Gen. xxxii. 2. Josh. xiii. 26.

16. *Hushai*] Probably "David's friend," 2 Sam. xv. 32.

— *in Aloth*] or *Baaloth* (*Sept.*, *Arab.*, *Syr.*).

19. *the only officer—in the land*] Notwithstanding its extent, and that it was on the east of Jordan; a proof of the firm and peaceable establishment of Solomon's power.

20. *as the sand which is by the sea in multitude*] A reference to God's promise to Abraham (Gen. xiii. 16; xxii. 17; xxxii. 12), and a practical fulfilment of the promises to be made good of Abraham's seed in Him of Whom Solomon was a type—Jesus Christ.

21. *Solomon reigned—they brought presents*] And thus also Solomon was a type of Christ, of Whom it was foretold by Solomon's father, David, that to Him "the kings of Tharshish and the Isles should give presents," "the kings of Arabia and Saba should bring gifts;" "all kings shall fall

down before Him, all nations shall do Him service" (Ps. lxxii. 10, 11).

— *from the river*] The great river, Euphrates. Here was a fulfilment of God's promise, first made to *Abraham*, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xv. 18), and afterwards renewed to Joshua (i. 4). And here is a pledge and earnest of the accomplishment of the promise of Universal dominion to the true Son of David, the Divine Prince of Peace, Jesus Christ: see Ps. lxxii. 8; lxxx. 11.

— *unto the land of the Philistines*] Rather, *over the land of the Philistines*.

22. *Solomon's provision*] i.e. the provision for his household, which has been calculated, from the data here given, to have consisted of about 14,000 persons (*Keil*).

— *thirty measures*] Thirty *cors*. *Cor* is a word not found in the Pentateuch; and only here, and v. 11, and 2 Chron. ii. 10, xxvii. 5, Ezek. xlv. 14, where it appears that it was equal to ten baths or ephabs; and therefore in dry measure equal to the homer or chomer, which, according to *Josephus* (Ant. xv. 9. 2), equalled ten Attic medimni; the *cor* would thus be equivalent to about eighty-six gallons. See B. D. iii. 1742.

23. *roebucks*] or gazelles.

— *fatted fowl*] Either capons or geese (*Gesen.* 139).

24. *on this side the river*] As to the Hebrew words here used (*be-eber*) see above, Num. xxxii. 19. The inference derived by some from Deut. i. 1, that the author of this book lived in Chaldaea, is altogether groundless: cp. *Hengst.*, Auth. ii. 313—324.

— *Tiphseh*] Properly *ford*, or *passage* (from Heb. *pasach*, to pass over). This city, in Greek and Latin called Thapsacus, was the place where the river Euphrates was crossed (*Gesen.* 653), near Karchemish (*Niebuhr*), about 120 miles east of Antioch.

— *Azzah*] Gaza, the southernmost city of the Philistines, now *Guzzeh* (see Josh. xiii. 3). Gaza, the name usually employed by our Translators, might, for uniformity's sake, be substituted in our Authorized Version in this place, and in Deut. ii. 23, and in Jer. xxv. 20.

— *he had peace*] And so likewise Solomon was a figure of Him of Whom it was foretold that "in His time shall the righteous flourish; yea, abundance of peace so long as the moon endureth" (Ps. lxxii. 7). "Solomon adventuram pacem gentibus annuntiabat, et Christi regnum præfigurabat" (*S. Irenæus*).

Before  
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1014.  
s See Jer. 23. 6.  
† Heb. con-  
fidently.  
t Mic. 4. 4.  
Zech. 3. 10.  
u Judg. 20. 1.  
x ch. 10. 26.  
2 Chron. 1. 14.  
& 9. 25.  
y See Deut. 17.  
16.  
z ver. 7.  
|| Or, mules, or,  
swift beasts,  
Esth. 8. 14.  
Mic. 1. 13.  
a ch. 3. 12.

b Gen. 25. 6.

c See Acts 7. 22.  
d ch. 3. 12.  
e 1 Chron. 15. 19.  
Ps. 89, title.  
f See 1 Chron.  
2. 6. & 6. 33. &  
15. 19.  
Ps. 85, title.  
g Prov. 1. 1.  
Eccles. 12. 9.

\* dwelt † safely, † every man under his vine and under his fig tree, " from Dan even to Beer-sheba, all the days of Solomon.

26 And \* Solomon had forty thousand stalls of † horses for his chariots, and twelve thousand horsemen. 27 And † those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. 28 Barley also and straw for the horses and || dromedaries brought they unto the place where the officers were, every man according to his charge.

29 And † God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. 30 And Solomon's wisdom excelled the wisdom of all the children † of the east country, and all † the wisdom of Egypt. 31 For he was † wiser than all men; † than Ethan the Ezrahite, † and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. 32 And † he spake three thousand proverbs: and his † songs were a thousand and five. 33 And he spake of trees,

h Cant. 1. 1.

25. *under his vine*] Trained in trellis-work, or upon other trees, and clustering on the walls of houses (Ps. cxxviii. 3), or around and over the courtyards. The Psalmist describes the hills as "covered with the shadow" of the vine "brought out of Egypt," and her "boughs as the goodly cedar-trees" (Ps. lxxx. 10).

The Vine is hallowed by the Holy Spirit in that Psalm (lxxx. 8), and by Christ in the Gospel (John xv. 1—5), as a figure of the Church united to Christ; and the phrase "to sit under the Vine" is adopted by the Prophets in their description of the spiritual peace to be enjoyed in the reign of the Divine Solomon (Zech. iii. 10: cp. Mic. iv. 4. Isa. xxxvi. 16).

26. *forty thousand stalls*] So the MSS. here, and *Sept., Vulg., Arabic, Syriac, Targum*. But in 2 Chron. ix. 25 we read, "and Solomon had four thousand stalls." Hence some (as *Keil*, p. 41) would substitute *four thousand* here; and they suppose that this was the original reading of the Sacred Text, and that the extant MSS. and Versions are here in fault.

This is hardly probable; and it is observable, that the word in the original of 2 Chron. ix. 25 is not exactly the same as here, and that it is there said, that the 4000 stalls were for *chariots* as well as *horses*. May it not be, that the word there rendered *stalls* signifies a larger compartment—a receptacle for the *chariot* as well as for the horses that belonged to it? and that each chariot had relays of horses, ten to each chariot: cp. *Iffeffer*, p. 248, who supposes that the two accounts refer to two different periods of Solomon's reign.

In this multitude of horses, there was a tendency to that decline in faith and obedience (see Deut. xvii. 16), and to that love of the world and of the flesh, in lieu of God, which afterwards produced such bitter fruits in the old age of Solomon. See below, *Preliminary Note* to chap. xi., and contrast the language of David, "Some put their trust in chariots, and some in horses, but we will remember the name of the Lord our God" (Ps. xx. 7); and the language of Solomon himself, "The horse is prepared against the day of battle, but safety is of the Lord" (Prov. xxi. 31).

— *twelve thousand horsemen*] or rather, *horses for riding*, cavalry horses; these are called in the Hebrew *parashim*, and are distinguished from the *susim* mentioned in the former part of the sentence, which drew the chariots (*Gesen*. 693).

28. *dromedaries*] or rather, the *couriers*, swift horses (*Gesen*. 769, *Keil*, 41). The ancient Version and *Targum* favour this interpretation.

— *where the officers were*] The words *the officers* are not in the text. The sense may be, "where the king was" (*Sept., Vulg., Arabic*), or "where need was."

29. *of heart*] In Hebrew psychology *the heart* comprises the intellect as well as the affections, and is the seat of knowledge and wisdom as well as of feeling: cp. x. 24. Job ix. 4, and note below on 1 John iii. 20, 21.

30. *Solomon's wisdom excelled*] "He was wiser than all men" (v. 31), and so he was a type of Him in Whom are "hid all the treasures of Wisdom," Col. ii. 3 (*Matthew Henry*).

— *of the east country*] Arabia; famed for their moral wisdom: cp. Jer. xlix. 7. Obad. 8.

— *Egypt*] And so Solomon resembled Moses, who was

"learned in all the wisdom of the Egyptians" (Acts vii. 22). The Egyptian wisdom, commemorated also by Isaiah (xix. 11; xxxi. 2, 3), by *Herodotus* (ii. 160), and *Josephus* (Antt. viii. 2. 5), was conversant in physical sciences, such as Astronomy, Geometry, Botany (*Diod. Sic. i. 73. 81. Keil*).

31. *Ethan the Ezrahite, and Heman*] Both these names occur among the lists of Levites; Ethan, of the family of Merari (1 Chron. vi. 44); Heman, of the family of Kohath (1 Chron. vi. 33). See below, on the titles of Ps. 78 and 79.

Some suppose that they were called Ezrahites from Zerah (Num. xxvi. 13. 20: cp. 1 Chron. ii. 6), of the tribe of Judah, because they resided in the territory of that tribe; as Elkanah, a Levite, is called a man of Mount Ephraim (1 Sam. i. 1).

Heman was composer of Ps. lxxxviii., and one of the leading singers in the Tabernacle under David (1 Chron. xv. 19; xvi. 41; xxv. 1. 4—6), and King's Seer.

But perhaps these persons are not to be identified with those of the same name in 1 Chron. ii. 6: see note there.

If these persons are the same as those mentioned in 1 Chron. ii. 6 as sons of Zerah (as is supposed by *Grotius, Houbigant, Burroughs*, i. 206, and others), then, either in the one passage or in the other, the word *son* is not to be understood literally; or "sons of Mahol" may mean "sons of the choir:" cp. "daughters of song," Eccles. xii. 4 (*Bp. Patrick* here. *Burroughs*, Genealogies, i. 207. *Keil*, p. 43. *Grove*, B. D. i. 397).

32. *three thousand proverbs*] of which the Book of Proverbs is a portion. On the word *masal*, properly a likeness, then a parable, a proverb, see the passages where this word occurs: Num. xxiii. 7. 18; xxiv. 3. Deut. xxviii. 37. 1 Sam. x. 12; xxiv. 13. Ps. lxxviii. 2. Eccles. xii. 9. Isa. xiv. 4. Jer. xxiv. 9, &c.

— *three thousand proverbs, and his songs were a thousand and five*] In the natural world we are struck by what *appears* to be lavish prodigality and waste. How many seeds of flowers, shrubs, and trees, seem to be produced in vain! So it is in the spiritual world. What have become of these 3000 proverbs, and 1005 songs, of the wisest of men?

Still more. Many sayings were uttered by Him "Who spake as never man spake," of which we have no record. Many of His proverbs or parables were written in the Gospels, but how many were spoken, and never consigned to writing? And if all His acts had been written, "the world itself could not contain the books that would have been written" (John xxi. 25). But yet He said, "Gather up the fragments that remain, that *nothing be lost*" (John vi. 12, 13).

Nothing is *lost*, either in the natural or spiritual world. *We* cannot trace the sequence of cause and effect. But no seed is lost. No saying of Christ was spoken in vain; no act of Christ was done in vain. They bore their fruits in the hearts, words, and works of His disciples and hearers, though the world knew it not; they are still bearing fruit, and will continue to bear fruit even to the end of time, and in the countless ages of eternity. How fruitful has been, and is, and ever will be, that saying of Christ, which is not recorded in any Gospel, but which fell like a stray ear of corn and was gleaned by the hand of



from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. <sup>34</sup> And <sup>1</sup>there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

Before  
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1914.

i ch. 10. 1.  
2 Chron. 9. 1, 23.

V. <sup>1</sup> And <sup>a</sup> Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: <sup>b</sup> for Hiram was ever a lover of David. <sup>2</sup> And <sup>c</sup> Solomon sent to Hiram, saying, <sup>3</sup> Thou knowest how that David my father could not build an house unto the name of the LORD his God <sup>d</sup> for the wars which were about him on every side, until the LORD put them under the soles of his feet. <sup>4</sup> But now the LORD my God hath given me <sup>e</sup> rest on every side, so that there is neither adversary nor evil occurrent. <sup>5</sup> And, behold, I <sup>f</sup> purpose to build an house unto the name of the LORD my God, <sup>g</sup> as the LORD spake unto David my father, saying, Thy

a ver. 10. & 18.  
2 Chron. 2. 3,  
*Hiram*.  
b 2 Sam. 5. 11.  
1 Chron. 14. 1.  
Amos 1. 9.  
c 2 Chron. 2. 3.

d 1 Chron. 22. 8.  
& 28. 3.

e ch. 4. 24.  
1 Chron. 22. 9.  
f 2 Chron. 2. 4.  
† Heb. say.

g 2 Sam. 7. 13.  
1 Chron. 17. 12.  
& 22. 10.

St. Paul, and was given by him as a farewell bequest to the Elders at Miletus (Acts xx. 35). And so the Proverbs and Songs of Solomon, though most of them are lost to us, are bearing fruit in the literature of the East, and have exercised a silent influence on many minds, and have produced many results which in another world may be recognized as their fruits, or, rather, as the fruits of God's Holy Spirit speaking in them (compare Bacon, Advt. of Learning, Book I. near the end). Probably their spiritual after-growth may even now be seen in the most precious sayings of those beautiful Ecclesiastical Books, the Book of the Son of Sirach (Ecclesiasticus), and the Wisdom of Solomon. Those Books would, perhaps, have never been written, if Solomon's 3000 proverbs had not been spoken.

Solomon "spake three thousand proverbs," or *parables*, and thus also he was a type of Christ, of whom it was foretold that He would open His mouth in *parables* (Ps. lxxviii. 2. Matt. xiii. 35), and "Who spake many things in parables," and "without a parable spake He not unto them" (Matt. xiii. 3. 34. Mark iv. 34).

— *songs*] Of which, the Song of Songs, "which is Solomon's" (Cant. i. 1), and Psalm lxxii. and cxvii. are specimens.

33. cedar—in Lebanon] See v. 6.

— *hyssop*] Either the *origanum*, wild marjoram (see Exod. xii. 22), or perhaps the smaller moss-like plant which grows on walls, called *orthotrichum saxatile* (Oken.).

— *beasts, and of fowl*] *Josephus* (viii. 2. 5) and *Eupolemus* in *Eusebius*, Præp. Evan. ix. 31, mention other writings of Solomon. The Koran asserts that Solomon understood the language of birds (Sur. 27); and *Hammer* mentions many volumes existing in the Turkish language which are ascribed to Solomon. These may serve to show the extent to which his fame for wisdom reached, and that it might be truly said, "his fame was in all nations round about" (v. 31). Cp. *Prof. Plumtre* in B. D. iii. 1353.

*S. Irenæus* says (iv. 45) that "Solomon expounded physiologically the wisdom of God which is apparent in the Creation of the World." The testimony of Solomon (the wisest of men, who explored the secrets of Creation) to the truth and inspiration of Genesis, and of the Pentateuch generally (a testimony which may be inferred from the reception of it, as true and divine, by the Hebrew nation in his age and to this day) is of no small weight; and how much more authoritative is the testimony to that effect of the Divine Solomon, Who is the Creator Himself, JESUS CHRIST!

CH. V. 1. *Hiram king of Tyre*—*Hiram was ever a lover of David*] With this chapter compare 2 Chron. ii. 3, where he is called *Huram*. In vii. 40 below he is called *Hiram* in the Hebrew, and so *Menander* of Ephesus in *Josephus*, who relates (Ant. viii. 31, c. Apion i. 18), that the building of Solomon's Temple began in the twelfth year of Hiram's reign, and that Hiram died after a reign of thirty-four years.

But in opposition to the former of those assertions it is to be observed that Hiram had sent cedar to David for the building of his palace (2 Sam. v. 11. 1 Chron. xiv. 1), and that it is said in the sacred text that Hiram was "a lover of David all his days," and that Solomon says (2 Chron. ii. 3), "Thou didst deal with David my father, and didst send him cedars to build a house to dwell therein."

It is not probable (as *Movers*, Phön. ii. 147, and others allege) that David did not undertake the building of his own

house till the last seven years of his reign, when he was sixty-three years old (cp. 2 Sam. v. 11 with 2 Sam. vii. 2). Either, therefore, we must suppose (with *Keil*, on 2 Sam. v. 1, p. 233) that there is a chronological error in the authorities quoted by *Josephus*, or, as is more probable, that Hiram, which signifies "noble" (*Simonis, Gesen.*), was, like Pharaoh, Abimelech, Benhadad, &c., an official name of the Tyrian kings, and that it is used as such in the text.

#### HIRAM'S HELP TO SOLOMON IN BUILDING THE TEMPLE.

"*Hiram gave Solomon cedar trees, &c., according to all his desire*" (v. 10).

In the erection and adornment of the Tabernacle in the wilderness, Almighty God had been pleased to use the gold and silver of heathen Egypt; and now in building the Temple at Jerusalem, He vouchsafes to employ the skill and labour of Hiram and his Tyrian artificers. The name of *Tyre*, the great Gentile City of Commerce, Arts, and Mechanical Works, is introduced into the prophecies of the future extension of Christ's Church enfolding all Nations. "The daughter of *Tyre* shall be there with a gift" (Ps. xlv. 12). "Behold ye the Philistines also, and they of *Tyre* with the Morians; lo, there was He born" (Ps. lxxxvii. 4).

Surely it was not without some reference to these prophecies, that the Divine Solomon, Jesus Christ, when He would give as it were a gleam of the love which He would shed on the *Gentile* World, revealed it in His mercy to a Woman of *Tyre* (Matt. xv. 21—28). Compare below, on vii. 13, 14. By the admission of the Tyrians to be fellow-labourers with Israel in building the Temple, God gave a pledge of the admission of *Gentile* Nations to the work of building up the Church of Christ; and He gave an earnest of that future consecration of all things to the service of Christ, in the spread of the Gospel, which is foretold by the Hebrew Prophets, and is displayed in the Book of Revelation: see Isa. lx. 3—11. Rev. xxi. 24.

Not only Jews, but Gentiles must have their hand in building the Temple. They together with us make the Church of God (*Bp. Hall*).

"The Earth is the Lord's and the fulness thereof" (Ps. xxiv. 1). All the Science and Literature of Heathendom, all the wealth and power of the World, are to be made subservient to Christ. Let us here see the duty and blessedness of winning all things to the service of the true Solomon, and of His temple. Compare above, note on Exod. iii. 22, and *Angelomus* and *Eucherius* here, who see in Hiram a specimen of those royal persons, such as Constantine and Theodosius, who have been raised up in every age, to be nursing fathers of the Church (Isa. xlix. 23).

3. *Thou knowest*] David's design to build the Temple was made generally known by his vast preparations for it (1 Chron. xxii.), and he gave to Solomon the pattern of it (1 Chron. xxviii. 11); and it was also known, that he himself was prevented from building it.

5. *to build an house unto the name of the LORD*] A phrase borrowed from the Pentateuch (Dent. xii. 5).

— *the LORD spake*] Solomon proclaims Jehovah's truth to Hiram, a Gentile king, as David had taught him: "I will speak of Thy testimonies even before kings, and will not be ashamed" (Ps. cxix. 46); and Hiram responds with an ascription of glory to the Lord (v. 7. Cp. 2 Chron. ii. 11. ix. 8).

Before  
CHRIST  
1014.  
h 2 Chron. 2. 8,  
10.

† Heb. *say*.

son, whom I will set upon thy throne in thy room, he shall build an house unto my name. <sup>6</sup> Now therefore command thou that they hew me <sup>h</sup> cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt † appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

† Heb. *heard*.

i 2 Chron. 2. 16.

† Heb. *send*.

k See Ezra 3. 7.  
Ezek. 27. 17.  
Acts 12. 20.

See 2 Chron.  
2. 10.  
† Heb. *cors*.

m ch. 3. 12.

† Heb. *tribute*  
of men.

<sup>7</sup> And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people. <sup>8</sup> And Hiram sent to Solomon, saying, I have † considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. <sup>9</sup> My servants shall bring *them* down from Lebanon unto the sea: <sup>i</sup> and I will convey them by sea in floats unto the place that thou shalt † appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, <sup>k</sup> in giving food for my household.

<sup>10</sup> So Hiram gave Solomon cedar trees and fir trees *according to* all his desire. <sup>11</sup> And Solomon gave Hiram twenty thousand † measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. <sup>12</sup> And the LORD gave Solomon wisdom, <sup>m</sup> as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

<sup>13</sup> And king Solomon raised a † levy out of all Israel; and the levy was

#### CEDARS OF LEBANON.

6. *cedar trees out of Lebanon*] The cedar forest of Lebanon, "two days' journey from Beyrout, and near the northern summit of the mountain," is described by *Robinson*, iii. 439, 440; and by *Dr. Kitto*, Bib. Ill. 40th Week, pp. 34—40; *Porter*, Handbook of Syria; and in B. D. ii. 87, 88; and by *Dr. Thomson* very fully, *The Land and the Book*, p. 198:—

"The platform" (he says) "where the cedars stand, is more than six thousand feet above the Mediterranean, and around it are gathered the very tallest and greyest heads of Lebanon. The forest is not large,—not more than five hundred trees, great and small, grouped irregularly on the sides of shallow ravines, which mark the birthplace of the *Khadisha*, or Holy River. There is a complete gradation from small and comparatively young to the very oldest patriarchs of the forest. I counted four hundred and forty-three, great and small; and this cannot be far from the true number. This, however, is not uniform. Some are struck down by lightning, broken by enormous loads of snow, or torn to fragments by tempests. Even the sacrilegious axe is sometimes lifted against them. But, on the other hand, young trees are constantly springing up from the roots of old ones, and from seeds of ripe cones. The girth of the largest is more than forty-one feet; the height of the highest is one hundred. These largest, however, part into two or three only a few feet from the ground. Their age is very uncertain.

"Very different estimates have been made. Some of our missionary band, who have experience in such matters, and confidence in the results, have counted the *growths* (as we call the annual concentric circles) for a few inches into the trunk of the oldest cedar, and from such data carry back its birth three thousand five hundred years. It may be so. They are carved full of names and dates, going back several generations; and the growth since the *earliest date* has been almost nothing. At this rate of increase they must have been growing ever since the flood. But young trees enlarge far faster; so that my confidence in estimates made from such data is but small.

"The wood, bark, cones, and even leaves of the cedar are saturated, so to speak, with resin. The *heart* has the red cedar colour, but the exterior is whitish. It is certainly a very durable wood, but is not fine grained, nor sufficiently compact to take a high polish; for ordinary architectural purposes, however, it is perhaps the best there is in the country. There is a striking peculiarity in the shape of this tree, of which I have

not seen any notice in books of travel. The branches are thrown out horizontally from the parent trunk. These again part into limbs, which preserve the same horizontal direction, and so on, down to the minutest twigs, and even the arrangement of the clustered leaves has the same general tendency. Climb into one, and you are delighted with a succession of verdant floors spread around the trunk, and gradually narrowing as you ascend. The beautiful cones seem to stand upon, or rise out of, this green flooring" (*Dr. Thomson*. See also *Mr. Tristram's* description in his "Land of Israel," pp. 628—632).

— *Sidonians*] There is a propriety in this word as here used. Sidon was older than Tyre. Tyre was farther off from Lebanon where the cedars grew; and the *Sidonians* were specially employed in mechanical works, as distinguished from the *Tyrians*, who gave themselves more to commerce. Cp. *Movers*, *Phöniz*. ii. 86.

8. *of fir*] Or rather, *cypress* (*Gesen*. 140). Heb. *berosh*; always rendered *fir* in our Version, where it occurs about twenty times.

9. *in floats*] To Joppa. 2 Chron. ii. 16. Cp. Ezra iii. 7.

— *food*] In addition to the hire mentioned, v. 6.

11. *measures*] Heb. *cors*: see iv. 22.

— *wheat—oil*] Which were produced abundantly in Solomon's country, but not in Hiram's: cp. Acts xii. 20. "Their country" (Tyre and Sidon) "was nourished by the king's (Herod's) country."

There is no discrepancy, as is alleged by some (*Movers*, *Gramberg*, *Thénius*, *Bertheau*), between the present narrative, and that in 2 Chron. ii. 10. The two narratives refer to two different things.

The supply of wheat and oil, which Solomon gave to Hiram yearly for his *royal household*, was a different contribution from that which Solomon gave to Hiram for his *workmen* at Lebanon (2 Chron. ii. 10). The quantity and quality of the oil in the two contributions were very different. The oil which Solomon gave to Hiram for his own court (20 cors, or 200 baths) is described here as *beaten* oil, the purest oil. See above, on Exod. xxvii. 20. Cp. Exod. xxix. 40. Lev. xxiv. 2. Num. xxviii. 5. The oil which he supplied to the workmen was more in quantity, but of an ordinary quality: cp. below, on 2 Chron. ii. 10.

13. *levy*] Of men: see above, iv. 6.

— *out of all Israel*] These 30,000 Israelites were *free labourers*; for Solomon made no *bondmen* (ix. 22), and are to be distinguished from the workmen of the *Canaanites*, who



thirty thousand men. <sup>14</sup> And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and <sup>15</sup> Adoniram was over the levy. <sup>15</sup> And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; <sup>16</sup> Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. <sup>17</sup> And the king commanded, and they brought great stones, costly stones, and <sup>18</sup> hewed stones, to lay the foundation of the house. <sup>18</sup> And Solomon's builders and Hiram's builders did hew them, and the <sup>19</sup> stonesquarers: so they prepared timber and stones to build the house.

Before  
CHRIST  
1014.

n ch. 4. 6.  
o ch. 9. 21.  
2 Chron. 2. 17, 18.

p 1 Chron. 22. 2.

|| Or, Giblites:  
as Ezek. 27. 9.

VI. <sup>1</sup> And <sup>2</sup> it came to pass in the four hundred and eightieth year after <sup>3</sup> a 2 Chron. 3. 1, 2.  
1012.

were employed by him, and who were bondmen (ix. 22). They who charge Solomon with cruelty in this matter, may be desired to remember, that the Canaanites had been condemned to extermination by God, and were spared, as the Gibeonites were, for God's service (see Josh. ix. 23); and that the Israelites were not rooted up from their houses, "but spent only one month in three at Lebanon," and had "two months at home" (v. 14. *Thenius, Keil*).

— *Adoniram*] See iv. 6.

<sup>15</sup>. *that bare burdens*] These were of the remnant of the Canaanites. See ix. 20. 2 Chron. ii. 16; viii. 7—9.

— *hewers in the mountains*] Hewers of stone. The 30,000 Israelites were hewers of timber on Lebanon (v. 14).

<sup>16</sup>. *three thousand and three hundred*] According to Chronicles (2 Chron. ii. 18), Solomon had 3600 (Canaanitish) overseers of the bondsmen, and (2 Chron. viii. 10) 250 Israelitish captains of officers over his buildings, i. e. 3850 in all.

According to our text, Solomon had 3300 rulers of the bondslaves, and also 550 captains of these rulers (2 Chron. ix. 23), i. e. 3850 in all.

It would appear that here the higher and lower officers are distinguished from one another; but in the Chronicles, the Canaanites (3600) are distinguished from the 250 Israelites (*Michaelis, Keil*).

<sup>17</sup>. *great stones, costly stones, and hewed stones*] Some stones of enormous size are still visible at Jerusalem, in the substructions of the area of the mosque of Omar, formerly the site of the Temple. *Kitto*, Bib. Illust. pp. 51—56. *Robinson*, Palest. i. 343. 351. 422, where he describes the huge blocks still visible in the substructions of the Temple Area. One stone measured twenty-four feet in length and six feet in breadth. See also *Keil*, pp. 49. 65.

Great stones, especially huge corner-stones, of great cost, were hewn for the Temple: and all these were necessary for the Temple, and are also needed for the Church of God (Rev. xxi. 18—21). Christ, the chief Corner-stone, combines all these qualities. He is a great stone, and a precious stone, and He was not cut out by human hands, but by God Himself (Dan. ii. 34. 45).

<sup>18</sup>. *the stonesquarers*] Rather the *Giblites* (and so *Vulg.*), i. e., the inhabitants of Gebal (literally, a mountain), a city called Byblos by the Greeks, north of Berytus, now *Beyrout* (Josh. xiii. 5), who were skilled in masonry and ship-building. Cp. Ps. lxxxiii. 7. Ezek. xxvii. 9. *Gesen.* 155.

#### PRELIMINARY NOTE ON THE BUILDING OF THE TEMPLE.

This portion of Scripture—chap. v. 12 to vi. 13,—which describes the TEMPLE, is appointed to be read in the Hebrew Synagogues, together with Exod. xxv. 1—xxvii. 19, which describes the preparation for the building of the TABERNACLE.

Thus the ancient Hebrew Church invites us to regard the Tabernacle as preparatory to the Temple. Compare Wisd. ix. 8, where the Temple is called "a resemblance of the Holy Tabernacle." The Christian Church follows up the suggestion by teaching, that the Tabernacle and the Temple were figures of Christ's Body and of His Church, militant here on earth, and to be glorified for ever in heaven (John ii. 19. 1 Pet. ii. 5. Heb. ix. 11. 1 Cor. iii. 17. 2 Cor. vi. 16. Eph. ii. 20. Col. ii. 7).

The Tabernacle itself was made after the pattern shown by God to Moses in the Holy Mount (Exod. xxv. 9. 40. Num. viii. 4. Heb. viii. 5; ix. 23). Thus the Temple was formed after the model of the Tabernacle as to essentials, but modified in details according to the pattern which God revealed to David,

and David gave to Solomon. See below, on 1 Chron. xxviii. 11. The Tabernacle and the Temple had one common origin and archetype in heaven and heavenly things. They were derived from the unseen and Eternal World, and aspire to it, and end in it. They symbolized Christ and His Church; their work is completed in Him, they were carried up as it were by Him at His Ascension, and were transfigured into the heavenly Temple.

On the spiritual meaning of the TABERNACLE, see above, notes on Exod. xxv. 1.

#### ON THE RELATION OF THE TABERNACLE TO THE TEMPLE.

The inner and spiritual relation of the Tabernacle to the Temple is clearly brought out by an examination of the material dimensions of each (see Exod. xxvi. xxvii. xxxvi. *Joseph. Ant.* iii. 6. 1 Kings vi. 2 Chron. iii. *Joseph. vii.* 3. *Ferguson*, B. D. 1452—5).

In examining the details of the Temple, we are struck by the *smallness* of its dimensions. But this diminutiveness has its uses. It serves as an argument against those who charge the writers of Holy Scripture with *exaggeration*.

Besides, the *smallness* of the dimensions of the Temple, considered together with its magnificence and the labour and cost expended on it, constrain us to look beyond the material type, to the *spiritual Antitype*.

The dimensions of the Temple, as a whole, and in its component parts, were *double* those of the Tabernacle.

In the Tabernacle, the Holy of Holies was a cube of ten cubits. In the Temple, it was a cube of twenty cubits. The heavenly city in the Apocalypse is a cube 12,000 furlongs (Rev. xxi. 15).

In the Tabernacle, the Holy Place was ten cubits wide by twenty in length. In the Temple, it was twenty cubits in width by forty in length.

The Temple measured eighty cubits by forty; the Tabernacle was forty by twenty.

The height of the Temple was thirty cubits; that of the Tabernacle was fifteen.

The Porch in the Tabernacle was five cubits deep; in the Temple, it was ten cubits.

There were only two Cherubins in the Holy of Holies in the Tabernacle, but in the Temple there were four.

In the Tabernacle there had been only one golden Candlestick; in the Temple there were ten.

In the Tabernacle there was one Golden Table for the Shewbread; in the Temple there were Ten Tables made, which were connected with the presentation of the shewbread.

The Temple differed from the Tabernacle in having *chambers* attached to the sides of the sanctuary. This was a natural result of its *stationary* character, and marked the fact that the Church of God had ceased to be itinerant, and had now come to a settled abode.

Thus the Temple was, as it were, an expansion and development of the Tabernacle; it marked continuity and progress in the clearness of God's revelations to His People, and was an earnest and pledge of that future diffusion of Divine light and grace and glory, which is vouchsafed to the whole world in the spiritual Temple of the Universal Church of Christ.

At the same time, while there were these modifications and amplifications in the Temple, which made it more glorious than the Tabernacle,—in the Cherubim, the Candlesticks, and other accessories,—the kernel of both was the same. There was one and the same *Ark* for both. There is but one *Visible Church* of God from the beginning to the end of the world.

Before  
CHRIST  
1012.

b Acts 7. 47.  
† Heb. built.

c See Ezek. 41. 1,  
&c.

the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that <sup>b</sup> he <sup>†</sup> began to build the house of the Lord.

<sup>2</sup> And <sup>c</sup> the house which king Solomon built for the Lord, the length thereof

The seasons of the Church vary, but her faith is in substance one and the same. God sitting on the Mercy-seat, sprinkled with the Blood of Christ, is the essence of her life and faith (cp. below, 2 Chron. v. 5. 7).

The Tabernacle was migratory; the Temple was designed to be the dwelling-place of the Lord, where He might put His Name (see viii. 16, 2 Chron. vi. 6). It was the place where God dwelt, and to which all His People must come. It was the centre of religious unity, and it was a protest against religious *division*. It figured the oneness of Faith for all true Israelites throughout the world in the Gospel Dispensation; and it foreshadowed the time when the Church will be glorified in the heavenly Jerusalem for evermore.

The entrance to both the Tabernacle and the Temple was at the *East*. The rising Sun shone upon it. Christ, "the Dayspring from on high," "the Sun of righteousness with healing on His Wings," dawns upon the Church by His Incarnation, and warms her by His orient beams.

It is observable that the number *three* recurs continually in the description of the Temple.

The Temple is formed of *three* compartments—the Porch, the Holy Place, and the Holy of Holies. The length of it was 3 × 20 cubits; its height was 3 × 10 cubits; the height of the Porch was 3 × 40 cubits. Each of the *three* sides was flanked by an aisle or lean-to, formed of *three* stories equal in height; and the Holy of Holies was of *three* equal dimensions, i. e. a perfect cube.

Surely these arrangements were not fortuitous. May we not say, that in this building, erected by the wisest of Kings to the glory of the LORD,—a building which was preparatory to, and typical of, the Church built by the Divine Solomon, JESUS CHRIST, to the glory of the TRIUNE GOD,—we have mysterious foreshadowings of the great doctrine preached by the Church in every Baptism which she administers, the doctrine of the EVER-BLESSED TRINITY?

The *cubical* form of the Holy of Holies, the seat of God's special presence and glory, a form seen in the Tabernacle, and repeated in the Temple (see below on v. 16), and consummated in the Holy City itself in the Apocalypse (where it is said "that the city lieth four-square;," the length, and the breadth, and the height of it are equal,—12,000 furlongs), appears to show the pre-adjustment and preparation of the Holy of Holies in the Tabernacle and Temple for that glorious time when the Veil will be withdrawn, and the Vision of God's Presence will be revealed to all, who, having been baptized into the adorable Name of the Triune God, hold fast the true apostolic faith, preached by the threefold ministry in God's Church, and are admitted to the glory of the heavenly city, which will have no Temple, for it will be itself a Holy of Holies; "the Lord God Almighty and the Lamb are the Temple of it" (Rev. xxi. 22).

On the symbolical meaning of the numbers *four* and *twelve*, see below, notes on the Apocalypse, p. 221. Cf. *Bähr*, *Symbol.* i. 155. *Hävernick* on Ezek. p. 690. *Hengst. Gesch. Bil.* p. 71. *Keil* on 1 Kings vi. p. 105, ed. 1. On the symbolical character of the Temple the reader may also refer to *Prosper Aquitanus* de Promissis (ii. 27), who says, "David, being a man of war, who shed much blood, was not permitted to build the Temple (see 1 Chron. xxii. 8; xxviii. 3); but Solomon his son, whose name means Peaceable, was enabled and commanded to build the Temple which his father had vowed. So our King, Christ the Lord, Who is our Peace, builds the spiritual Temple of lively stones, and makes each of the hearts of the faithful to be His Temple, and joins them together in One as one Temple to Himself." Compare *Eucherius*, p. 966, and *Angelomus*, pp. 365, 377, and the Treatise of *Bede* collected from earlier patristic authorities (Opera, viii. pp. 263—359, ed. Giles). "Domus Dei," says he, "quam adificavit rex Salomon in Jerusalem, in figuram facta est sancte Universalis Ecclesie, quæ quotidie per gratiam Regis Pacifici, sui videlicet Redemptoris, adificatur. Ille Templum Dei per assumptam humanitatem factus est, et nos Templum Dei, per inhabitantem Spiritum Ejus in nobis, efficitur (1 Cor. iii. 16; vi. 19); ait enim, *Solveite Templum hoc*, loquens de Templo corporis sui (John ii. 19) et dicit Apostolus de nobis 'Nescitis, quia templum Dei estis?'" (1 Cor. iii. 16). Cp. *Matthew Henry's* note on chap. vi. at the end, where he traces the

analogy between the Temple and Christ, and between the Temple and Christ's mystical body, the Church. See also *Mather* on Types, pp. 338—358; and especially *Dean Jackson* on the Creed, Book ix., particularly chap. 38.

On the dimensions, &c., of the Temple the reader may consult *Josephus*, viii. 3. *Pfeiffer*, *Dubia*, pp. 217—227. *Villapandus*, in *Ezechielem* ii. pars 2; the work of *Cappellus*, *Crit. Sac.* v. *Lightfoot*, i. 106t. *Spencer, Laing, Natal. Alex.* in *Hist. Eccl.* iii. 270. *Keil*, *der Tempel Salomo's*, Dorpat, 1839, and the works there quoted; his *Archæologie*, § 23, p. 121, with the plans at the end of that volume; *Winer*, *R. W. B.* ii. 569, and the works of *Hirt, Kopp, Ewald, Bähr*, &c., there quoted; and the more recent Essay of *Merz* in *Herzog. Encycl.* xv. 500; and *Dr. Kitto*, *Bib. Ill.* 41st Week, p. 57. *Fergusson's Art.* in *Bib. Dict.* iii. 1455; and *Stanley's Lectures*, Lect. xxvii. p. 205.

The materials used in the work,—vast blocks of stone, and three special kinds of wood, cedar, cypress, olive, all remarkable for their durability,—were faint images of the attributes of Strength and Incorruption, which are imparted to the Church of God.

CH. VI. 1. *in the four hundred and eightieth year—Egypt*] There was an interval of 430 years between the promise to Abraham and the Exodus of Israel from Egypt, and then the Law was given at Sinai, and the Tabernacle was erected. See above, on Exod. xii. 40. *Introd.* to *Judg.* p. 83, and below, Acts xiii. 20, and Gal. iii. 17.

There were 470 years between the promise to Abraham and the entrance into Canaan.

And now it is related that there were 480 years between the Exodus of Israel from Egypt and the beginning of the building of the Temple.

This chronological statement has been questioned by some, and has been even rejected as an interpolation (see *Bib. Dict.* ii. 22), but without adequate reason.

There were 490 years from the command to rebuild Jerusalem to the death of Christ, and the descent of the Holy Ghost, when the building of Christ's Church was completed.

If the chronology of *Archbishop Ussher* is correct, the completion of the Temple coincided with the commencement of the second Millennium from the creation of the earth in its present state (*Ussher*, ad Ann. 300).

The Temple was built on Mount MORIAH, so called as being the Mountain of JEHOVAH's appearing (see 2 Chron. iii. 1) where Abraham, in will, had offered up Isaac, the type of Christ, Whom Abraham saw by faith (John viii. 56), Whose Death was prefigured in all the sacrifices offered in the Temple of Jerusalem, on the same mountain, and Who fulfilled the words of the Patriarch Abraham, "God will provide a lamb for a burnt offering," and "in the Mount the Lord will be seen." See above, notes on Gen. xxii. 2, 7, 14, and on 2 Sam. xxiv. 25.

The uneven rock of Moriah was levelled, and its inequalities filled up with immense substructions of great stones. It is of these, if of any part of the Temple, that the remains are still to be seen (*Stanley*, Lect. xxvii. p. 206). See above, on v. 17.

—*fourth year—second month—he began*] As to the month, see below, v. 37, where it appears that Solomon was exactly *seven* years and *seven* months in building it. May there not be an analogy here to the seven days at the Creation ending with the sabbath of rest? As to the *day* on which the building began, see below, on 2 Chron. iii. 2.

Solomon began to *build* the Temple in the *fourth* year of his reign. Christ, the divine Solomon, Who had been proclaimed King by the voice from heaven at His Baptism, did not supersede the Tabernacle of the Levitical Law till His crucifixion and ascension in the *fourth* year after His Baptism. At His Passion He said, "It is finished" (John xix. 30), and "the veil of the Temple was rent in twain" (Matt. xxvii. 51). And His Church, His spiritual Eve, was formed out of His side as He slept on the cross (see John xix. 34); and He gave her the dowry of the Holy Ghost, sent down from heaven at Pentecost, and thus He began to build the Temple of the Church Universal out of all Nations.

2. *the length thereof was threescore cubits*] Of which one-third, namely, twenty cubits, belonged to the Holy of Holies,

was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. <sup>3</sup> And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. <sup>4</sup> And for the house he made <sup>d</sup> || windows of narrow lights. <sup>5</sup> And || against the wall of the house he built <sup>e</sup> † chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made † chambers round about: <sup>6</sup> The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made † narrowed rests round about, that the beams should not be fastened in the walls of the house. <sup>7</sup> And <sup>g</sup> the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. <sup>8</sup> The door for the middle chamber was in the right † side of

Before  
CHRIST  
1012.

d See Ezek. 40. 16. & 41. 16.  
|| Or, windows broad within, and narrow without: or, skewed and closed.  
e Or, upon, or, joining to.  
f See Ezek. 41. 6. † Heb. floors.  
† ver. 16, 19, 20, 21, 31.  
† Heb. ribs.  
† Heb. narrowings, or, rebatements.  
g See Deut. 27. 5, 6. ch. 5. 18.  
† Heb. shoulder.

which (as in the Tabernacle) was a square; so that the Holy Place was 20 × 40 cubits. Cp. *Josephus*, Antt. viii. 3. 3; and *Prelim. Note* to this chapter.

3. the porch] Hall, or vestibule (Heb. *ulām*: see *Gesen.* 20; *Fuerst*, 38), was twenty cubits long, i. e. it coincided with the breadth of the Temple, and was ten cubits in depth: its height is stated as 120 cubits in 2 Chron. iii. 4 (cp. *Joseph.*, viii. 3. 2),—a measurement which is set aside by some critics as an error of the copyists, but is accepted by others, as *Lightfoot*, i. 1065. 1073; *Ewald*, iii. 300; *Stieglitz*, *Baukunst*, p. 126; *Kitto*, p. 58; *Stanley*, p. 210; *Fergusson*, B. D. 1457. *Lightfoot* compares it to “one of our high steeples;” and *Fergusson* observes that it would have been about the height of “the steeple of St. Martin-in-the-Fields;” see below, on Ezra vi. 3.

There was a colonnade or cloister on the eastern side of the Temple. Later kings carried it all round the Temple; but it preserved the name of Solomon; and that which was built on its ruins was called “Solomon’s Porch” (Acts iii. 11; v. 12. Cp. *Stanley*, Lect. xxvii.). This portico opened on a large quadrangle, surrounded by a wall, partly of stone, partly of cedar, which was planted with trees, cedar, palm, olive (Ps. lii. 8; xcii. 12; lxxxiv. 3). Within this was a smaller court, on the highest ridge of the hill, where was the altar, probably the one erected by David, on the threshing-floor of Araunah (*Stanley*, p. 208).

4. windows of narrow lights] Windows of beams closed (*Gesen.* 35. 848. Cp. vii. 4; and *Keil*, p. 53; *Hävernick* on Ezek. p. 652), i. e. windows whose lattices could not be opened like those of a house. They seem to have resembled the barge-boards of church towers, and to have been so arranged, that the rain could not enter, and that the vapour of the lamps and incense might be drawn off into the outer air, and also that they might admit light: cp. *Kitto*, Bib. Illust., p. 76.

The Hebrew words, rendered narrow lights, are *shekuphim atunim*; of which the former is derived from *shakaph*, to lay over, to cover (cp. *σκεπάω*). Hence in *niphāl* and *hiphil*, to lean over, so as to look out, *παράκωπω*. See Judg. v. 28. Ps. xiv. 2 (*Gesen.* 848). The latter word is from *atam*, to shut, to stop up (*Gesen.* 35), so rendered by our translators in Ps. lviii. 4. Prov. xvii. 28; xxi. 13. Isa. xxxiii. 15. Cp. Ezek. xl. 16; xli. 16. 26. The Sept. has *θυρίδας παρακωπόμενας κρυπτάς*. These windows were pierced in the side walls, above the elevation of the side stories.

5. chambers] Or, rather, stories,—tabulata (*Tulā*), *μελαθρα* (*Sept.*). The original Hebrew word (*yalsua*) is derived from *yalsa*, to spread out, and is rendered *bed* in Gen. xlix. 4. 1 Chron. v. 1. Job xvii. 13. Ps. lxiii. 6; cxxxii. 3. The nearest equivalent to it is *stratum*. These stories were three in number (v. 8), cp. *Gesen.*, p. 361, on the two forms of the word here used; and see below, on v. 8.

—of the oracle] Heb. *debir*, where God spoke or declared His will; from Heb. *dabar*, to speak. This is the first place in the Bible where the word occurs. It is only found in 1 Kings chaps. vi. vii. and viii.; and 2 Chron. iii. iv. v.; and in Ps. xxviii. 2.

—chambers round about] The word here rendered chambers, is different from that in the preceding note; and it would have been well if the difference had been marked in our Version.

The word here used is *tsela* (from *tsala*, to lean, to limp: *Gesen.* 711). It is rendered *rib* in Gen. ii. 21; *side* in Exod. xxv. 12; and in about fourteen other places in Exodus (cp. 2 Sam. xvi. 13); and *side chamber*, passim, in the description of Ezekiel’s Temple (Ezek. xli. 5, &c.). It is rendered *boards* in the present chapter (vv. 15, 16), and *leaves* in v. 34, and *beams* in v. 36, and *ribs* in the margin. The root of the word (*tsala*, to incline, to lean), suggests that the nearest approach to the word architecturally is a “lean-to,” something attached or applied to a larger building (cp. *Fuerst*, Conc. p. 955; and *Keil* here).

6. The nethermost chamber] or story. The breadth of the stories was different, because a reduction was made in the thickness of the wall of the Temple itself at every story; that is, a rebate was made in the wall, on which the beams of the story rested, without being driven into the Temple wall (*Lightfoot*, 1065; and *Keil*). The Temple was small, but its proportions were harmonious. The Porch was ten cubits deep; so that the interior or cella of the Temple was equal to a triple square of twenty cubits; but one of these three squares was parted off, so as to form the Holy of Holies: and thus the Sanctuary or Holy Place was forty cubits long by twenty wide. Thus there was no appearance of undue narrowness in the inside; and the appearance of narrowness on the outside was avoided by these three stories, built against the sides. Thus externally the building had the appearance of a small church, with two side aisles.

7. the house—was built of stone made ready] Literally, the house in the building of it was built of stones whole from the quarry (*Gesen.* 490. 829). The stones were not dressed after they had come from the quarry, but were perfectly hewn and wrought there.

—there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building] No noise of hammers was heard in the building of the Temple. In this respect also the Temple was a figure of the Church. “The mystery of the Incarnation of Christ was accomplished, *ἐν ἡσυχίᾳ Θεοῦ*, in the stillness of God,” says S. Ignatius (ad Eph. 19). He grew up, like a tender plant, unobserved of the world, at Nazareth in Galilee. The kingdom of God cometh not with observation (Luke xvii. 20). Its growth is like that of a blade of corn (Mark iv. 26, 27). The work of the Spirit is not by violent emotion, but by silent influence. Christ did not cry, nor lift up, nor cause His voice to be heard in the streets (Isa. lxii. 2. Matt. xii. 19). The work of the Church of Christ is gradual, and almost imperceptible, and is not chronicled in the pages of this World’s history. Its progress is not like that of earthly empires which rise in the din of battle, and fall in the crash of revolutions. It is like the silent increase of the grain of mustard seed, or the sleeplike spread of the leaves.

And, much more, in the Church glorified, there will be no hewing of the lively stones of the heavenly Temple. Each will then have been fully wrought, and dressed, and polished, and fitted to its place, “nulla ibi passio, nulla afflictio” (*A Lapide*).

Therefore, let not the axes of schism, and the hammer of violent contention be heard in the Sanctuary of God (*Bp. Hall*). Strifes and clamour are alien to her being. The Temple was thrown down with axes and hammers (Ps. lxxiv. 4. 6), but was built up in silence without them. “God’s work should be

Before  
CHRIST  
1012.  
1005.  
h ver. 14, 38.  
[ Or, the vault-  
beams and the  
ceilings with  
cedar.

the house : and they went up with winding stairs into the middle chamber, and out of the middle into the third. <sup>9 h</sup> So he built the house, and finished it ; and covered the house || with beams and boards of cedar. <sup>10</sup> And then he built chambers against all the house, five cubits high : and they rested on the house with timber of cedar.

i ch. 2. 4. & 9. 4.

<sup>11</sup> And the word of the LORD came to Solomon, saying, <sup>12</sup> Concerning this house which thou art in building, <sup>i</sup> if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them ; then will I perform my word with thee, <sup>k</sup> which I spake unto David thy father : <sup>13</sup> And <sup>i</sup> I will dwell among the children of Israel, and will not <sup>m</sup> forsake my people Israel. <sup>14 n</sup> So Solomon built the house, and finished it.

k 2 Sam. 7. 13.  
1 Chron. 22. 10.  
1 Exod. 25. 8.  
Lev. 26. 11.  
2 Cor. 6. 16.  
Rev. 21. 3.  
m Deut. 31. 6.  
n ver. 38.  
[ Or, from the  
floor of the house  
unto the walls,  
&c., and so  
ver. 16.

<sup>15</sup> And he built the walls of the house within with boards of cedar, || both the floor of the house, and the walls of the ceiling : and he covered them on the inside with wood, and covered the floor of the house with planks of fir. <sup>16</sup> And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar : he even built them for it within, even for the oracle, even for the <sup>o</sup> most holy place. <sup>17</sup> And the house, that is, the temple before it, was forty cubits long. <sup>18</sup> And the cedar of the house within was carved with || knops and † open flowers : all was cedar ; there was no stone seen. <sup>19</sup> And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD. <sup>20</sup> And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof : and he overlaid it with † pure gold ; and so covered the altar which

o Exod. 26. 33.  
Lev. 16. 2.  
ch. 8. 6.  
2 Chron. 3. 8.  
Ezek. 45. 3.  
Heb. 9. 3.  
[ Or, gourds.  
† Heb. openings  
of flowers.

† Heb. shut up.

done with much care and little noise. Clamour and violence hinder the work of God, but never further it" (*M. Henry*).

8. *The door—third*] Or, rather, a door into the middle chamber (of the under story) was on the right side of the house (or Temple), and they went up by a winding staircase to the middle story ; and out of the middle into the third story. The staircase was not, as in Eastern houses, on the outside, but in the interior (*Winer*).

The three stories, like other parts of the Temple, seem to have a spiritual significance, and, like the three stories in the Ark (another figure of the Church), to symbolize the doctrine of the Ever-blessed Trinity (see above, on Gen. vi. 16, and *Preliminary Note* to this chapter).

It may therefore be reverently submitted for the learned reader's consideration, whether this inner communion of the one story with the other, by a winding staircase, may not typify the hidden union and mysterious intercommunion of the Three Persons of the Ever-blessed Trinity with each other ; and also whether it may not represent the spiritual ascent of the soul, with which the devout believer mounts, by the communion of God the Holy Spirit, through God the Son, to God the Father, the Summit and Origin of all Life and Love. May not this conjunction of the three stories of the Temple foreshadow that doctrine of the Triune God, which is unfolded in the Apostolic commission, "Go ye and teach all nations, baptizing them in" (or, rather, into) "the Name of the Father, and of the Son, and of the Holy Ghost" (see Matt. xxviii. 19), and in the Apostolic Benediction in 2 Cor. xiii. 14?

9. *covered*] or roofed.

10. *he built chambers*] Rather, *he built the stories* : see v. 5.

— *five cubits high*] Each of the three stories was five cubits, so that they made fifteen cubits together in height ; and their flooring and roofing being added, they reached together to about eighteen or twenty cubits in height ; so that there would be room for the windows of the Temple to be opened out, like clerestory windows, above them : see v. 4.

— *they rested on the house*] The beams of the three side stories rested on the ledges of the Temple-wall : see v. 6.

12, 13. *if thou wilt walk—I will dwell among the children of Israel*] The divine promise to Solomon was contingent on his obedience. Solomon swerved from God's statutes. The divine promise to David his father was absolute : "I have sworn once by My holiness that I will not fail David" (Ps.

lxxxix. 35. Amos iv. 2 : see above, on 2 Sam. vii., *Preliminary Note*. JESUS CHRIST is of the seed of David, but not through the line of Solomon, which, after long trial and forbearance, was cut off at the captivity. JESUS CHRIST is, what Solomon would have been in a lower degree, if he had been faithful, as Christ was. Solomon, the human type, failed, but JESUS CHRIST, the Divine Antitype, has fulfilled all righteousness ; and therefore this promise is fulfilled in Him, and is fulfilled also to His Church through Him. Ps. lxxviii. 18. Prov. xxi. 3.

#### THE INTERIOR OF THE TEMPLE.

15. *planks of fir*] Cypress ; so that no stone was seen, v. 18.

16. *twenty cubits*] For the Oracle, or Holy of Holies ; so that it was a cube of twenty cubits : see v. 20, and *Preliminary Note*. This cubical form is noted, even in heathen philosophy, as the form of moral perfection. See *Plato*, *Theat.*, p. 339 A, recording the saying of Simonides, ἄνδρα ἀγαθὸν γενέσθαι χαλεπὸν, χερσὶ τε καὶ ποσὶ καὶ νόῳ τετράγωνον ἄνευ ψόγου τετυγμένον, and *Heindorf's* note there, p. 567, referring for the same sentiment to *Aristot.*, *Rhet.* iii. 11 ; *Ethic. Nic.* i. 10, and observing that the metaphor is taken from a solid quadrate body, a cube, which is always upright on whatever side it falls ; and in which all the sides and angles correspond perfectly to one another. *S. Cyril Alex.* (de Ador., p. 385) has christianized the metaphor, speaking of the High Priest's pectoral, formed of 3 × 4 jewels : "The number three is a symbol of the Trinity, and the number four is a symbol of constancy," and (it may be added) of complete extension of space : see below, on Rev. xi., p. 221.

17. *before it*] Before the Oracle, or Holy of Holies.

18. *knops*] Fruit, like gourds, 2 Kings iv. 39 (*Gesen.* 657. *Lightfoot*, p. 1081. *Grove*, B. D. ii. 48).

20. *the oracle*] or Holy of Holies, was a perfect cube, as it was in the Tabernacle : see above, *Preliminary Note*, and v. 16.

— *in the forepart*] That is, the inner part : cp. v. 29 (*Kimchi, Keil*).

— *pure gold*] Literally, gold shut up, as very precious : cp. Job xxviii. 15, and *Gesen.* 579.

— *and so*] (he covered the altar with cedar,) *Vulg.* The words "so," and "which was of," are not in the original, and would be better omitted. The sense is, he covered the altar with cedar. The covering it with gold is mentioned afterwards, v. 22.

The altar of incense is mentioned in connexion with the

was of cedar. <sup>21</sup> So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. <sup>22</sup> And the whole house he overlaid with gold, until he had finished all the house: also <sup>p</sup> the whole altar that was by the oracle he overlaid with gold.

Before  
CHRIST  
1005.

p Exod. 30. 1,  
3, 6.

<sup>23</sup> And within the oracle <sup>a</sup> he made two cherubims of ||† olive tree, each ten cubits high. <sup>24</sup> And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. <sup>25</sup> And the other cherub was ten cubits: both the cherubims were of one measure and one size. <sup>26</sup> The height of the one cherub was ten cubits, and so was it of the other cherub. <sup>27</sup> And he set the cherubims within the inner house: and <sup>r</sup> they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. <sup>28</sup> And he overlaid the cherubims with gold.

q Exod. 37. 7,  
8, 9.

2 Chron. 3. 10,  
11, 12.

|| Or, *oily*.  
† Heb. *trees of oil*.

r Exod. 25. 20.  
& 37. 9.

2 Chron. 5. 8.

|| Or, *the cherubims stretched forth their wings*.

<sup>29</sup> And he carved all the walls of the house round about with carved figures of cherubims and palm trees and † open flowers, within and without. <sup>30</sup> And the floor of the house he overlaid with gold, within and without.

† Heb. *openings of flowers*.

<sup>31</sup> And for the entering of the oracle he made doors of olive tree: the lintel and side posts were || a fifth part of the wall. <sup>32</sup> The || two doors also were of

|| Or, *firesquare*.  
|| Or, *leaves of the doors*.

Holy of Holies (see v. 22), because the incense, which was burnt upon it, was offered before the Veil, and with a view to the Divine Presence enshrined in the Holy of Holies (see Exod. xxx. 6; xl. 5. 26), and had a special relation to the Ark in the Oracle, particularly in the great sacrifice of the Day of Atonement. On this Altar, called the golden Altar, as being covered over with plates of gold, incense was offered before the Veil, Morning and Evening,—the type of continual prayer. Rev. viii. 3, 4. Lev. xvi. 18. Mal. i. 11. *Lightfoot*, 1083.

<sup>21. the house within</sup>] The Holy Place. See *Keil*, p. 59. — he made a partition by the chains of gold before the oracle] Or, rather, he caused to pass with chains of gold the interior of the oracle: he ran chains of gold, as a barrier, on and across the inner wall of the oracle. (Cp. *Gesen.* 602. *Lightfoot*, i. 1085.) These chains were like cords drawn across the aperture, and spanning it, so as to prevent the ingress within the Veil, which is mentioned in 2 Chron. iii. 14.

These golden chains, which hindered our entrance into the heavenly Holy of Holies, were drawn aside by Christ at His Ascension into heaven (Heb. vi. 19, 20; ix. 24); and now His faithful members may come with holy and reverential "boldness to the Throne of Grace" (Heb. iv. 16).

#### THE CHERUBIM.

<sup>23. two cherubims</sup>] On the cherubim, see above, notes on Gen. iii. 24. Exod. xxv. 18.

In the Tabernacle, the two cherubim over the Mercy-seat of the Ark in the Holy of Holies turned their faces inward, toward each other; but in the Temple, in addition to those made by Moses, which overshadowed the Ark, with their faces bending over it, and toward each other, were two other cherubim of colossal size, one on each side of the Ark, and turning their faces toward the Priests in the Holy Place, and toward the Worshipers; and their expanded wings touched the side-wall with their extremities; so that the whole Holy of Holies might be said to be embraced by them. See 1 Chron. xxviii. 18, and *Bp. Patrick* here. Cp. *Kitto*, p. 83, and B. D. i. 301.

The Temple was a continuation and development of the Tabernacle. The inner essence of both was the same, namely, the Divine Presence over the Ark; but the details of the Temple exhibited an enlargement and extension of those of the Tabernacle. They represented an advance of the Hebrew Church to nearer communion with God. The Temple was a closer approximation than the Tabernacle to the Church of Christ.

In accordance with this view, it may be observed that this addition to the number of the Cherubim, and this modification

of the position of the Cherubim in the Temple, seem to indicate a clearer revelation of the Divine Glory, and nearer approach of the Divine Presence to Man; and to denote a further preparation for the time, when God in Christ would speak face to face with Man, and when He would enlighten the world with His glory in the fourfold Gospel, and would embrace the whole human race with the arms of His mercy on the Cross. And they pointed still further to the blessed time, when God will reveal His presence to the pure in heart in the heavenly Holy of Holies, who now see through a glass darkly, but then will see "Him face to face, and know even as they are known" (1 Cor. xiii. 9. 12). Cp. *Bede*, *Angelom.* *Bede* (p. 304) compares the presence of God in the Cherubim to the presence of God in His Holy Word; and so *Eucherius*, p. 976. Cp. note below, at Rev. iv. 6, where the opinion is expressed that the four Cherubim or Living Creatures represent—

(1) The revelation of the Glory of God in Christ as displayed in the fourfold Gospel, and

(2) The communication of that glory to the Church of the faithful, receiving the light of the Gospel, and transformed thereby to the likeness of Christ (see 2 Cor. iii. 18; iv. 4), and ascribing all honour and praise to the Triune God. Hence we may recognize the fitness of the choice of that portion of Scripture (Rev. iv. 1—11) as an Epistle for TRINITY SUNDAY.

—olive] Connected with the first message of peace at the Flood (Gen. viii. 11).

<sup>29. figures of cherubims</sup>] As in the Tabernacle (Exod. xxxvi. 8).

—palm trees] Connected with the Feast of Tabernacles and its glorious anticipations. See above, on Lev. xxiii. 40, and below, on Matt. xxi. 9—15, and Rev. vii. 9.

<sup>30. floor—with gold</sup>] Like the heavenly city, as described in the Apocalypse (Rev. xxi. 18).

<sup>31. doors</sup>] Leaves, valves, which moved on golden pins in mortises or sockets (vii. 50).

—the lintel and side posts were a fifth part of the wall] i. e. of the entrance, which was twenty cubits broad; so that whatever objects are represented by the words rendered *lintel* and *side posts*, they were four cubits in width. The word *lintel* is *ayil*, properly a ram, whence it is rendered *κρίον* by *Aquila*; and it may represent the sides of the door adorned with volute work (*Gesen.* 37). Cp. *Ezek.* xl., where the plural is rendered *posts* in our Version about fourteen times, and is described as sculptured with palms, *vv.* 31. 34.

The word here rendered *side posts* is *mezuzoth* (cp. Exod. xii. 7; xxi. 6. Deut. vi. 9; xi. 20. Judg. xvi. 3); and this word

Before  
CHRIST  
1005.  
† Heb. openings  
of flowers.

|| Or, foursquare.

s Ezek. 41. 23,  
24, 25.

t ver. 1.

|| Or, with all the  
appurtenances  
thereof, and with  
all the ordinances  
thereof.

1005.  
u Compare ver. 1.  
1005.  
till 992.  
a ch. 9. 10.  
2 Chron. 8. 1.

olive tree; and he carved upon them carvings of cherubims and palm trees and † open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees. <sup>33</sup> So also made he for the door of the temple posts of olive tree, || a fourth part of the wall. <sup>34</sup> And the two doors were of fir tree: the <sup>s</sup> two leaves of the one door were folding, and the two leaves of the other door were folding. <sup>35</sup> And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work. <sup>36</sup> And he built the inner court with three rows of hewed stone, and a row of cedar beams.

<sup>37</sup> In the fourth year was the foundation of the house of the Lord laid, in the month Zif: <sup>38</sup> And in the eleventh year, in the month Bul, which is the eighth month, was the house finished || throughout all the parts thereof, and according to all the fashion of it. So was he <sup>u</sup> seven years in building it.

VII. <sup>1</sup> But Solomon was building his own house <sup>a</sup> thirteen years, and he finished all his house.

<sup>2</sup> He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

seems to be in apposition with *ayil* (cp. *Ewald*, Gr. § 515, and *Keil*). There is no copula between them.

If this be correct, then the aperture made, when the doors were opened, would be three-fifths of twenty cubits, i. e. twelve cubits.

*Lightfoot* renders the words thus, "The post which was at the door-checks was at the fifth cubit," so that the entrance would be ten cubits.

<sup>33</sup>. for the door of the temple] Rather, for the entrance; the word is *petlach*, rightly rendered *entering* in v. 31. The word there rightly rendered *door* (or valve) is *daleth*. On the difference of the meaning of these words see above, on Gen. xix. 6.

— *posts*] Heb. *mezuzoth*, see on v. 31.

— *a fourth part*] So that probably the aperture would be ten cubits, see v. 31.

<sup>34</sup>. two leaves] There are two words for *leaves* in the original here, but the latter (*kelaim*) may, perhaps, be only a dialectic form of the former (*tselaim*): *Keil*, p. 111 ed. 1, in the 2nd ed. p. 62. He considers it as an error of the copyists, and so *Gesen.* 734, who observes that one of *Kennicott's* MSS. has *tselaim*.

This detailed notice of the Doors to the Holy Place, and the Most Holy, may, perhaps, have a reference to Him Who described Himself as "the Door" (John x. 9), and by Whom alone we have access to God. Eph. ii. 13, 14. 18. Heb. x. 19—22.

<sup>36</sup>. the inner court] That is, the inner *fore court*, which led to the Temple; or, in other words, the Court of the Priests (2 Chron. iv. 9). This inner Court of the Priests was higher than the Court of the Israelites (Jer. xxxvi. 10), which flanked it on three sides (viz. East, North, and South); the Holy of Holies was on the fourth or West side. It was separated from the Court of the People by a low wall or balustrade, with three rows of hewn stone, and a row of cedar beams, probably surmounting the stone; and was raised above the Court of the People, so that they might see the Priests offering the burnt sacrifices at the brazen altar in the court, and might hear them pronouncing the benediction from it.

The divisions of the Temple may suggest a consideration of the progress of the Christian Church and of the Christian soul. "In the Porch we may see the regenerate soul entering into the blessed Society of the Church; in the Holy Place we may see a figure of the Communion of the true visible Church on Earth; in the Holy of Holies, the glories of Heaven opened to us by our true High Priest, Christ Jesus, Who entered once for all to make an Atonement betwixt God and Man" (*Bp. Hall*).

<sup>37</sup>. In the fourth year] See v. 1.

— *Zif*] Or, rather, *Ziv*, the *flower month*; so called from *ziv*, "brightness," "splendour," "beauty." It was the second month of the year, when the flowers were in full bloom and beauty (*Gesen.* 240).

<sup>38</sup>. *Bul*] The *fruit month*; so called from *bul*, "produce," "fruit" (*Keil, Fuerst*). Some render it *rain month* (*Gesen.*,

from *bul*, "to flow"). Solomon began to build the Temple in the *flower month*, and finished the building in the *fruit month*. Such is the life of the Church and of every believer (who is a temple of the Spirit), it begins with *flowers*, but must end in *fruit*. See John xv. 8. 16. "The Harvest is the end of the World," Matt. xiii. 39. Rev. xiv. 15.

— *seven years*] And seven months.

#### CH. VII.—SOLOMON'S PALACE.

It may reasonably be inquired,—Why is this minute description of Solomon's palace set down in Holy Scripture?

The answer to this question may be suggested as follows:—

(1) To show the fulfilment of God's promise to him, that because he had prayed for wisdom first of all, earthly riches and honour should be added to him (iii. 13).

(2) To encourage future kings to rule in the fear and love of God, and in the study of Divine wisdom as revealed in His Holy Word, and as the only sure foundation of peace and prosperity to themselves and their people.

(3) Solomon was a type of Christ; and this description of Solomon's earthly habitation, following after the description of the Lord's House, seems to be inserted with a special reference to the Incarnation of the Son of God, and of His dwelling in our nature on earth.

The mention of the "Throne, where the King might judge," over the porch (or hall) of judgment (v. 7), and the house for Pharaoh's daughter whom he had taken to wife (v. 8), may be compared with the Baptist's announcement of Christ as King and Judge, and as the Bridegroom of the Church. He is the King and Judge, and His fan is in His hand, and He will thoroughly purge His floor—the whole earth (Matt. iii. 12); and He that hath the Bride is the Bridegroom (John iii. 29). The Church is the Spouse of Christ; she belongs to Him and Him alone.

<sup>1</sup>. thirteen years] After the seven years which were taken up in the building of the Temple (see ix. 10. 2 Chron. viii. 1). Solomon began with building God's House, and then proceeded to build his own; and he despatched the building of the Temple in half the time which he employed in building his own palace.

<sup>2</sup>. He built also] Rather, and he built. What follows does not concern a different building from the palace, but only describes the several portions of the palace, which were three.

— the house of the forest of Lebanon] A portion of the royal palace at Jerusalem, and called "the house of the forest of Lebanon" because it was built of cedar of Lebanon.

A plan of this palace may be seen in *Bibl. Dict.* ii. 658.

— upon four rows] Not that the cedar-house was supported on pillars, but that it was flanked by them, and rose above them. It seems to have resembled a rectangular *cella* of an ancient temple, with a colonnade on all sides but one, and consisting of fifteen pillars; and this colonnade was covered over with cedar beams. The rows are called *four*, although it is also said that there were forty-five pillars, fifteen in a row. The



<sup>3</sup> And it was covered with cedar above upon the † beams, that lay on forty five pillars, fifteen in a row. <sup>4</sup> And there were windows in three rows, and † light was against light in three ranks. <sup>5</sup> And all the ‖ doors and posts were square, with the windows: and light was against light in three ranks. <sup>6</sup> And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was ‖ before them: and the other pillars and the thick beam were ‖ before them. <sup>7</sup> Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar † from one side of the floor to the other. <sup>8</sup> And his house where he dwelt had another court within the porch, which was of the like work.

Solomon made also an house for Pharaoh's daughter, <sup>b</sup> whom he had taken to wife, like unto this porch.

<sup>9</sup> All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court. <sup>10</sup> And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. <sup>11</sup> And above were costly stones, after the measures of hewed stones, and cedars. <sup>12</sup> And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, <sup>c</sup> and for the porch of the house.

<sup>13</sup> And king Solomon sent and fetched <sup>d</sup> Hiram out of Tyre. <sup>14</sup> <sup>e</sup> He was † a widow's son of the tribe of Naphtali, and † his father was a man of Tyre, a worker in brass: and <sup>g</sup> he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

<sup>15</sup> For he † cast <sup>h</sup> two pillars of brass, of eighteen cubits high apiece: and a

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† Heb. ribs.  
† Heb. sight  
against sight.  
‖ Or, spaces and  
pillars were  
square in  
prospect.

‖ Or, according  
to them.  
‖ Or, according  
to them.

† Heb. from floor  
to floor

b ch. 3. 1.  
2 Chron. 8. 11.

c John 10. 23.  
Acts 3. 11.

d 2 Chron. 4. 11,  
Hiram: See  
ver. 40.

e 2 Chron. 2. 14.

† Heb. the son of  
a widow woman.

f 2 Chron. 4. 16.  
g Exod. 31. 3.  
& 36. 1.

† Heb. fashioned.  
h 2 Kings 25. 17.  
2 Chron. 3. 15. & 4. 12. Jer. 52. 21.

angular columns of the sides are considered as forming a row for the entrance. Hence the *Sept.* speaks of three rows only. The *Arabic* version represents the columns sixty in number.

For a description of these buildings, see *Stanley*, Lecture xvi. p. 194.

3. And it was covered] or, and a roofing of cedar was over the side-stones (see vi. 9) upon the pillars.

4. windows] The original word is here the same as in vi. 4, and probably means lattice-work of wood.

— light was against light] That is, the side lights in each of the three tiers were so arranged as to be over, and correspond to, one another. On the word here rendered *light*, *mechezah*, from *chazah*, “to see,” see *Gesen.* 463.

6. a porch] Hall, or vestibule (Heb. *ulam*, cp. above, vi. 3), which probably projected from, and led to, the cedar palace just described; as the *ulam* or porch of the Temple projected from it, and led to it.

— and the porch] Rather, and a porch; that is, another lesser vestibule led to the *ulam* or larger vestibule.

— before them] In front of the columns of the former vestibule.

— and the other pillars and the thick beam were before them] Rather, and pillars and a threshold (*Gesen.* 568. Cp. *Ezek.* xli. 25), probably with a cornice, frieze, and pediment (cp. *Vulg.*), was in front of them. That is, the smaller hall, which led to the greater one, was itself fronted by another porch; and thus there was a gradual approach by successive vestibules to the King's palace.

7. Then he made a porch for the throne] The Throne Room, or Hall of Judgment; the Throne is described x. 18—20.

— from one side—other] or, from floor to floor (*Gesen.* 745).

8. And his house] The royal apartments were of cedar-work like to the Porch, or Hall, just described, and were within it; that is, were approached by it.

— Pharaoh's daughter] We hear nothing of any other wives of Solomon in this description. In the Canticles it is said, “My dove, my undefiled, is but one; she is the only one of her

mother” (Cant. vi. 9). May we not here see a figure of the unity of Christ's Church?

9. All these] Not merely all the walls, but the pavement of the court was formed of hewn stones.

The following section to v. 26 is appointed to be read in the Synagogues together with Exod. xxxv. 1—xxxviii. 20, which describes the offerings to the Tabernacle, and the work of Bezaleel in it.

THE METAL WORKS OF THE TEMPLE.—Cp. 2 Chron. ii. 13; iii. 15; v. 1.

13. out of Tyre] The Divine Solomon, JESUS CHRIST, when He would show that His Gospel would not be limited to Israel, and that Gentiles would help to build up His Church, declared this by His mercy to a woman of Tyre,—an emblem of the Gentile Church coming in faith to Him (see below, Matt. xv. 22—28, and compare above, on v. 1).

14. of the tribe of Naphtali] By marriage. By birth she was of the tribe of Dan (2 Chron. ii. 14), and after her marriage with an Israelite of Naphtali she became a widow, and married a Tyrian (*Keil, Bertheau*); or perhaps she was of Laish, or Dan, which was a colony of the Danites situated in Naphtali (*Blunt*). The architect of the Temple was connected with the same tribe (Dan) as Aholiab, the builder of the Tabernacle (Exod. xxxi. 6).

— his father was a man of Tyre] The royal palace of Solomon and of his wife was built by a workman from Tyre. So, of the true Solomon and His Bride, it is said, “the Daughter of Tyre shall be there with a gift” (Ps. xlv. 13), and He has a spiritual offspring from those of Tyre (Ps. lxxvii. 4).

— in brass] Or, rather, copper.

— filled with wisdom, and understanding] Words adopted from the Pentateuch; see the description of Bezaleel, Exod. xxxi. 3.

THE TWO PILLARS.

15. eighteen cubits high] In 2 Chron. iii. 15, it is said that

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line of twelve cubits did compass either of them about. <sup>16</sup> And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits: <sup>17</sup> And nets of checker work, and wreaths of chain work, for the chapters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter. <sup>18</sup> And he made the pillars, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates: and so did he for the other chapter. <sup>19</sup> And the chapters that were upon the top of the pillars were of lily work in the porch, four cubits. <sup>20</sup> And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were <sup>i</sup> two hundred in rows round about upon the other chapter. <sup>21</sup> <sup>k</sup> And he set up the pillars in <sup>l</sup> the porch of the temple: and he set up the right pillar, and called the name thereof || Jachin: and he set up the left pillar, and called the name thereof || Boaz. <sup>22</sup> And upon the top of the pillars was lily work: so was the work of the pillars finished.

i See 2 Chron.  
3. 16. & 4. 13.  
Jer. 52. 23.  
k 2 Chron. 3. 17.  
l ch. 6. 3.  
|| That is, *He shall establish.*  
|| That is, *In it is strength.*

m 2 Kings 25. 13.  
2 Chron. 4. 2.  
Jer. 52. 17.  
† Heb. *from his brim to his brim.*

<sup>23</sup> And he made <sup>m</sup> a molten sea, ten cubits † from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. <sup>24</sup> And under the brim of it round about

he made two pillars of *thirty-and-five cubits* high, so that each of them was seventeen and a half cubits high; and besides, there was half a cubit to each, for a moulding at the top; so that each was eighteen cubits high. This is the explanation of the older expositors, and of *Morers*.

Others suppose that we ought to read *eighteen* instead of *thirty-five* in the Chronicles (*Thenius*, *Keil*). But the former explanation seems very probable, and is confirmed by the fact that the pomegranates are said in v. 20 here to be 200, whereas in v. 42 they are said to be 100; in the former case the writer is speaking of one pillar, in the other of the pair. The individuality and the union of the two pillars are marked by this mode of speech.

— *either of them*] Literally, *the second*, i. e. as well as the first.

16. *chapters*] or *capitals*.

17. *nets of checker work—chain work*] Netlike lace-work, and chain-work. See *Gesen*. 801. Cp. Isa. iii. 18, and *Gesen*. 851. Seven laces were laid on each capital, so as to be wound across one another, and to twine and form a netlike lattice, woven together, like branches of trees. Cp. *Lightfoot*, i. 1074; v. 41, 42. 2 Chron. iii. 16; iv. 12. Jer. lii. 23.

18. *two rows—with pomegranates*] Probably one row above the network, and the other below it. The pomegranate, bursting with its many ripe seeds, was an expressive emblem of *fruitfulness* in good works; the pure white *lilies* were symbols of *holiness* and *purity*. Cp. Cant. ii. 2 (*Jeromias*, and *Bede*).

19. *of lily work in the porch*] This lily-work was, it seems, above the shafts, but beneath the network, and rows of pomegranates just described; it is said to be *in the porch* four cubits.

For various interpretations of these words see *Lightfoot*, i. p. 1075, who supposes them to mean that the lilies projected from the pillars into the porch or hall. *Böttcher* and *Thenius* interpret them as intimating that the pillars stood inside the porch. *Keil* understands them as meaning “in the same manner as in the porch.”

It may be submitted to the reader's consideration, whether they do not rather mean *inside the porch*, or *toward the porch*. The two pillars themselves were at the entrance of the hall, not altogether inside it; and this ornament of lilies was, it seems, on the *inner side* of the pillars, as the *Sept.* expresses it, “lily-work toward the porch,” or in the direction of it.

The reason may be this. Pomegranates were emblems of external fruitfulness in good works; the lilies were emblems of inner purity. “The King's daughter was all glorious *within*” (Ps. xlv. 14). The Pomegranates of good works are visible to all, but the Lilies of holiness shine *inward* to the eye of God. They make no display to the world, but rather retire from it.

20. *two hundred*] In v. 42 they are called four hundred, being two hundred to each pillar, as is explained there and in 2 Chron. iv. 13. In 2 Chron. iii. 16, they are called a hun-

dred, i. e. on each row. In Jer. lii. 23, they are only ninety-six; but *Jeremiah* explains what he means, by adding the word (*ruachah*) “windwards,” i. e. towards the open air; the other four were towards the wall, and therefore being concealed were not counted (*Lightfoot*, *Böttcher*, *Thenius*).

21. *in the porch*] Rather, *at the porch*; the two Pillars were not inside, but at the entrance of the vestibule of the Temple (cp. 2 Chron. iii. 15). The preposition here rendered *in*, is not the same as that in v. 9.

— *Jachin*] which means, *he will establish*.

— *Boaz*] which signifies *strength*. See above, on Ruth ii. 1 (*Simonis*, 430. 460). God will establish Israel; and in God is our strength. So the Ark, the symbol of God's presence, is called the strength of the Lord (Ps. lxxx. 2; v. 4).

The *Sept.*, in 2 Chron. iii. 17, renders these two words, *Jachin* and *Boaz*, by *κατόρθωσις*, and *ἰσχύς*. In the New Testament, the Apostles of God are called *Pillars* (Gal. ii. 9); and the Saints who endure to the end and who overcome, are made by Christ to be *Pillars* in the Temple of God (Rev. iii. 12), and the Church is called the *Pillar* of the truth (1 Tim. iii. 15). But this is so, because God establishes and strengthens them (see 1 Pet. v. 10). Christ is the true *Jachin* and *Boaz*. As the Apostle says, I can do all things through Christ which *strengtheneth* me (Phil. iv. 13). These two pillars stood at the entrance of the Temple, and they were significant of the important truth that spiritual strength is to be had at the door of God's Temple, where we must wait for the gifts of grace, in the use of the means of grace.

#### THE MOLTEN SEA, OR LAYER.

23. *molten sea*] Heb. *hay-yam mutsak*; the *brazen sea*, from its metal. 2 Kings xxv. 13. Cp. 2 Chron. iv. 2—5. Isa. ii. 17.

Like the Laver (Heb. *ciior*) in the Tabernacle (Exod. xxx. 17—19), the Molten Sea in the Temple was “for the Priests to wash in” (2 Chron. iv. 6). All Christian Priests, and all Christian believers (who, in a certain sense, are “made Priests to God,” Rev. i. 6; v. 10), need to be cleansed, before they offer the sacrifice of themselves, and of their prayers and praises, to Him: see below, on v. 25.

An engraving of the *Laver*, or *Molten Sea*, may be seen in *Bibl. Diet.*, vol. iii. p. 1173.

— *ten cubits from the one brim to the other—and a line of thirty cubits did compass it*] It is alleged by some (e. g. *Spinosa* and *Colenso*), that this assertion betrays an ignorance of the scientific truth, that the circumference of a circle is to the diameter, as 3·14159 &c. to 1.

But to this it may be replied, that “up to the time of Archimedes, the circumference of a circle was always measured in straight lines by the radius; and Hiram would naturally describe the sea as thirty cubits round, measuring it, as was then invariably the practice, by its radius, or semi-diameter,



there were knops compassing it, ten in a cubit, "compassing the sea round about: the knops were cast in two rows, when it was cast. <sup>25</sup> It stood upon <sup>Before CHRIST 1005, n 2 Chron. 4. 3. o 2 Chron. 4. 4, 5. Jer. 52. 20.</sup> twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. <sup>26</sup> And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained <sup>p two thousand baths.</sup>

<sup>27</sup> And he made ten bases of brass; four cubits was the length of one base, <sup>p See 2 Chron. 4. 5.</sup>

of five cubits, which being applied six times round the perimeter, or 'brim,' would give the thirty cubits stated. There was evidently no intention in the passage but to give the dimensions of the Sea, in the usual language that every one would understand, measuring the circumference in the way in which all skilled workers, like Hiram, did measure circles at that time. He, of course, must however have known perfectly well, that as the polygonal hexagon thus inscribed by the radius was thirty cubits, the actual curved circumference would be somewhat more" (*Rennie*).

**24. knops]** Fruit, like gourds: see vi. 18 (*Gesen.* 687). On the spiritual meaning here, see v. 26.

—ten in a cubit] So that there would be three hundred in all.

**25. twelve oxen]** Bearing the Molten Sea or Laver (*Fulg.*) on their backs, and looking out to all the points of the compass, three to each quarter of the world.

What was the spiritual significance of this Laver, or Sea, borne on the Twelve Oxen?

It was One: there is one only "fountain opened in Jerusalem for sin and uncleanness" (*Zech.* xiii. 1). This is the Blood of Christ. The Blood of Jesus Christ, the Son of God, cleanseth from all sin (1 John i. 7).

And how, by whom, and by what means, is the Blood of Christ applied to men, for the remission of sins?

First of all, in the Sacrament of Baptism, instituted by Christ Himself for that purpose, and therefore called the "Laver of Regeneration" (*Titus* iii. 5. *Cp.* *Acts* ii. 38; *xxii.* 16). This is what was symbolized by the Molten Sea. The ox, as the laborious animal employed in ploughing, is a scriptural symbol of the Ministers of the Word and Sacraments of Christ. See *Isa.* xxxii. 20. *1 Cor.* ix. 9. *1 Tim.* v. 18. And the number Twelve is the Apostolic number; and the looking forth of these Twelve oxen to the four quarters of the heaven, and the bearing on their backs this Laver, was a foreshadowing of Christ's commission to His Apostles, and to the Apostolic ministry of His Church: "Go ye, and teach all Nations, baptizing them in (into) the Name of the Father, and of the Son, and of the Holy Ghost" (*Matt.* xxviii. 19). "Quid aliud per duodecim boves, quam duodecim Apostolos credimus designari, qui in diversis partibus mundi ad prædicationis officium sunt divisi, ut omnes gentes baptizentur?" (*Bede*, *Quæst.* cap. 2.) "Duodecim boves, duodecim sunt Apostoli, et omnes, qui vice eorum regendam in Christo susceperunt Ecclesiam Sanctam; qui boves mare sibi superimpositum portant, cum Apostoli Apostolorumque successores injunctum sibi evangelizandi officium promptâ implere devotione satagunt, cum universis quadrati orbis partibus fidem prædicant Sanctæ Trinitatis" (*Angelomus*, p. 377). And a learned Presbyterian writer on the Types (*Mather*, p. 381) says, "There were twelve oxen looking towards all the four quarters of the world; so the Apostles and Ministers of the Gospel carry the crystal sea of the blood of Christ, and the laver of Regeneration and Baptism throughout the world."

"Twelve Oxen bare the Molten Sea,

With outward-looking eyes,

Type of the fount, with which the Twelve

Would all the World baptize."

**26. the brim—with flowers of lilies]** The lilies round the brim were an emblem of the purity required of those who are baptized into the Name of the Blessed Trinity. It was also adorned with knops of fruit, a symbol of the fruitfulness required in the baptismal life. We learn also from the Chronicles, that it was embossed with figures of oxen, on which see the note there (2 Chron. iv. 3).

The number three is repeated in the description of this Laver. It was borne by 3 × 4 oxen; it was 3 × 10 cubits in

circumference; it had 3 × 100 knops; and it contained, when full, 3 × 1000 baths (2 Chron. iv. 5).

Did not this fourfold recurrence of the number three symbolize the doctrine of the Trinity, into which all nations are to be baptized?

The Laver was placed eastward, over against the south, i. e. near the entrance of the Court of the Priests; and thus it represented the Sacrament of Baptism, as the sacrament of admission to the Church of God, and suggested the proper site for the Baptistery and Font in the Christian Church.

—two thousand baths] When filled to its ordinary height; but when filled to the brim, 3000. 2 Chron. iv. 5. *Cp.* *Josephus*, *Antt.* viii. 2. 9; *Tatamb.*, *Ribera*, *Deyling*; and see *Lightfoot*, i. 2046; and *Phillott*, B. D. ii. 1173.

#### THE TEN BASES, WITH THEIR LAVERS.

**27—39. ten bases]** For washing "such things as they offered for burnt-offering" (2 Chron. iv. 6).

These ten Bases, with their Lavers, all in one metal and size, were set, five on each side of the court, over against the Altar of burnt sacrifice (v. 39). For a description of them, *cp.* *Lightfoot*, i. 2044, with *Keil*, *Archæol.*, vol. i. p. 128, and p. 457, where a representation of them may be seen; an engraving of them is also given in *Bibl. Diet.* ii. 67.

These Bases (*meconoth*, *Gesen.* 471) were square chests (some suppose them to have been solid), four cubits long, four cubits broad, and three cubits high: their four sides had panels, with ledges or mouldings, on which were sculptured lions, oxen, and cherubim, and above the ledges was a base or stand for the laver; and beneath the lions and oxen were wreaths of pensile work (see *Gesen.* 438, 459).

The description of the Bases and Lavers (*Heb.* *ciioroth*, *Gesen.* 395) follows; in v. 30, it is said that there were to each base four brazen wheels, and brazen axle-trees; and each of its four feet (*peamoth*, *Gesen.* 685) had shoulder-pieces (or brackets) under each laver, and beyond each shoulder-piece were wreaths; and the mouth of the laver was within the crown of it, in a cubit, and the mouth was round, after the manner of a base, a cubit and a half (in diameter); and upon the mouth was carved work, and the panels of the mouth were square, not round (v. 31), and under the panels were four wheels; and the pins of the wheels were in the base, and the height of each wheel was a cubit and a half; and the work of the wheels was like the work of a chariot-wheel, their pins, and their felloes, and their spokes, and their navies, all were cast. And (he made) four shoulder-pieces on the four corners of the base; and out of the base were the shoulder-pieces, and on the top of the base was half a cubit in height, made round; and on the top of its base were its hands (or stays), and its panels of the same; and he engraved on the plates of its hands and on its panels, cherubim, lions, and palms, according to the open space of each panel, and wreaths round about.

And (thus) he made ten lavers of brass; each laver contained forty baths; each was four cubits square, and upon each of the ten bases was one laver. With this account compare *Josephus*, *Antt.* viii. 3. 6.

The following description is from *Keil* (*Archæologie*, p. 128):—

"On both sides of the altar, on the right and left side of the Temple, were ten brazen bases, with brazen lavers upon them, for the washing of the flesh of the sacrifices. All these bases were of the same measure, form, and mould; and were four-cornered chests of four cubits long, four cubits broad, and three cubits high. The sides, which were cast, consisted of border-ledges, with panels, upon which were sculptured lions, oxen, cherubim, and palms; and beneath the lions and oxen were festoons. The cover of these chests was arched towards the middle, and upon the arching there arose in the middle a crown, a cubit high, with an opening of about a cubit and a

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and four cubits the breadth thereof, and three cubits the height of it. <sup>28</sup> And the work of the bases *was* on this *manner*: they had borders, and the borders *were* between the ledges: <sup>29</sup> And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work. <sup>30</sup> And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition. <sup>31</sup> And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round. <sup>32</sup> And under the borders *were* four wheels; and the axletrees of the wheels *were* † *joined* to the base: and the height of a wheel *was* a cubit and half a cubit. <sup>33</sup> And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten. <sup>34</sup> And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself. <sup>35</sup> And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same. <sup>36</sup> For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the † proportion of every one, and additions round about. <sup>37</sup> After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size. <sup>38</sup> Then <sup>†</sup> made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver. <sup>39</sup> And he put five bases on the right † side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

† Heb. *in the base*.

† Heb. *nakedness*.

q 2 Chron. 4. 6.

† Heb. *shoulder*

half in diameter, as a base in which the laver might be placed. The laver was scooped out above, in form of a basin, and was four cubits in diameter at the top, and contained forty baths of water. In order to give more firmness to the setting of these lavers, which spread out so much above, there were upon the upper bases shoulder-pieces applied, that is to say, supports, which were directed from the base with a slight curve inwards up to under the edge of the laver resting upon the wreath, and served as holders to the same. Also the upper vaulting of the covering of the bases and the holders or hand-supports, were, like the sides, adorned with sculpture. The bases had four feet, to which wheels, one cubit and a half in diameter, with felloes, spokes, and naves, were so fitted, that the feet served the axletrees as shoulders or stays."

These lavers, five on each side of the altar of burnt-sacrifices, and used for the purpose of washing the victims, had, doubtless, like the Molten Sea, a spiritual meaning.

The priests must be washed in the Molten Sea, and the sacrifices must be washed in the ten lavers; so we, who are made priests to God by Christ, and who must offer ourselves as sacrifices (Rom. xii. 1), must be cleansed, in order to be pleasing to Him: cp. Exod. xxx. 19—21, and *Mather*, p. 382.

Both the Molten Sea and the ten Lavenders represented the cleansing efficacy of Christ's blood, without which there is no remission of sins; and they represented its *application* in two different ways;

The Molten Sea is One; and represents the application of that Blood in the One Baptism administered once, for the remission of sins, especially of original sin.

The lavers are ten; they represent the continual application of that Blood, in Repentance, and Pardon of actual Sins. Their number ten, and their position on each side of the altar, suggest the duty of cleansing every sacrifice that is offered to God. The solidity of the supports of these lavers, and the care taken in their workmanship, appears to represent the duty of a sound faith, and well-grounded repentance, as pre-requisites to

an acceptable sacrifice to God; and to signify also the steady assurance which the penitent sinner may have, of pardon, through the cleansing efficacy of the fountain of Christ's Blood.

The *Cherubim, lions, oxen, and palm-trees*, engraven on them, *vv.* 29—36, had doubtless their significance. The Cherubim symbolized the angelic life of the spiritual worshipper; the *lions* and *oxen* typified the *courage* and *labour* required of the Christian (see above, on *v.* 25). The *palm-trees* were figures of the glory to which he would be admitted hereafter, if he fought valiantly the good fight of faith unto the end.

The content of each laver was forty baths. This number, forty, combined with the recollections it suggests,—of the forty days' rain in the Flood, the forty years' trial in the Wilderness, the forty days given to Nineveh for repentance, the forty days' fasting of Moses, Elias, and Christ,—may symbolize the need of continual perseverance in self-mortification and repentance, for obtaining forgiveness of God (cp. *Angelomus* and *Eucherius* here).

These lavers were on wheels; they were disposed on each side of the Court of the Priests, and were easy of access, being movable from one place to another. In this respect perhaps they may be regarded as an emblem of the divine eagerness and love, hasting to be gracious, like the Father in the Parable, running to meet the returning Prodigal, and falling on his neck and kissing him (Luke xv. 20); and they may represent the Divine Compassion, inviting the sinner, by frequent calls, to repentance; and ready to pardon and purify all who come to Him with faith in the cleansing efficacy of Christ's Blood.

This portion of Scripture, 1 Kings vii. 40 to viii. 21, describing the sacred furniture of the Temple, was appointed by the Hebrew Church to be read in the Synagogues as a Proper Lesson with Exod. xxxviii. 21 to xl. 38, describing the erection of the Tabernacle, and thus the spiritual connexion of these two buildings was continually kept before the eyes of the Hebrew people: see above, *Preliminary Note* to chap. vi.

<sup>40</sup> And † Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD: <sup>41</sup> The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two † networks, to cover the two bowls of the chapiters which were upon the top of the pillars; <sup>42</sup> And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were † upon the pillars; <sup>43</sup> And the ten bases, and ten lavers on the bases; <sup>44</sup> And one sea, and twelve oxen under the sea; <sup>45</sup> And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of † bright brass. <sup>46</sup> In the plain of Jordan did the king cast them, † in the clay ground between † Succoth and † Zarthan. <sup>47</sup> And Solomon left all the vessels unweighed, † because they were exceeding many: neither was the weight of the brass † found out.

<sup>48</sup> And Solomon made all the vessels that pertained unto the house of the LORD: † the altar of gold, and † the table of gold, whereupon † the shewbread was, <sup>49</sup> And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold, <sup>50</sup> And the bowls, and the snuffers, and the basons, and the spoons, and the † censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

<sup>51</sup> So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the † things † which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

VIII. <sup>1</sup> Then † a Solomon assembled the elders of Israel, and all the heads

<sup>40. the lavers</sup>] Or, rather, the pots: see 2 Chron. iv. 11. 2 Kings xxv. 14, and the Arabic Version and Targum here: cp. also v. 46. These pots were for the carrying away of the ashes: cp. Exod. xxvii. 3.

The MSS. here have *ciioroth*, which some suppose to be an error for *siroth* (see Gesen. 585); but *ciior* signifies not only a large laver, but a small basin. See 1 Sam. ii. 14, where it is rendered *pan*; in Zech. xii. 6 it is rendered *hearth*.

On the spiritual significance of these and the following vessels, cp. Zech. xiv. 20, 21. Ezek. xvi. 20—24.

— *shovels*] For shovelling away the ashes from the altar. Exod. xxvii. 3. The Vulg. renders them *tongs*. The root is *yauh*, “to take away” (Gesen. 355).

— *basons*] For receiving the blood of the sacrifices. Exod. xxvii. 3. Num. iv. 14.

41—44.] See 15—38.

46. *in the clay ground*] or marl (Burckh. ii. 593). On the site of Zarthan, or Zereda, probably near Kurn-el-Surtabeh, in the valley of Jordan, see above, Josh. iii. 16. Judg. vii. 22. On the site of Succoth, on the east of Jordan, see Gen. xxxiii. 17. Josh. xiii. 27. Judg. viii. 5.

In a spiritual sense, these vessels were types of us, first by nature, and next by grace. They were cast in the *clay*, near Zarthan, which was near Adam (see above, on Josh. iii. 16), and were dedicated to God's service in the Temple. They were afterwards taken to Babylon (the figure of Satan's dominion), but were restored to the service of the Temple, in which Christ was presented in our flesh. We, who are of the earth, earthy, in Adam, are raised to heaven in Christ (1 Cor. xv. 47. See below, note on Ezra i. 6; and above on Josh. iii. 16).

48. *shewbread*] A figure of the Church of God, offering herself to Him, and feeding His people with the Bread of Life (see above, on Exod. xxv. 30. Lev. xxiv. 5). There were probably ten tables of Shewbread in the Temple. Cp. 2 Chron. iv. 8, 19, and next note.

49. *the candlesticks*] Another figure of the Church of God, standing before Him in purity and holiness, with her light clearly burning, and faithfully diffusing that light of divine Truth, received from Him, to the World. See above, notes on Exod. xxi. 31—39; xxvii. 21. Num. viii. 2—4; and below,

on Rev. i. 12, 13; xi. 4. Here we see another enlargement of God's mercy, and a fuller revelation of His Will. In the Tabernacle there was one Golden Candlestick with seven branches; and one only, symbolizing the unity of God's Church. Here in the Temple are ten golden seven-branched candlesticks, denoting her Universality.

There was thus a greater diffusion of Light in the Temple than there had been in the Tabernacle. As ages passed on, the Revelation of God's power and love became fuller and clearer, till at the last they were spread abroad to all the World,—made a Temple to God,—by the glorious Light of the Gospel shining to all, in the seven-branched Candlestick of the Church Universal.

— *before the oracle*] or Holy of Holies.

— *flowers—lamps*] As for the Candlestick in the Tabernacle. See Exod. xxv. 31; xxxvii. 17; xxxix. 37; xl. 24, 25.

— *tongs*] Snuffers (Gesen. 479). Cp. Exod. xxv. 38; xxvii. 21.

50. *bowls*] See Exod. xii. 22.

— *snuffers*] or *scissors*, from the verb *zamar*, “to prune.” On the moral and spiritual meaning of these various objects in divine service, see the note above, on Exod. xxvii. 21, with regard to the similar furniture of the Tabernacle.

— *basons*] For libation. Cp. 2 Chron. iv. 8.

— *spoons*] Probably for bringing incense to the altar.

— *censers*] Dishes in Exod. xxv. 38; xxvii. 23, and Num. iv. 9. In other places, as Num. xvi. 6, 7, it is rendered *censers*; cp. Gesen. 466; and so *Keil*. The verb from which it is derived, *chathah*, signifies “to take hold of,” with a view of taking away (Gesen. 314).

— *hinges*] Properly, *hollows*; the mortices or sockets, in which the pins of the doors moved.

51. *So was ended*] Cp. Exod. xl. 33, “So Moses finished the work.”

#### DEDICATION OF THE TEMPLE.

CH. VIII. 1. *Then Solomon assembled the elders of Israel*] One of the greatest events, that the Hebrew Nation had ever seen, was now about to take place. The Tabernacle, which had been made by Moses at Sinai, by God's command, and according to the pattern shown to Moses in the mount, was to be succeeded by the Temple.

Before CHRIST 1005.  
† Heb. *Hiram*: See ver. 13.  
r ver. 17, 18.

† Heb. upon the face of the pillars.

s Exod. 27. 3.  
2 Chron. 4. 16.

† Heb. made bright, or, scoured.

t 2 Chron. 4. 17

† Heb. in the thickness of the ground.

u Gen. 33. 17.

x Josh. 3. 16.

† Heb. for the exceeding multitude.

† Heb. searched.

l Chron. 22. 14.

y Exod. 37. 25, &c.

z Exod. 37. 10, &c.

a Exod. 25. 30.

Lev. 24. 5—8.

† Heb. ash pans.

† Heb. holy things

of David.

b 2 Sam. 8. 11.

2 Chron. 5. 1.

a 2 Chron. 5. 2, &c.

Before  
CHRIST  
1005.  
† Heb. *princes*.  
b 2 Sam. 6. 17.  
c 2 Sam. 5. 7, 9.  
& 6. 12, 16.

d Lev. 23. 34.  
2 Chron. 7. 8.  
1004.  
e Num. 4. 15.  
Deut. 31. 9.  
Josh. 3. 3, 13.  
1 Chron. 15. 14, 15.  
f ch. 3. 4.  
2 Chron. 1. 3.

g 2 Sam. 6. 13.

h 2 Sam. 6. 17.  
i Exod. 26. 33, 34.  
ch. 6. 19.  
k ch. 6. 27.

l Exod. 25. 14, 15.  
† Heb. *heads*.  
|| Or, *ark*: as  
2 Chron. 5. 9.

of the tribes, the †chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, <sup>b</sup> that they might bring up the ark of the covenant of the LORD <sup>c</sup> out of the city of David, which is Zion.

<sup>2</sup> And all the men of Israel assembled themselves unto king Solomon at the <sup>d</sup> feast in the month Ethanim, which is the seventh month. <sup>3</sup> And all the elders of Israel came, <sup>e</sup> and the priests took up the ark. <sup>4</sup> And they brought up the ark of the LORD, <sup>f</sup> and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up. <sup>5</sup> And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, <sup>g</sup> sacrificing sheep and oxen, that could not be told nor numbered for multitude. <sup>6</sup> And the priests <sup>h</sup> brought in the ark of the covenant of the LORD unto <sup>i</sup> his place, into the oracle of the house, to the most holy *place*, *even* <sup>k</sup> under the wings of the cherubims. <sup>7</sup> For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. <sup>8</sup> And they <sup>l</sup> drew out the staves, that the †ends of the staves were seen out in the || holy *place* before the oracle, and they were not seen without: and

This change could not have been effected, unless the whole Nation had been consenting to it; and the Nation would not have consented to it, and that consent would never have been ratified by succeeding generations, and have been sanctioned by God's Prophets, and eventually by Christ Himself, if it had not been known to be in harmony with the will of God.

Accordingly, David's last act had been to summon a national council, in order to declare God's will in this respect (see below, 1 Chron. xxviii. *Prelim. Note*); and now Solomon, his son, adopts similar measures, and associates the Hebrew Nation in this great act of religious progress and development by means of its representatives.

The *Septuagint* places the Dedication of the Temple in the twenty-fourth year of Solomon's reign. That Version here says, "It came to pass when Solomon had finished building the house of the Lord, and *his own house*, after twenty years," i.e. from the beginning of the building of the Temple, which was commenced in the fourth year of his reign (vi. 1). And so some recent Expositors, as *Thenius* and *Keil*. But *Josephus* asserts (viii. 4. 1) that the Dedication took place as soon as the Temple was finished; and this is probable. Cp. below, ix. 1.

<sup>2. month Ethanim</sup>] So called from the *flowing* of the brooks at that time; the same as Tisri (*Gesen.* 41), from the new moon of October to the new moon of November, when the rainy season begins (*Keil, Robinson*).

The Feast of *Dedication* began on the seventh day of the seventh month, and lasted seven days, and was succeeded by the Feast of Tabernacles, which lasted seven days. See below, v. 65, 66. Thus the Dedication had a *sabbatical* character. The Ark, after its long wanderings of five hundred years, then found rest. And the Dedication typified the Incarnation of Him, the True Temple (John ii. 19), who tabernacled in us (John i. 14), and in whom we find rest (Matt. xi. 28, 29).

<sup>3. the priests took up the ark</sup>] The *Priests* officiated here in bearing the Ark, as on some other solemn occasions. See above, on Josh. iii. 3; iv. 3.

<sup>4. the tabernacle of the congregation</sup>] The Levitical Tabernacle, removed from Gibeon. 2 Chron. i. 4.

The Ark was brought up from Zion, and the Tabernacle from Gibeon. And by this bringing up of the Ark and of the Tabernacle (which had been framed by Moses, the servant of God, under God's direction at Sinai, and had journeyed with Israel through the wilderness, and now, after a long severance from each other, were to be re-united in the Temple of Solomon, fixed in glorious magnificence at Jerusalem), the identity and continuity of the life and ritual of the Hebrew Church was marked and preserved.

The original life of the ancient Church of God, which had its fountain and well-spring in Paradise, and flowed on in a continuous stream in the age of the Patriarchs, and Moses, and the Prophets, has gone on in an ever-widening and deepening river, till at length it has fertilized the world with

the living water of the Spirit in the Everlasting Gospel of Christ.

The Tabernacle of Sinai was received into the Temple of Sion. We are not told what use was made of its materials, but it passed into the Temple by a silent and almost imperceptible and absorptive process of transition: cp. below, 2 Chron. i. 4.

So the Law of Moses melted into the Christian Church.

<sup>6. the ark</sup>] We do not know what became of the materials of the Levitical *Tabernacle* that was made at Sinai; but of *the Ark* we are expressly told, that it was brought by the Priests, the appointed Ministers of the Levitical Law, into the Most Holy Place in the Temple, prepared by David on Mount Moriah, and built by Solomon: cp. 2 Chron. v. 7.

Let us observe this. The rest of the Tabernacle passed away. There were more cherubims, more golden candlesticks, and there was greater splendour in the Table of Shewbread in the *Temple* of Sion, than there had been in the *Tabernacle* of Sinai. But *the Ark remained the same*. The Ark was God's Throne. His Presence was there enshrined on the Mercy Seat, which was sprinkled with blood on the Day of Atonement.

Does not this exhibit the great truth, that, *in essence*, there is but *One Visible Church* of God from the beginning to the end of the world, and that the *essential* object of her faith is God's Love in Christ, "the Lamb slain from the foundation of the world?" Cp. above, *Prelim. Note* to ch. vi., "On the Relation of the Temple to the Tabernacle." On the spiritual meaning of the Tabernacle and its sacrifices, see Exod. xxv. 1.

<sup>8. they drew out the staves</sup>] Rather, *they extended the staves*. The staves were *not* drawn out of the rings of the Ark in the *Tabernacle* (Exod. xxv. 14), or in the Temple. But now that the Ark was brought nearer to its future and final resting-place in Christ, the *ends* of the staves were *seen* by those who stood before the Oracle. They were visible to those who were in the Holy Place, but not to those beyond it. Cp. *Thenius* here, and see below, on 2 Chron. v. 9.

They were in the same place in the *Temple* as that in which they had been in the *Tabernacle*; viz., beneath the Ark, and projecting from it to the right hand and the left; i.e. from north to south. But they were more *visible* in the *Temple* than they had been in the *Tabernacle*, especially to those who were admitted to come near to God in the Holy Place. Thus they were like earnest and pledges of still clearer revelations of God in the Gospel. They were visible signs of God's Invisible Presence; and may be compared to the evidences manifested to the world, of God's Power and Love in Christ, seated at God's right hand, after His Ascension into the Heavenly Holy of Holies (Heb. ix. 5. 24. Eph. iv. 8, 9).

The *staves* were still in the rings of the Ark, in the Temple, as they had been in the *Tabernacle*, but they were more visible. And this showed that there was a clearer revelation of God in the Temple; but the retention of the staves in the rings showed that the Ark was still in progress, and had not come to its final rest, which it reached in Christ and in His Church. This is intimated in the words "*unto this day.*"

there they are unto this day. <sup>9</sup> *There was* nothing in the ark <sup>a</sup> save the two tables of stone, which Moses <sup>o</sup> put there at Horeb, <sup>||</sup> <sup>p</sup> when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

<sup>10</sup> And it came to pass, when the priests were come out of the holy place, that the cloud <sup>a</sup> filled the house of the LORD, <sup>11</sup> So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

<sup>12</sup> <sup>r</sup> Then spake Solomon, The LORD said that he would dwell <sup>s</sup> in the thick darkness. <sup>13</sup> <sup>t</sup> I have surely built thee an house to dwell in, <sup>u</sup> a settled place for thee to abide in for ever. <sup>14</sup> And the king turned his face about, and <sup>x</sup> blessed all the congregation of Israel: (and all the congregation of Israel stood;) <sup>15</sup> And he said, <sup>y</sup> Blessed be the LORD God of Israel, which <sup>z</sup> spake with his mouth unto David my father, and bath with his hand fulfilled it, saying, <sup>16</sup> <sup>a</sup> Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that <sup>b</sup> my name might be therein; but

Before  
CHRIST  
1004.  
m Exod. 25. 21.  
Deut. 10. 2.  
n Deut. 10. 5.  
Heb. 9. 4.  
o Exod. 40. 20.  
|| Or, where.  
p Exod. 31. 27, 28.  
Deut. 4. 13.  
ver. 21.  
q Exod. 40. 34, 35.  
2 Chron. 5. 13,  
14. & 7. 2.

r 2 Chron. 6. 1,  
&c.  
s Lev. 16. 2.  
Ps. 18. 11. &  
97. 2.  
t 2 Sam. 7. 13.  
u Ps. 132. 14.  
x 2 Sam. 6. 18.  
y Luke 1. 68.  
z 2 Sam. 7. 5, 25.  
a 2 Sam. 7. 6.  
2 Chron. 6. 5, &c.  
b ver. 29.  
Deut. 12. 11.

— *unto this day*] Therefore this portion of this Book was written when the Temple was still standing: cp. 2 Chron. v. 9. We have below (2 Kings xxv. 9), an account of the destruction of the Temple, when this arrangement was disturbed. Compare ix. 21; xii. 19. 2 Kings viii. 22; x. 27.

<sup>9</sup> *nothing in the ark save the two tables*] Placed there by Moses. Exod. xxv. 21; xl. 20. Deut. x. 2.

The description of the Apostle, who speaks of the golden pot of manna, and Aaron's rod that budded, as in the Ark (Heb. ix. 3, 4), does not refer to the Ark as it was in the Temple, but as it had been in the Tabernacle.

The Book of the Law was by the side of the Ark, not in it. See above, on Deut. xxxi. 26.

This identity of the Ark, and of the Two Tables in it, both in the Levitical Tabernacle of Sinai, and in the Temple of Solomon at Jerusalem (in which other things were modified and enlarged, and in which there was a nearer approach to the consummation of both in Christ), bespeak the perpetuity of the Faith and Moral Law of the Hebrew Church, which were to be transmitted by her to the Church of Christ universal.

<sup>10, 11</sup> *the cloud*] A sign of God's presence and favourable acceptance of Solomon's act in building the Temple, as the place where He might put His Name as He had done in the Tabernacle. Exod. xl. 34, 35, and see note below, on 2 Chron. v. 11.

The Priests could not stand to minister because of the cloud in the Temple. Here was another parallel between it and the Tabernacle, into which Moses could not enter on account of the glory of God's presence (Exod. xl. 34).

Solomon, being thus assured of God's presence and favour, proceeds to render thanks to Him for this sign of His goodness. Solomon, by these acts of solemn prayer, thanksgiving, and blessing added to sacrifices, showed a clear perception that the religion which God most approves is spiritual; and that no outward forms avail without the inward affections of the heart outpouring themselves by the lips. He already realized the truth, "My House shall be called a House of Prayer."

Hooker, E. P. (Book v. ch. xii. 59), thus speaks of this divine manifestation:—

"The solemn Dedication of Churches serveth not only to make them public, but farther also to surrender up that right, which otherwise their founders might have in them, and to make God Himself their owner. For which cause, at the erection and consecration as well of the Tabernacle as of the Temple, it pleased the Almighty to give a manifest sign that He took possession of both (Exod. xl. 34. 1 Kings viii. 10). Finally, it notifieth in solemn manner the holy and religious use whereunto it is intended such houses shall be put.

"These things the wisdom of Solomon did not account superfluous. He knew how easily, that which was meant should be holy and sacred, might be drawn from the use whereunto it was first provided; he knew how bold men are to take even from God Himself; how hardly that house would be kept from profanation he knew; and right wisely therefore endeavoured by such solemnities to leave in the minds of men that impression which might somewhat restrain their boldness, and nourish a reverent affection towards the house of God. For which cause when the first house was destroyed, and a new in the stead thereof

erected by the children of Israel after their return from captivity, they kept the Dedication even of this house with joy (Ezra vi. 16).

"The argument which our Saviour useth against profaners of the Temple (Matt. xxi. 13), He taketh from the use whereunto it was solemnly consecrated. And as the prophet Jeremy forbiddeth the carrying of burdens on the Sabbath, because that was a sanctified day (Jer. xvii. 24), so because the Temple was a place sanctified, our Lord would not suffer, no, not the carriage of a vessel through the Temple (Mark xi. 16). These two commandments, therefore, are in the Law conjoined: 'Ye shall keep My Sabbaths and reverence My Sanctuary' (Lev. xxvi. 2).

<sup>12</sup> *in the thick darkness*] In the Holy of Holies, not lighted by windows: cp. below, on v. 21.

<sup>14</sup> *the king turned his face about*] He had uttered the foregoing prayer, with his face toward the Ark.

#### SOLOMON BLESSING THE PEOPLE.

— *blessed all the congregation*] As his father David had done, by praying to God for them: see on 2 Sam. vi. 18.

It has been said by some, that the King "performed the highest sacerdotal act of solemn benediction," Stanley, p. 218. And again (ibid. p. 220), "No Khalif, no Pontiff, could have presided more supremely over the occasion than did Solomon . . . The King alone prays, sacrifices, blesses, consecrates."

But it may be asked, could he have sacrificed 22,000 oxen, and 120,000 sheep? see v. 63; and in v. 5, "all the congregation are said to sacrifice;" were they also Priests? No: all this was done by the ministry of the Priests and Levites. Solomon is also said in the sacred history to have put the Ark in the Holy of Holies, whereas we know it was done by the Priests, at his instance: see on 2 Chron. vi. 11.

Again, it is alleged that "Solomon adopted once for all the duties of the Priestly order" (Stanley, p. 221). But this assertion, which is extended by the same writer to all the Kings of Judah, who are said by him to have performed the functions of Priests, is at variance with what is recorded concerning King Uzziah, who was smitten with leprosy for presuming to intrude into the Priest's office, and to burn incense (see on 2 Chron. xxvi. 20). It is a contradiction of St. Paul, who says (Heb. vii. 13, 14), that "no man of the tribe of Judah gave attendance at the altar:" cp. below, 1 Chron. vi. 49.

The blessing now given by Solomon was not a sacerdotal benediction, like that prescribed by God to be pronounced by the Priests, the sons of Aaron (Num. vi. 24), but it was only an intercessory prayer and invocation of God's mercy on the People (see v. 55), who themselves are said in their turn to have "blessed the King;" see v. 66, where the word is the same in the original as here. Did the People also perform a priestly act? Solomon regarded himself as one of the people; he did not say, as the Priests did, "The Lord bless you, and keep you," &c. (Num. vi. 24), but "The Lord bless us:" see v. 57.

<sup>16</sup> *I chose no city—that my name might be therein*] Cp. 2 Sam. vii. 6. Here is an answer to the objection sometimes

Before  
CHRIST  
1004.  
c 1 Sam. 16. 1.  
2 Sam. 7. 8.  
1 Chron. 28. 4.  
d 2 Sam. 7. 2.  
1 Chron. 17. 1.  
e 2 Chron. 6. 8, 9.  
f 2 Sam. 7. 5, 12,  
13  
ch. 5. 3, 5.

g 1 Chron. 28. 5,  
6.

h ver. 9.  
Deut. 31. 26.

i 2 Chron. 6. 12,  
&c.  
k Exod. 9. 33.  
Ezra 9. 5.  
Isa. 1. 15.  
l Exod. 15. 11.  
2 Sam. 7. 22.  
m Deut. 7. 9.  
Neh. 1. 5.  
Dan. 9. 4.  
n Gen. 17. 1.  
ch. 3. 6.  
2 Kings 20. 3.

o 2 Sam. 7. 12, 16.  
ch. 2. 4.  
† Heb. *There shall not be cut off unto thee a man from my sight.*  
† Heb. *only if.*  
p 2 Sam. 7. 25.

q 2 Chron. 2. 6.  
Isa. 66. 1.  
Jer. 23. 24.  
Acts 7. 49. & 17.  
24.  
r 2 Cor. 12. 2.

s Deut. 12. 11.

† Dan. 6. 10.  
|| Or, *in this place.*  
u 2 Chron. 20. 9.  
Neh. 1. 6.  
† Or, *in this place.*

† Heb. *and he require an oath of him.*  
Lev. 5. 1.  
x Exod. 22. 11.

I chose <sup>c</sup>David to be over my people Israel. <sup>17</sup> And <sup>d</sup>it was in the heart of David my father to build an house for the name of the LORD God of Israel. <sup>18 e</sup> And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. <sup>19</sup> Nevertheless <sup>f</sup>thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. <sup>20</sup> And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, <sup>g</sup>as the LORD promised, and have built an house for the name of the LORD God of Israel. <sup>21</sup> And I have set there a place for the ark, wherein <sup>h</sup>is the covenant of the LORD, which he made with our fathers, when he brought them out o the land of Egypt.

<sup>22</sup> And Solomon stood before <sup>i</sup>the altar of the LORD in the presence of all the congregation of Israel, and <sup>k</sup>spread forth his hands toward heaven:

<sup>23</sup> And he said, LORD God of Israel, <sup>l</sup>there is no God like thee, in heaven above, or on earth beneath, <sup>m</sup>who keepest covenant and mercy with thy servants that <sup>n</sup>walk before thee with all their heart: <sup>24</sup> Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled <sup>it</sup> with thine hand, as <sup>it is</sup> this day. <sup>25</sup> Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, <sup>o</sup>† There shall not fail thee a man in my sight to sit on the throne of Israel; † so that thy children take heed to their way, that they walk before me as thou hast walked before me. <sup>26 p</sup> And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

<sup>27</sup> But <sup>q</sup>will God indeed dwell on the earth? behold, the heaven and <sup>r</sup>heaven of heavens cannot contain thee; how much less this house that I have builded? <sup>28</sup> Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: <sup>29</sup> That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, <sup>s</sup>My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make <sup>t</sup>|| toward this place. <sup>30 u</sup> And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray || toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

<sup>31</sup> If any man trespass against his neighbour, † and <sup>x</sup>an oath be laid upon him to cause him to swear, and the oath come before thine altar in this

made to the acts of Samuel and others, offering sacrifices in various places: see above, *Introduction* to Samuel, pp. ix. x.

— *I chose David*] and Jerusalem, 2 Chron. vi. 6.  
<sup>19.</sup> *Nevertheless thou shalt not build the house*] Solomon, with filial reverence and delicacy of feeling, does *not* mention the *cause* of this divine prohibition; but that cause *is* publicly mentioned, with appropriate honesty and humility, by David himself, 1 Chron. xxiii. 8; xxviii. 3.

<sup>21.</sup> *the covenant*] i. e. the two Tables, v. 9.  
— *land of Egypt*] As was before observed, Solomon's *Temple* was a continuation and enlargement of the *Tabernacle*, and is a confirmation of the truth of the Mosaic narrative concerning it. And Solomon's prayer bears striking evidence to the truth of the Pentateuch, both in substance and language. Solomon's entire speech can only be rightly read and explained by constant reference to the Pentateuch for help (*Hävernicks*, Einleit. i. p. 582): cp., for example, above, v. 12, with Exod. xix. 9. Lev. xvi. 2; below, v. 31, and following, with Exod. xxii. 11.

Lev. v. 1, xxvi. 17; and below, v. 53, with Exod. xix. 5; and therefore this prayer is a testimony to the truth and genuineness of the Pentateuch: cp. *Keil*, *Chronik*, p. 379.

<sup>22.</sup> *before the altar*] The altar of burnt-offering, where he kneeled down on a brazen scaffold or platform, 2 Chron. vi. 13.

— *and spread forth*] He did this, kneeling: see 2 Chron. vi. 13, and below, v. 54.

<sup>27.</sup> *will God indeed dwell*] Cp. 2 Chron. vi. 18. Isa. lxvi. 1. Acts vii. 49. These are protests against the Heathen doctrine of national and local deities. 1 Kings xx. 23. Cp. Jer. vii. 4. Mic. iii. 11.

<sup>30.</sup> *heaven thy dwelling place*] Solomon, when building a house for God upon *earth*, is careful to express his recognition of *heaven* as the place where God's glory is specially manifest: cp. vv. 39. 43. 45. 49.

<sup>31, 32.</sup> *if any man trespass*] A reference to the Pentateuch: see above, on v. 21.



house: <sup>32</sup> Then hear thou in heaven, and do, and judge thy servants, <sup>Before</sup> <sup>CHRIST</sup> <sup>1004.</sup> <sup>y Deut. 25. 1.</sup> condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

<sup>33</sup> <sup>a</sup> When thy people Israel be smitten down before the enemy, because they have sinned against thee, and <sup>a</sup> shall turn again to thee, and confess thy name, and pray, and make supplication unto thee || in this house: <sup>34</sup> Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

<sup>35</sup> <sup>b</sup> When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: <sup>36</sup> Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou <sup>c</sup> teach them <sup>d</sup> the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

<sup>37</sup> <sup>e</sup> If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their || cities; whatsoever plague, whatsoever sickness *there be*; <sup>38</sup> What prayer and supplication soever be *made* by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: <sup>39</sup> Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, <sup>f</sup> knowest the hearts of all the children of men;) <sup>40</sup> <sup>g</sup> That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

<sup>41</sup> Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; <sup>42</sup> (For they shall hear of thy great name, and of thy <sup>h</sup> strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; <sup>43</sup> Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: <sup>i</sup> that all people of the earth may know thy name, to <sup>k</sup> fear thee, as *do* thy people Israel; and that they may know that <sup>†</sup> this house, which I have builded, is called by thy name.

<sup>33.</sup> *When thy people Israel*] The following phrases are taken almost word for word from the Pentateuch, Lev. xxvi. 17, &c. Deut. xxviii. 25. Solomon's prayer at the Dedication of the Temple, is like a seal set on the Pentateuch, and avouches its genuineness.

<sup>34.</sup> *bring them again*] Another similar reference: cp. Deut. xxx. 1—18. Neh. i. 8, 9.

<sup>35, 36.</sup> *When heaven is shut up*] Here again Solomon adopts the language of the Pentateuch, Lev. xxvi. 19. Deut. xi. 17.

— *because they have sinned against thee*] Here is a clear assertion, that Plague, Pestilence, Famine, and Drought, are sent by God as chastisements for the sins of nations, and in order to call them to repentance: cp. 2 Chron. vi. 26, 27. Here also is a clear statement, that in such cases Prayers ought to be made to God, that He will graciously withdraw His chastisement; and here is an assurance, that such prayers, if offered in faith, will not be in vain. See the words of God, 2 Chron. vii. 14.

<sup>37.</sup> *famine—pestilence*] Another reference to the Pentateuch as to pestilence and famine: cp. Lev. xxvi. 25. On these verses see *Bp. Andrews'* excellent sermon, in time of pestilence, v. 223—233. 452.

— *mildew*] Blasting and jaundice of corn: see Deut. xxviii. 22.

— *locust*] Cp. Deut. xxviii. 38.

— *caterpillar*] Literally, *consumer*; another kind of locust; in Hebrew, *chasil*, from *chasal*, to devour, *bruchus*: cp. Joel i. 4; ii. 25. This is the more terrible kind of locust (*Aquil. Gesen.* 294. *Bertheau*, Chronik, p. 282).

<sup>38.</sup> *the plague of his own heart*] Solomon had spoken of *external* pestilences; and he now proceeds to speak of the worst

plague of all, the *internal* plague of a man's own heart; the plague of the conscience, stricken with the sense of sin, and suffering the anguish of that divine chastisement by which God speaks to the heart, and which the sufferer recognizes as the voice of Him Who searcheth the heart, speaking to himself: cp. Mic. vi. 9. 1 John iii. 20. Rev. ii. 23. Even for this plague there is medicine in prayer.

<sup>41.</sup> *a stranger*] Whom the Levitical law had already contemplated as coming near to the God of Israel (Num. xv. 14), and whom it had commanded the Israelites to love (Deut. x. 19). Solomon, on account of his friendly relations with foreign princes (such as Pharaoh, Hiram, and the Queen of Sheba), and foreign nations, and by reason of the help he had received from foreigners in building the Temple, would feel special interest in their spiritual welfare; and here he delivers a prophecy (v. 42), which had its first utterances in Moses (Exod. xv. 14; xviii. 1) and Balaam (Num. xxiv. 17), and has been fulfilled in Christ. What a blessed thing would it have been for Solomon, and for the Hebrew Nation, if he had continued to live and act in the feeling of this large and loving sympathy for foreign nations! Solomon might have been a royal Missionary, and have evangelized them, instead of being, as he was, an unhappy pervert, led astray by them. See below, xi. 1.

But Christ, the Divine Son of David, has in the fullest sense of the words accomplished that glorious work which Solomon failed to perform. Where the human type failed most miserably, the Divine Antitype shone forth most gloriously.

<sup>43.</sup> *this house—is called by thy name*] Lit., *Thy Name is named upon this house*. That is, Thy Divine Presence not only

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† Heb. *the way*  
of the city.

44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD † toward the city which thou hast chosen, and toward the house that I have built for thy name: 45 Then hear thou in heaven their prayer and their supplication, and maintain their || cause.

|| Or, right.

12 Chron. 6. 35.  
Prov. 20. 9.  
Eccles. 7. 20.  
James 3. 2.  
1 John 1. 8, 10.  
m Lev. 26. 34, 41.  
Deut. 28. 36, 64.  
n Lev. 26. 40.  
† Heb. *bring back*  
to their heart.  
o Neh. 1. 9.  
Ps. 106. 6.  
Dan. 9. 5.  
p Jer. 29. 12, 13, 14.

q Dan. 6. 10.

|| Or, right.

r Ezra 7. 6.  
Ps. 106. 46.  
s Deut. 9. 29.  
Neh. 1. 10.

t Deut. 4. 20.  
Jer. 11. 4.

u Exod. 19. 5.  
Deut. 9. 26, 29,  
& 14. 2.

46 If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives <sup>m</sup> unto the land of the enemy, far or near; 47 <sup>n</sup> Yet if they shall † bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, <sup>o</sup> saying, We have sinned, and have done perversely, we have committed wickedness; 48 And *so* <sup>p</sup> return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and <sup>q</sup> pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: 49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their || cause, 50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and <sup>r</sup> give them compassion before them who carried them captive, that they may have compassion on them: 51 For <sup>s</sup> they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, <sup>t</sup> from the midst of the furnace of iron: 52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. 53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, <sup>u</sup> as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

x 2 Sam. 6. 18.

55 And he stood, <sup>x</sup> and blessed all the congregation of Israel with a loud voice, saying, 56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: <sup>y</sup> there hath not † failed one word of all his good promise, which he promised by the hand of Moses his servant.

y Deut. 12. 10.  
Josh. 21. 45. &  
23. 14.

† Heb. *fallen*.

z Deut. 31. 6.  
Josh. 1. 5.

a Ps. 119. 36.

57 The LORD our God be with us, as he was with our fathers: <sup>z</sup> let him not leave us, nor forsake us: 58 That he may <sup>a</sup> incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. 59 And let these my words,

dwells in this house, and is therein manifest, but is also acknowledged to be so. "The NAME of Jehovah" is equivalent to JEHOVAH Himself, in all His Divine Essence and attributes. The calling, or naming, of the Name of Jehovah upon a House, represents the existence and manifestation of God's Presence and Power in that House; and it signifies the public recognition of that Power and Presence as dwelling and displayed in it. Cp. above, on 2 Sam. vi. 2, and Isa. lxiii. 19, and Jer. vii. 10; xiv. 9; xv. 16; xxv. 29. Amos ix. 12, and Acts xv. 17. James ii. 7.

48. *pray unto thee toward their land*] As the prophet Daniel did. "His windows being open in his chamber towards Jerusalem, he kneeled down on his knees three times a day and prayed" (Dan. vi. 10); and with regard to confession of national sins, and deprecation of national judgments, cp. Dan. ix. 5—19. Ezra ix. 5—15; x. 1. Neh. ix. 16—35; and Ps. cvi. 6.

50. *forgive thy people*] Here again Solomon remembers

God's promises in the Pentateuch, and adopts its language. See Lev. xxvi. 40, 42.

51. *the furnace of iron*] A phrase adopted from Deut. iv. 20.

52. *That thine eyes may be open*] Solomon wisely and humbly ascribes it to God's grace to Israel, that his own and their prayers will be heard by Him.

53. *thou didst separate them*] A reference to Lev. xx. 24, 26.

55. *he—blessed*] See above, v. 14.

56. *there hath not failed*] Here Solomon adopts the words of Joshua. Josh. xxiii. 14. Cp. Josh. xxi. 45.

57. *let him not leave us*] Here is a double reference, to the Pentateuch and to the Book of Joshua. Deut. xxxi. 6. Josh. i. 5.

58. *That he may incline our hearts—statutes*] And thus enable us to inherit the promises of the Law. Lev. xxvi. 3—13. Deut. xxviii. 1—14.



wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel † at all times, as the matter shall require: <sup>60 b</sup> That all the people of the earth may know that <sup>c</sup> the LORD is God, and that there is none else. <sup>61</sup> Let your <sup>d</sup> heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

<sup>62</sup> And <sup>e</sup> the king, and all Israel with him, offered sacrifice before the LORD. <sup>63</sup> And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD. <sup>64 f</sup> The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because <sup>g</sup> the brasen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

<sup>65</sup> And at that time Solomon held <sup>h</sup> a feast, and all Israel with him, a great congregation, from <sup>i</sup> the entering in of Hamath unto <sup>k</sup> the river of Egypt, before the LORD our God, <sup>l</sup> seven days and seven days, *even* fourteen days. <sup>66 m</sup> On the eighth day he sent the people away: and they || blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

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† Heb. *the thing of a day in his day.*

b Josh. 4. 21.  
i Sam. 17. 46.  
2 Kings 19. 19.  
c Deut. 4. 35, 39.  
d ch. 11. 4. & 15. 3, 14.

e 2 Kings 20. 3.  
f 2 Chron. 7. 4. &c.

f 2 Chron. 7. 7.

g 2 Chron. 4. 1.

h ver. 2.  
Lev. 23. 34.  
i Num. 34. 8.  
Josh. 13. 5.  
Judg. 3. 3.  
2 Kings 14. 25.  
k Gen. 15. 18.  
Num. 34. 5.  
l 2 Chron. 7. 8.  
m 2 Chron. 7. 9. 10.  
|| Or, *thanked.*

60. *That all the people—else*] Solomon concludes by adopting the words of Moses: “Know then, and consider in thine heart, that the Lord He is God, in heaven above and upon earth beneath; there is none else.” Deut. iv. 39.

62. *sacrifice*] Which God accepted, by consuming it with fire from heaven. See 2 Chron. vii. 1.

63. *peace offerings*] In which the people partook with the altar. See Bähr, Synb. ii. 368. Kurtz, Mos. Opfer., p. 129; and the notes above, on Lev. chap. iii. This explains the vast number of victims here mentioned; each of them was not merely a sacrifice, but a feast on a sacrifice; and they show the immense number of people gathered at Jerusalem for the Dedication of the Temple, which lasted seven days: v. 65.

We need not be surprised at the number here specified. Joseph. (B. J. vi. 9. 3) relates that 256,500 lambs were sacrificed between the two Evenings of the Passover. As to the number of the Ministers, we know that in David's days the Levites, from thirty years and upward, amounted to 38,000 (1 Chron. xxiii. 3. See 2 Chron. v. 11, 12). We find 120 Priests mentioned as present at the Dedication, and sounding with trumpets. How many more there were engaged in other ministries at that solemnity, we are not told. Cp. Bertheau, Chronik, p. 287.

64. *The same day did the king hallow*] On that special day he used the whole forecourt for the purpose of offering sacrifices in it. Cp. on 2 Chron. vii. 7.

—*the brasen altar—was too little*] Although it was twenty cubits long and twenty cubits broad. 2 Chron. iv. 1.

A description of the Brazen Altar is given in the Mishna (ed. Surenhusius, ii. 261); and an engraving, in Bibl. Diet. i. 53.

65. *from the entering in of Hamath*] On the Orontes: see Num. xiii. 21; xxxiv. 8. Josh. xiii. 5. Judg. iii. 3.

—*river of Egypt*] Now *El-Arish*. See Gen. xv. 18.

—*seven days and seven days*] Seven days for the feast of Dedication, and seven days for the feast of Tabernacles, which followed it. Seven days, see 2 Chron. vii. 9, 10, and Keil, p. 103. The feast of the Tabernacles was celebrated from the 15th to the 22nd day of the month, which day, the 8th, was the great day of the feast. See Lev. xxiii. 34—42. Num. xxix. 12. 35. Deut. xvi. 13—15. Neh. viii. 18. John vii. 2—37.

#### THE DEDICATION OF THE TEMPLE AND THE FEAST OF TABERNACLES.

66. *On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David*

*his servant, and for Israel his people*] Thus ended the great solemnity, the DEDICATION of the TEMPLE. The seven days of that Dedication were followed by the seven days of the Great Feast of TABERNACLES; and the consummation of the whole was on the “Great day” of that feast, the eighth day. See below, on John vii. 37.

This is remarkable; as was before observed, the Tabernacle, which had been framed by Moses at Sinai from the pattern shown to him by God Himself in the Holy Mount, was brought up into the Temple (v. 4), and the Ark was placed in the Temple in the Holy of Holies (vv. 3, 4). The Temple was a continuation and enlargement of the Tabernacle; and it was a nearer approach to the consummation to which they tended, and for which they yearned, the Church of Christ.

The address of King Solomon at the Dedication of the Temple was, as we have seen, a summary of God's promises in the Law; it was like an epitome of the Pentateuch. This identity, continuity, and enlargement were declared by the Hebrew Church appointing this history of the Dedication of the Temple to be read in the Synagogues as a Proper Lesson, with the Mosaic history of the erection of the Tabernacle.

In these respects the Temple and its Dedication had a *retrospective* character. They were witnesses of the past. They testified to the truth of the Mosaic history; and they were based on the Mosaic institutions.

They were also *prospective*. They were prophetic of those evangelical blessings which are the fulfilment of all that was shown to Moses in the Holy Mount; and of all that was shadowed forth, first in the Tabernacle, and more clearly in the Temple. They were typical of Christ, the true Temple, and of His body, the Church.

This, their figurative character, is remarkably exemplified and displayed in the flowing-on of the Feast of DEDICATION, by one continuous stream of celebration, into the Feast of TABERNACLES. That Feast, the last great Feast of the Hebrew year, bore witness to the tabernacling of the people in the wilderness, and to the tabernacling of JEHOVAN in the midst of them; and was prophetic of the Incarnation of Him Who “*tabernacled in us*” (John i. 14), and Who is the true Tabernacle and Temple (John ii. 19. 21), and also is the true Priest and Sacrifice, Emmanuel, God with us, God manifested in the flesh, Who will *tabernacle* for ever with His people, the Saints beatified and glorified, in the Heavenly Jerusalem. See notes above, on Lev. xxiii. 34—40; and below, note at end of John vii., and on Rev. vii. 13, 14; xxii. 3.

The joyfulness and gladness of heart of that vast multitude

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about  
992.

a 2 Chron. 7. 11,  
&c.  
b ch. 7. 1.  
c 2 Chron. 8. 6.  
d a. a. 3. 5.  
e 2 Kings 20. 5.  
f Ps. 10. 17.

f ch. 8. 29.  
g Deut. 11. 12.  
h Gen. 17. 1.  
i ch. 11. 4, 6, 38.  
& 14. 8. & 15. 5.

k 2 Sam. 7. 12,  
16.  
ch. 2. 4. & 6. 12.  
l 1 Chron. 22. 10.  
Ps. 132. 12.  
m 2 Sam. 7. 14  
n 2 Chron. 7. 19, 20.  
Ps. 89. 30, &c.

o Deut. 4. 26.  
2 Kings 17. 23. &  
25. 21.  
p Jer. 7. 14.  
q Deut. 28. 37.  
Ps. 44. 14.  
r 2 Chron. 7. 21.

q Deut. 29. 24,  
25, 26.  
Jer. 22. 8, 9.

IX. <sup>1</sup> And <sup>a</sup> it came to pass, when Solomon had finished the building of the house of the Lord, <sup>b</sup> and the king's house, and <sup>c</sup> all Solomon's desire which he was pleased to do, <sup>2</sup> That the Lord appeared to Solomon the second time, <sup>d</sup> as he had appeared unto him at Gibeon.

<sup>3</sup> And the Lord said unto him, <sup>e</sup> I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, <sup>f</sup> to put my name there for ever; <sup>g</sup> and mine eyes and mine heart shall be there perpetually. <sup>4</sup> And if thou wilt <sup>h</sup> walk before me, <sup>i</sup> as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: <sup>5</sup> Then I will establish the throne of thy kingdom upon Israel for ever, <sup>k</sup> as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. <sup>6</sup> <sup>1</sup> But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: <sup>7</sup> <sup>m</sup> Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed <sup>n</sup> for my name, will I cast out of my sight; <sup>o</sup> and Israel shall be a proverb and a byword among all people: <sup>8</sup> And <sup>p</sup> at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, <sup>q</sup> Why hath the Lord done thus unto this land,

of Israelites who were present at the Dedication of the Temple of Solomon, and on the eighth or great day of the Feast of Tabernacles which followed, and who there stood, according to the custom of the Feast, with branches of palms in their hands, and sang *hosannas* to God (Ps. cxviii. 19—27. Lev. xxiii. 40. Matt. xxi. 8, 9. John xii. 13), were like a prophetic representation of that innumerable company of true Israelites who will stand on the heavenly Mount Zion in white robes with palm-branches in their hands, singing *hosannas* to Him which sitteth on the throne, and to the Lamb. See on Rev. vii. 4—17.

The pattern of the Tabernacle was from Heaven itself (Exod. xxv. 40. Num. viii. 4. Heb. viii. 5). That pattern was copied by Moses at Mount Sinai; the Tabernacle at Mount Sinai was reproduced by Solomon in a nobler form on Mount Zion, according to the pattern which David received from God. And now the Tabernacle of Mount Sinai and the Temple of Mount Zion have been spiritualized by the Lord Himself Incarnate, in the Jerusalem of His Church, and will be consummated in the Heavenly Zion. The Heavenly Model, shown to Moses in the Mount, was let down, as it were, to earth from Heaven, and, after having gathered many generations of faithful men in every age, will be taken up again into Heaven in Christ, to be glorified for ever there.

#### GOD'S SECOND APPEARANCE TO SOLOMON.

CH. IX. 1, 2. *it came to pass—the Lord appeared*] Thirteen years after the Dedication of the Temple described in the foregoing chapters (vi. 38, and vii. 1). It is stated here, that this divine vision was vouchsafed to Solomon after he had finished *his own house*, which was thirteen years in building, and was begun after the completion of the Temple, which was seven years in building (see vi. 37, 38; vii. 1); and a similar statement is made in 2 Chron. vii. 11, 12.

This statement is rejected by some critics as incredible. How can it be believed, they ask, that God should have delayed so long a time to answer the prayer offered by King Solomon at the Dedication of the Temple?

The reply is,—God did *not* delay to answer it. He made an *immediate* reply to it by fire from Heaven. This information is supplied by the narrative in the Chronicles, which will often be found to explain what would otherwise be almost unaccountable in the history before us in the Book of Kings, and, on the other hand, the history of the Kings often explains that of the Chronicles: “*alterius sic altera poscit opem res, et conjurat amice*.” In 2 Chron. vii. 1, we read, “Now when Solomon had made an end of praying, the fire came down from Heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house. And

the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the Lord” (2 Chron. vii. 1—3).

This was God's answer to Solomon's Prayer. It was an immediate answer, and a complete one; and it was recognized by the People of Israel as such.

But further, by giving *another* answer to the prayer of Solomon, in a vision to Solomon himself, *thirteen years after that prayer* had been uttered; and by adjusting this private and particular answer in detail to the petitions of that prayer, as is more clearly seen in the words of God, which are rehearsed in the Chronicles (2 Chron. vii. 13—16). Almighty God taught this important lesson, that the prayers of the faithful are, so to speak, ever fresh in His memory, and that, though He may not give an immediate and specific answer to them personally, yet in due time He will answer them; and thus He tries their faith, and exercises their patience and perseverance. See below, Luke xviii. 7, 8. Rev. vi. 10, 11.

2. *the Lord appeared to Solomon*] From this divine appearance to Solomon at this time, and from the divine assurance of favour to him, if he continued steadfast in his obedience to God, it may be concluded that up to this time, when Solomon was about forty-four years of age, he had not swerved from God's law. God saw the moral and spiritual snares to which Solomon was now exposed by reason of his earthly glory, his wealth and dominion, and commercial prosperity, and He mercifully intervened at this crisis to warn Solomon of the danger to which he was exposed, and to assure him of His divine favour, if he remained steadfast in His obedience: see *vv.* 6. 9. Alas! the warning was in vain: see xi. 1.

—*as he had appeared unto him at Gibeon*] i. e. by night. See 2 Chron. vii. 11, 12, and cp. above, iii. 5, and 2 Chron. i. 7. And by thus reminding him of that *former* appearance at Gibeon, and of the promises which He had given him of riches and honour, which had now been fulfilled, God encouraged Solomon to persevere in his devotion to Him.

7. *byword*] Properly, a sharp, pointed, saying: Deut. xxviii. 37. *Gesen.* 811.

8. *And at this house, which is high*] Rather, *this house will be high* (*Sept.* MS. Alex.); it will be exposed aloft, on its high hill, as a laughing-stock to the scorn of passers-by, who will be astonished at it. Compare our Lord's words concerning Capernaum (Matt. xi. 23). See 2 Chron. vii. 21, which completes the sense. The meaning, so completed, is this. This house is now exalted in glory, but the more lofty it is in position, and the more splendid in magnificence, the more visible will be its shame.

and to this house? <sup>9</sup> And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

<sup>10</sup> And <sup>11</sup> it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house, <sup>11</sup> (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. <sup>12</sup> And Hiram came out from Tyre to see the cities which Solomon had given him; and they <sup>†</sup> pleased him not. <sup>13</sup> And he said, What cities *are* these which thou hast given me, my brother? <sup>14</sup> And he called them the land of || Cabul unto this day. <sup>14</sup> And Hiram sent to the king sixscore talents of gold.

<sup>15</sup> And this *is* the reason of "the levy which king Solomon raised; for to build the house of the LORD, and his own house, and <sup>\*</sup> Millo, and the wall of Jerusalem, and <sup>'</sup> Hazor, and <sup>z</sup> Megiddo, and <sup>a</sup> Gezer. <sup>16</sup> For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, <sup>b</sup> and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife. <sup>17</sup> And Solomon built Gezer, and <sup>c</sup> Beth-horon the nether,

Before  
CHRIST  
about  
992.

rch. 6. 37, 38, &  
7. 1.  
2 Chron. 8. 1.  
s 2 Chron. 8. 2.

† Heb. were not  
right in his eyes.  
t Josh. 19. 27.

|| That is, Dis-  
pleasing, or Dirty.

u ch. 5. 13.

x ver. 24.  
2 Sam. 5. 9.

y Josh. 19. 36.  
z Josh. 17. 11.  
about  
992.

a Josh. 16. 10.  
Judg. i. 29.  
b Josh. 16. 10.  
about  
1014.

c Josh. 16. 3. & 21. 22. 2 Chron. 8. 5.

11. *Solomon gave Hiram twenty cities*] Which were situated in "Galilee of the Gentiles" (cp. Judg. iv. 2. 13. Isa. ix. 1), and were not inhabited by Israelites. In the Chronicles (2 Chron. viii. 2), we are informed, that after these cities had been restored to Solomon by Hiram, Solomon colonized them with Israelites. These cities were probably near the Cabul mentioned in Josh. xix. 27. As *Dr. Thomson* says (The Land and Book, p. 330), descending the frontier land of Phœnicia and Galilee, "The large village in the centre of *Wady-es-Shab* is *Damn*, and further south is *Er Ruaise*; above it is *Tumra*, and still higher is *Cabul*, the same name as that which Hiram gave to the cities which Solomon presented him. The whole twenty cities, I suppose, were in this neighbourhood;" and pp. 188, 189, "These twenty cities were mere villages; Cabul was one of these, and the other nineteen were probably small places adjacent to it."

13. *the land of Cabul*] Which *Sept.* renders by "frontier land;" cp. *Bochart*, Canaan, ii. 4. The Indian Province *Cabul* is said to be so called from the Arabic word which has been admitted into *Hiindistani*, and signifies *treaty*, and is probably connected with the Hebrew *chabal*, to bind.

*Joseph.* (Antt. viii. 5. 3) says it is a Phœnician word for "unpleasing." But this seems to be only a conjecture. *Gesen.*, 352, inclines to the former rendering. Others suppose it to mean *pawned*, or *pledged*, from *chabal*, to bind (*Gesen.* 257). Cp. *Ezek.* xviii. 12. 16, where *chabal* occurs in this sense; others render it, *like what vanishes*, from *habal*, to vanish (*Gesen.* 214); cp. *Hiller*, Onomast., 435. *Jones*, 80.

But are not these etymologies rather farfetched? May we not derive a solution of the question from Scripture itself? We know that there was a place called Cabul, and still called by that name, in Palestine, near the borders of Hiram's country, Phœnicia. See on v. 11. May it not be, that this border-village of Galilee was regarded with contempt by the wealthy Phœnicians; and that, by way of contrast with their own nobler cities, it was made a byword for any place that was despised? May it not have been like what *Seriphos* was to the Greeks, and *Ulubra* to the Romans, and what *Nazareth* was to the Jews; a local byword for what was contemptible? Is it not probable, that when Solomon gave to Hiram twenty cities, he gave those which lay most convenient to Hiram's frontier, and such as Solomon himself could afford to lose without injuring the integrity of the sacred territory?

Indeed, we are expressly told, that these twenty cities were in *Galilee*, that is, on the borders of Phœnicia; and *Josephus* says that they were not far from Tyre (viii. 5. 3); and the *Sept.* suggests this by the word *frontier* (ἔσθρον), given as a rendering of *Cabul*. Hiram crossed his own frontier to look at them, and he called them "the land of Cabul;" that is, the twenty cities were all the one like the other, and all like *Cabul*—probably a poor village, as it is now.

The question may be asked—Why is this incident, seemingly so trivial, recorded by the Holy Spirit in Holy Scripture?

Perhaps, because it may be applied in a spiritual sense, and conveys spiritual instruction. Jesus Christ is the true Solomon. He gives gifts to men. The Princes of this world, the Hiram of worldly wealth and commerce, are often disposed to disparage and despise them, in comparison with the Tyres and Sidons of their own wealthy domain. Christ's Apostles were called Galileans and Nazarenes, by the wise and powerful of the world. Christ Himself was scorned as "the Galilean," "the Nazarene," by the Julians of imperial Rome. His heavenly manna is disdained by some as "light bread." His Church is slighted by many. She is only a "land of Cabul" in their eyes.

Solomon received these cities back again; and having received them, he *built* them, we are told, that is, he fortified and beautified them, and peopled them with Israelites (1 Chron. viii. 1, 2). Thus he showed that their soil and site were not to be despised; and that they were deserving of princely care, and might be made agreeable habitations. And it is probable that some of these obscure cities of despised Galilee were the scene of Christ's teaching and miracles. Perhaps among these cities of the land of Cabul, the names of Cana and of Nazareth might be reckoned. However this may be, the poorest Cabuls which are built and peopled with true Israelites by the divine Solomon, are more illustrious than the Tyres and Sidons of this world. The humblest Christian Villages, with their modest Parish Churches, where the Scriptures are heard, and the Sacraments are received by true children of faithful Abraham, are more glorious in God's sight than gorgeous palaces and godless capitals, where Luxury and Worldliness abound.

15. *of the levy*] Of men. See v. 13—16. 2 Chron. viii. 8—10: and below, v. 21.

— *Millo*] Properly a *fortress*. See Judg. ix. 6. 20; here it means the fortress begun by David on Mount Zion (2 Sam. v. 9; and below, xi. 27. 1 Chron. xi. 8. 2 Chron. xxxii. 51).

— *wall of Jerusalem*] Also begun by David (2 Sam. v. 9. 1 Chron. xi. 8). Solomon closed their breaches (xi. 27).

— *Hazor*] The old Canaanitish walled town (Josh. xi. 1). On the military importance of Hazor and the other fenced cities here mentioned, see *Keil*, p. 107.

— *Megiddo*] Also another old Canaanitish fortress. See Josh. xii. 21. Judg. i. 27; v. 19; and ch. iv. 12.

— *Gezer*] Another old fortified city of Canaan, perhaps *El-Khabab*: see Josh. x. 33; xxi. 21. Solomon occupied and fortified the old cities and strongholds of Canaan; so Christ has occupied the fortresses of Heathenism. How many pagan temples in Asia, Greece, and Italy—the Parthenons of Athens, and Pantheons of Rome—have become Christian Churches!

17. *Beth-horon the nether*] And Beth-horon the upper.

Before  
CHRIST  
about  
992.  
d Josh. 19. 44.  
2 Chron. 8. 4, 6,  
&c.  
e ch. 4. 26.  
† Heb. *the desire*  
*of Solomon which*  
*he desired.*  
f ver. 1.  
g 2 Chron. 8. 7,  
&c.  
h Judg. 1. 21, 27,  
29. & 3. 1.  
i Josh. 15. 63. &  
17. 12.  
k Judg. 1. 28.  
l See Gen. 9. 25,  
26.  
Ezra 2. 55, 58.  
Neh. 7. 57. &  
11. 3.  
m Lev. 25. 39.  
n See 2 Chron. 8.  
10.

o ch. 3. 1.  
2 Chron. 8. 11.  
p ch. 7. 8.  
q 2 Sam. 5. 9.  
ch. 11. 27.  
2 Chron. 32. 5.  
r 2 Chron. 8. 12,  
13, 16.

† Heb. *upon it.*

s 2 Chron. 8. 17,  
18.  
t Num. 33. 35. Deut. 2. 8. ch. 22. 48.

<sup>18</sup> And <sup>d</sup> Baalath, and Tadmor in the wilderness, in the land, <sup>19</sup> And all the cities of store that Solomon had, and cities for <sup>e</sup> his chariots, and cities for his horsemen, and † that which Solomon <sup>f</sup> desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. <sup>20</sup> *And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,* <sup>21</sup> Their children <sup>h</sup> that were left after them in the land, <sup>i</sup> whom the children of Israel also were not able utterly to destroy, <sup>k</sup> upon those did Solomon levy a tribute of <sup>l</sup> bondservice unto this day. <sup>22</sup> But of the children of Israel did Solomon <sup>m</sup> make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. <sup>23</sup> These *were* the chief of the officers that *were* over Solomon's work, <sup>n</sup> five hundred and fifty, which bare rule over the people that wrought in the work.

<sup>24</sup> But <sup>o</sup> Pharaoh's daughter came up out of the city of David unto <sup>p</sup> her house which Solomon had built for her: <sup>q</sup> then did he build Millo.

<sup>25</sup> And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense † upon the altar that *was* before the LORD. So he finished the house.

<sup>26</sup> And <sup>s</sup> king Solomon made a navy of ships in <sup>t</sup> Ezion-geber, which *is* beside

2 Chron. viii. 5. The scene of Joshua's great victory: see Josh. x. 10.

18. Baalath] In the tribe of Dan (Josh. xix. 44).

#### TADMOR—IN THE LAND.

—Tadmor in the wilderness, in the land] Called by the Greeks and Romans *Palmyra*, city of palms, which is only another form of the word *Tadmor*, from *tamar*, a palm (*Gesen.* 857), situated in an oasis, in the wilderness which stretches from Damascus to Thapsacus, on the caravan-road, in the great line of traffic between Damascus and the Euphrates, from which it is at a distance of about seventeen hours. Cp. *Bertheau* on *Chronicles*, p. 292. 2 Chron. viii. 3—6. No architectural remains of Solomon's age have as yet been found here.

The words, "*in the land*," seem to have perplexed the ancient translators. The *Syriac*, *Arabic*, and *Vulg.* render them, "in the land of the wilderness." The *Sept.* (ed. *Alex.*) connects *in the land* with what follows. The words, "*in the land*," are not in the parallel passage (2 Chron. viii. 4).

May not the words, *in the land*, have been added emphatically by the Sacred Historian here, with a special purpose, to intimate, that though Tadmor lay *in the wilderness*, on a site well known to all, and only a few hours from the Euphrates, yet, as appears from iv. 24, it lay *in the land*, that is, in the *holy land*? the land of Solomon's dominion, as it is expressed in the following verse: cp. v. 21.

This interpretation is confirmed by a supplementary notice in 2 Chron. viii. 3, where we learn that Solomon had subdued the territory of Hamath Zobah before he built Tadmor. Hamath Zobah lay east of Coele-Syria, and reached to the borders of the Euphrates: see 1 Chron. xviii. 3—9. Solomon built cities in that region. Tadmor itself was in the land of Hamath: see 2 Chron. viii. 4.

Was not this expression, "he built Tadmor in the wilderness, *in the land*," intended by the historian to show that God had fulfilled His promise, to extend *the land* of Solomon far eastward into the wilderness, even to the great river, the river Euphrates (cp. above, on iv. 24), and that Solomon at this time had faith in the continuance of God's favour, and that he showed this faith by building the city of Tadmor, near the banks of the Euphrates?

This fulfilment of God's promises, in the extent of the dominions of Solomon, even to the wilderness, and to the great river, has spiritual interest for us. It is like an earnest and pledge of the extent of the dominion of the true Solomon, JESUS CHRIST, the Divine Prince of Peace.

Both these fulfilments are pre-announced in the same Psalm, which looks forward first to Solomon, and then passes on, by a natural transition, from the human type to the Divine Antitype. "Give the King Thy judgments, O Lord, and Thy right-

eousness unto the King's Son. In his days, shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell *in the wilderness* shall kneel before Him" (Ps. lxxii. 1. 8, 9).

19. cities of store] Places for collecting and laying up stores of provisions, on the great trade-roads, for the relieving and refreshing the travellers and merchants, and beasts of burden (cp. 2 Chron. viii. 4; and xxxii. 28).

—desired to build] Literally, *the desire which he desired*, viz., places of pleasure, with paradises, or parks, and gardens. To these Solomon refers in Ecclesiastes (ii. 4): "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards; I planted trees in them of all kinds of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees."

22. captains] Heb. *shalishim*: cp. Exod. xiv. 7; xv. 4; 2 Sam. xxiii. 8, "royal adjutants" (*Keil*). It is usually rendered "*captains*" by our translators; and no better rendering can be suggested.

23. five hundred and fifty] See above, on v. 16.

24. came up] Therefore Solomon's palace was in the higher part of the city of David, to which Solomon had brought Pharaoh's daughter (see iii. 1; cp. 2 Chron. viii. 11); but Solomon's palace was not on so high a level as the Temple: see x. 5.

The Author of the Chronicles adds the *reason* which induced Solomon to do this. "My wife" (he said) "shall not dwell in the house of David, King of Israel, because the *places* are *holy*: whereunto the Ark of the Lord hath come." Observe the contrast. At this time, Solomon was full of reverence for God and His Presence; and he regulated his wife's habitation accordingly. And his wife complied with his desires. Here is a figure of Christ's relation to His Church, and of her dutiful obedience to Him. But afterwards, Solomon declined from his duty to God, and became a slave of his many heathen wives, and built shrines for their false deities in the very sight of the Temple itself, and offered sacrifices to those deities: see below, xi. 1—8.

—then] After he had brought his wife up to his palace.

25. three times in a year] See 2 Chron. viii. 13. Cp. Exod. xxiii. 14—17. Deut. xvi. 16. These passages of the Pentateuch are supposed by the Sacred Writer to be familiar to the reader.

—did Solomon offer] By the ministry of the Priests, mentioned in the parallel place in *Chronicles* (2 Chron. viii. 14).

—upon the altar] This notice intimates that the offering of sacrifices on "the high places" had now ceased: cp. iii. 2. Here is another evidence of Solomon's religious reverence at this time.

26. Ezion-geber] At the northern end of the Elanitic

Elath, on the † shore of the Red sea, in the land of Edom. <sup>27</sup> And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. <sup>28</sup> And they came to \* Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

X. <sup>1</sup> And when the <sup>a</sup> queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came <sup>b</sup> to prove him with hard questions.

Before  
CHRIST  
about  
992.  
† Heb. *lip*.  
u ch. 10. 11.  
x Job 22. 21.

a 2 Chron. 9. 1,  
&c.  
Matt. 12. 42.  
Luke 11. 31.

b See Judg. 14. 12. Prov. 1. 6

Gulf. See above, Num. xxxiii. 35. Deut. ii. 8. Robinson, i. 250; Hayman, in B. D. i. 604.

—*Elath*] This name, signifying *trees*, is mentioned as suggesting a reason for the choice of Ezion-geber, which was near it, for ship-building. It is also called Elath (Deut. ii. 8), and by the Greeks and Romans *Elana*, whence the name of the Ælantic Gulf, now *Akaba*, which means a *descent* (Robinson, i. 241; xxv. 1—4; Poole, B. D. i. 516).

<sup>27</sup> *Hiram sent in the navy his servants*] We learn from the Chronicles (2 Chron. viii. 17, 18), that Solomon himself went to Ezion-geber. It is also related there, that Hiram sent also *ships*, as well as servants, thither, and that they sailed thence to Ophir: see below, note on 2 Chron. viii. 18.

#### OPHIR.

<sup>28</sup> *And they came to Ophir*] That is, the ships and shipmen of Solomon, with those whom Hiram had sent from Tyre, sailed to Ophir: see the foregoing note.

Where was OPHIR situated?

(1) The first mention of Ophir is in Gen. x. 29, where it occurs among the Joktanite names, all which, as far as we know, are to be connected with Arabia.

(2) Solomon's fleet was built at Ezion-geber, in the north-eastern gulf of the Red Sea. Solomon, the wise king, would not have commanded his navy to make a long voyage, when a shorter one would answer his purpose.

It seems, therefore, that Ophir is to be sought in the nearest region which produced or supplied the commodities specified in Scripture, as coming from or through Ophir.

(3) David, who had no navy of any account, speaks of himself as having collected 3000 talents of the gold of *Ophir* (1 Chron. xxix. 4). Hence it would seem that Ophir is not to be looked for in India (as has been supposed by many, especially Lassen, Ritter, Bertheau, Kitto; and see also Dr. Pusey on Micah iv. p. 321).

(4) The principal of the commodities imported by Solomon from Ophir is *gold*: see here, and 2 Chron. viii. 18; and it appears, that the Queen of Sheba, in Arabia, brought a large quantity of gold to Solomon: see here x. 10; and 2 Chron. ix. 9. "Gold of Ophir" is mentioned in Ps. xlv. 9. Job xxviii. 16. Isa. xiii. 12. Cp. Job xxii. 24.

(5) The nearest region to Ezion-geber, which produced gold, was Arabia; and Arabia is specially celebrated in Holy Scripture for its gold. See Ps. lxxii. 15: "He shall live; and to Him shall be given of the *gold of Arabia*" (Heb. *Sheba*). And Isa. lx. 6: "They from Sheba (*Arabia*) shall come; they shall bring *gold*:" cp. Ezek. xxviii. 22. The reference to the gold of Ophir in the Book of Job (xxii. 24; xxviii. 16),—a book which is connected with Arabia,—confirms this opinion. And we find Scriptural notices of abundance of gold in the possession of the tribes who dwelt in or near Arabia. See Num. xxxi. 22. Judg. viii. 24. 26.

The reference to Havilah, in Gen. ii. 11, is not without significance: "The whole land of Havilah, where there is *gold*; and the *gold* of that land is good." The name Havilah afterwards occurs in Gen. x. 7. 29; and there is good reason to believe that it is rightly connected with Arabia. See Kalisch on Genesis, p. 93; Winer, R. W. B. i. p. 469; Poole, E. S. in B. D. i. 761.

(6) Ophir is mentioned, as in Arabia, by *Eupolemus*, in Euseb. Præp. Evang. ix. 30.

(7) It is generally supposed, that the wise men, who came from the East to Bethlehem, fulfilled the prophecy in Ps. lxxii. 10. 15. They brought gold; and they are commonly thought to have come from *Arabia*: see on Matt. ii. 11.

(8) Arabia is described by classical writers as rich in gold; and probably if search were made, gold mines would be found there now. See *Strabo*, xvi. 777. 784; *Diod. Sic.*, ii. 50; iii. 44; and the authorities in *Bochart*, Phaleg, ii. 27.

(9) In the following chapter, the Sacred Historian speaks of the visit of the Queen of Sheba to Solomon. Sheba was in Southern Arabia. The connexion of the commerce of Solomon

with the Queen of Sheba's visit is obvious, if Ophir was in Arabia: see on x. 1.

(10) That Ophir is to be sought in Southern Arabia, has been maintained with more or less confidence by *Michaelis*, *Niebuhr*, *Vincent*, *Bredow*, *Seetzen*, *Tychsen*, *Winer*, *Gesenius*, *Fuerst*, *Tuck*, *Knobel*, *Twistleton* (B. D. ii. 637—611), *Keil*, pp. 111—117. *Max Müller* places it at *Abhura* in India. Cp. *Pusey* on Micah iv. 2. *Heeren* thinks it a general name. There is a good summary in *Dr. Smith's* Old Test. History, pp. 417. 421.

(11) Solomon, in his wisdom, in his peaceable reign, in the building of the Temple, and in the extent of his dominion, and in the offerings made to him of the gold and precious things of Ophir, was a type of CHRIST. Concerning Christ and His Church it is prophesied, "Upon thy right hand did stand the queen in gold of *Ophir*; and the daughter of *Tyre* shall be there with a gift" (Ps. xlv. 9—14). Is there not a reference here to the co-operation of Tyre with Solomon in the commerce with Ophir for gold? And are we not authorized to see in that reference, a prophetic anticipation of the consecration of the enterprise of the great commercial Nations of the world to the service of Christ and His Church?

Those Psalms, to which reference has been already made, were, in a primary sense, applicable to the commerce of Solomon, and have their full accomplishment in Christ, the True Solomon, the Divine Prince of Peace. "The kings of *Tarshish* and of the isles shall bring presents: the kings of *Sheba* and *Seba* shall offer gifts. He shall live, and unto him shall be given of the gold of *Sheba*: prayer also shall be made for him continually, and daily shall he be praised" (Ps. lxxii. 10. 15).

The historic basis of this prophecy is to be found in the commerce of Solomon with the *Western* parts of the World, represented by "*Tarshish* and the *Isles*;" and also with the *Eastern*, viz. *Ophir*, in *Sheba* or *Seba*. And the larger interpretation of the prophecy is this: that Solomon's commerce, extending eastward and westward, was a foreshadowing of the spiritual commerce of Christ, communicating the Gospel to all parts of the World, and receiving their homage in return, in the spiritual tribute "of prayer and praise."

—*four hundred and twenty talents*] In the Chronicles (2 Chron. viii. 18) four hundred and fifty talents are specified. Perhaps thirty were assigned to Hiram for his help.

#### THE QUEEN OF SHEBA.

CH. X. 1. *the queen of Sheba*] In Arabia Felix, in the northern portion of what is now called *Yemen*. See *Plin.*, vi. 32; *Ptolem.*, vi. 7; *Winer*, R. W. B. ii. 405; *Poole*, B. D. ii. 1231; *Bertheau* on 2 Chron. ix. 1, p. 278.

—*heard of the fame of Solomon*] Probably from Solomon's commerce with Ophir, in Arabia. The mention of this visit of the Queen of Sheba to Solomon is connected with the account of that commerce in the foregoing chapter. The two topics are similarly joined together in the Chronicles (2 Chron. viii. 17, and ix. 1); and this connexion seems to confirm the opinion already stated, that Ophir is to be sought in Arabia.

—*concerning the name of the LORD*] Or, rather, *by the Name of the Lord*; i. e. the fame given to him by Jehovah. There is a similar use of the Hebrew preposition (*l'*, equivalent to the Greek *ἐν*) in Judg. vii. 18, "*By Jehovah and by Gideon*" we shall conquer. Cp. *ἐν τοῦτο ῥήματι*; see *Gesen.* 423.

There is a remarkable alliteration here in the original, *Umalcath Sheba sheaath eth sheba Shelomoh le-shem Yehovah*. "The Queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon," and to see the glory given him by the Lord. Our Lord leads us to apply this history to a greater than Solomon (Matt. xii. 42. Luke xi. 31); and in this visit of the Queen of Sheba to Solomon at Jerusalem, in order to see his glory and to learn wisdom from him, we may see a beautiful picture of the zeal of the heathen nations, and of every earnest soul, coming to Christ, to behold His glory, and to learn wisdom from Him, speaking in His Jerusalem. Cp. *S. Ambrose* de Offic. ii. 10; *S. Prosper Aquitan.*, ii. 27. Why

Before  
CHRIST  
about  
992.

† Heb. words.

† Heb. standing.

|| Or, butlers.  
c 1 Chron. 26. 16.

† Heb. word.  
|| Or, sayings.

† Heb. thou hast  
added wisdom  
and goodness to  
the fame.  
d Prov. viii. 34.

e ch. 5 7.

f 2 Sam. 8. 15.  
Ps. 72. 2.  
Prov. 8. 15.  
g Ps. 72. 10, 15.

<sup>2</sup> And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. <sup>3</sup> And Solomon told her all her † questions: there was not *any* thing hid from the king, which he told her not. <sup>4</sup> And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, <sup>5</sup> And the meat of his table, and the sitting of his servants, and the † attendance of his ministers, and their apparel, and his || cupbearers, <sup>c</sup> and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. <sup>6</sup> And she said to the king, It was a † true report that I heard in mine own land of thy || acts and of thy wisdom. <sup>7</sup> Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: † thy wisdom and prosperity exceedeth the fame which I heard. <sup>8</sup> Happy are thy men, happy are these thy servants, which stand continually before thee, *and* that hear thy wisdom. <sup>9</sup> Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, <sup>f</sup> to do judgment and justice. <sup>10</sup> And she <sup>g</sup> gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

do we think any labour great, or any way long, to hear the "greater than Solomon?" Justly shall she rise up in the judgment and condemn us, if we refuse to hear the Divine Wisdom of Him Who preaches to us in His Word (*Bp. Hall*).

— *hard questions*] See Judg. xiv. 14. *Gesen.* 273. The Arabians were famous of old, as now, for proverbs and riddles: see *Burckhardt's* collection of Arabic proverbs published by *Onseley*; and by *Freytag* and *Rückert* quoted by *Keil*.

<sup>2</sup> with a very great train] Heb. *chayil*; lit. with great power, mightiness, grandeur, hence a display of power. Cp. 2 Kings vi. 14. 2 Chron. ix. 1; xiii. 3; xvi. 7, 8.

— *very much gold*] See above, ix. 28.

<sup>3</sup> there was not any thing hid from the king] *vv.* 23, 24. Our Blessed Lord invites us to regard the Queen of Sheba's visit to Solomon as exemplary to us (*Matt.* xii. 42. *Luke* xi. 31). Nothing "was hid from Solomon;" and all the treasures of wisdom and knowledge are hidden in Christ (*Col.* ii. 3). "All the earth sought to Solomon, to hear his wisdom which God had put in his heart" (*v.* 24). None can gain true wisdom except by coming to Christ, Who "is the power of God and the wisdom of God," 1 Cor. i. 24—30.

<sup>4</sup> the house] His palace.

<sup>5</sup> the meat] The richness and variety of his provisions (*v.* 5), and its costly apparatus (*v.* 21).

— *the sitting*] In their appointed place.

— *the attendance*] Lit. *the standing*.

— *his cupbearers*] And the vessels for drinking (*v.* 21).

#### SOLOMON'S ASCENT TO THE HOUSE OF THE LORD.

— *his ascent—unto the house of the LORD*] Cp. 2 Kings xvi. 18. 1 Chron. xxvi. 16. It is remarkable, that the original word used in the present passage for *ascent*, is *olah*, which occurs at least 300 times in the Bible, and signifies a *burnt-sacrifice*. In only one other place (as far as I know) it means *ascent* (*Ezek.* xl. 26).

Is it altogether without a mystery, that the almost universal meaning of the word here rendered *ascent* is *burnt-offering*, and that the word is here rendered *burnt-offering* or *sacrifice* by the Ancient Versions, *Sept.*, *Vulg.*, *Syriac*, *Arabic*, and the *Chaldee Targum*, and was so understood by *Josephus*, viii. 6. 5?

The *ascent* of the Divine Solomon, Jesus Christ, to the True Temple of the Heavenly Jerusalem, even to the Heavenly Holy of Holies, was the ascent of a whole *Burnt Offering*, holy and acceptable to God, an offering of a sweet-smelling savour (*Eph.* v. 2); and by that ascent He pleads for us the virtue of that all-sufficient Sacrifice, and enables us to ascend also.

If Solomon's ascent to the temple of the earthly Sion was magnificent, how much more glorious was the Ascent of CHRIST, the true Solomon, by which He went up into the heavenly Temple, in order to pray for us as our Priest, and to reign there as our King, and to prepare a place for us, and to bring us up by the same ascent to where He is! The Queen of Sheba was lost in amazement when she contemplated the ascent of Solomon to the Temple of the Lord; and there was "no more spirit in her." Such may also be the feeling of the devout soul, when it meditates on the Ascension of the Divine Solomon, the King of all true Israelites, the Prince of Peace, the Lord of Hosts, the King of Glory, the Incarnate Word, offering Himself as our *olah* or *burnt-offering*, ascending in a sweet savour to heaven; and going up in our nature to the heavenly Temple. And we may take up the divine strain poured forth by David, speaking in the Spirit in the twenty-fourth Psalm, "Who shall ascend into the hill of the Lord, or who shall rise up in His holy place?" and, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." Ps. xxiv. 3. 7.

Of the Queen of Sheba it is written, that when she looked at the ascent of Solomon "there was no more spirit in her." So the devout mind is lost in amazement in contemplating the Ascension. There is no more spirit in it; that is, in *itself*, humanly speaking; but the Ascension of Christ was for the purpose of renewing "a right spirit within us;" even for the very purpose of giving to us the HOLY SPIRIT, "to abide with us for ever" (*John* xiv. 16).

<sup>6—9</sup> she said to the king] This speech of the Queen of Sheba to Solomon is like the language of the Church to Christ even here upon earth; and how much more will this language of wonder and transport be realized in the heavenly Jerusalem! cp. *Matt.* xiii. 16. *Luke* x. 23. 1 Cor. ii. 9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

<sup>9</sup> Blessed be the LORD—to do judgment and justice] The Queen of Sheba is led by the sight of Solomon's wisdom and glory to acknowledge and praise the wisdom and glory of the Lord. How much more true is all this of the all-righteous King and Judge, Whose Throne is established in the heavenly Sion for ever! The Queen of Sheba gave gold to Solomon; and of the Divine Solomon it is written, that "to Him shall be given of the gold of Sheba" (*Ps.* lxxii. 10. 15).

<sup>10</sup> spices] *Besamim*, from *basam*, to be fragrant, whence *basam*, balsam (*Gesen.* 146; *Fuerst*, 244). *Josephus* says (*Antt.* viii. 6. 6) that the genuine balsam, which grew near Jericho and at Engaddi, was introduced into Palestine by the Queen of Sheba.



<sup>11</sup> <sup>h</sup> And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of || almug trees, and precious stones. <sup>12</sup> <sup>i</sup> And the king made of the almug trees || † pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such <sup>k</sup> almug trees, nor were seen unto this day. <sup>13</sup> And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her † of his royal bounty. So she turned and went to her own country, she and her servants.

Before  
CHRIST  
about  
932.  
h ch. 9. 27.  
|| *almug trees*,  
2 Chron. 2. 8. &  
9. 10, 11.  
i 2 Chron. 9. 11.  
|| *Or, rails*.  
† Heb. *a prop.*  
k 2 Chron. 9. 10.

† Heb. *according to the hand of king Solomon*.

<sup>14</sup> Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, <sup>15</sup> Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and <sup>l</sup> of all the kings of Arabia, and of the || governors of the country.

l 2 Chron. 9. 24.  
Ps. 72. 10.  
|| *Or, captains*.

<sup>16</sup> And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of gold went to one target. <sup>17</sup> And he made <sup>m</sup> three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the <sup>n</sup> house of the forest of Lebanon.

n ch. 7. 2.

<sup>18</sup> Moreover the king made a great throne of ivory, and overlaid it with the best gold. <sup>19</sup> The throne had six steps, and the top of the throne *was* round † behind: and *there were* † stays on either side on the place of the seat, and two lions stood beside the stays. <sup>20</sup> And twelve lions stood there on the one

o 2 Chron. 9. 17, &c.

† Heb. *on the hinder part thereof*.  
† Heb. *hands*.

11. *the navy also of Hiram*] Which was joined with that of Solomon in the voyage to Ophir. See above, ix. 27, 28. 2 Chron. ix. 10.

— *almug trees*] Red sandal wood (*Gesen*. 53; *Fuerst*, 101).

12. *pillars*] Literally, props, stays (*Sept.* and *Vulg.*), perhaps steps, staircases with balustrades: cp. 2 Chron. ix. 11.

— *harps—and psalteries*] or *guitars and harps*: cp. 2 Sam. vi. 5; and *Winer*, R. W. B. ii. 125. The former word (Heb. *cinnôr*) is always rendered *harp* by our Translators; the latter (Heb. *nebel*) is usually translated *psalter*, except in Isaiah and Amos, where it is rendered *viol*.

Here is an incidental confirmation of the account given at large in the Chronicles of the musical services in Solomon's Temple (2 Chron. v. 11—13).

13. *beside that—bounty*] That is, beside what he gave her, literally, *according to the hand of King Solomon*, in accordance with his royal wealth and dignity, as a return for the presents which the queen, on her side, according to her estate, had given to him. The passage is explained by 2 Chron. ix. 12; and so *Targum* here, and *Keil*. So Christ will give to His people gifts, in proportion to what they bring to Him; and those gifts will overflow in gracious abundance in accordance with His own Divine glory and power (see Matt. xiii. 12; xxv. 29); and besides this, He promises that whatever they ask in His Name they will receive (John xiv. 13, 14; xv. 7).

14. *came—in one year*] That is, *each year*. So *Vulg.* and other ancient Versions. *Keil* demurs to this rendering of the Hebrew *éhad* (one); but it is confirmed by other passages, e. g. x. 14. 2 Kings xv. 20, where it is rendered *each*; and Isa. vi. 2, and Ezek. i. 6; x. 14, and sq. *Bertheau* on 2 Chron. ix. 13. The gold came probably from Ophir; and hence it may be inferred that Ophir could not be very distant from Ezion-geber.

#### SOLOMON'S TRIBUTE OF 666 TALENTS.

— *six hundred threescore and six talents*] This is a remarkable sum, formed of three sixes,—six hundreds, six tens, and six units. It is found only in two other places.

One of these places, where this number 666 occurs, is that wonderful and mysterious passage of the Apocalypse (Rev. xiii. 17, 18), where it is said, "No man might buy or sell, save he that had the mark or the name of the Beast, or the number of his name. Let him that hath understanding count the number of the Beast, for it is the number of a man, and his number is six hundred threescore and six."

The number *seven* is a sacred and sabbatical number, and denotes what is complete. But the number *six* symbolizes sorrow, trial, and *defection* from completion, and this number

666 is a symbol of triple tendency toward good, but of triple declension and defection from it (see the notes below, on Rev. xii. Prelim. Note, pp. 220, 221, and on Rev. xiii. 18, p. 235). It is a mark of Antichristianism.

Solomon was a figure of Christ, in His majesty and glory. And it may be submitted here for the reader's consideration, whether this subjection of the kings of the earth to Solomon, and this bringing of tribute as a token of submission to him, is not typical and prophetic of the subjection of all things to Christ; and whether the amount of this tribute—666 talents yearly—may not be a foreshadowing of the full and final putting down of all the rival apostate and Antichristian powers of this world, and of the Powers of darkness, Sin, Satan, and the Grave, and of their entire subjugation to Christ, of whom it is written, "All kings shall bow down before Him, all nations shall do Him service." "He must reign till He hath put all enemies under His feet" (1 Cor. xv. 25—27. Rev. xvii. 14).

This conjecture seems to be confirmed by the other place where this number 666 occurs: see below, on Ezra ii. 13.

15. *Beside that he had of the merchantmen*] Import duties or annual gifts from the retail dealers (see 2 Chron. ix. 24).

— *spice merchants*] The larger wholesale traffickers.

— *of all the kings of Arabia*] Who brought an annual tribute of their flocks: cp. 2 Chron. xvii. 11.

— *governors*] Heb. *pachoth*: cp. xx. 24. See *Gesen*. 671.

16. *targets*] Greater state shields (*scuta*, *Vulg.*) hung up in the palace, or on the walls outside it (*Stanley*, p. 194), and worn by the royal body-guard on great occasions: cp. xiv. 26, 27. 2 Chron. xii. 10.

— *beaten gold*] Not alloyed, but pure gold, beaten out (*Sept.*, *Kimchi*).

17. *shields*] Smaller ones—"peltas" (*Vulg.*).

The shields of gold which Solomon made, were afterwards taken away by Shishak, King of Egypt, in the days of Rehoboam, who made brazen shields in their place, xiv. 27.

#### SOLOMON'S THRONE.

18. *a—throne of ivory*] Inlaid with ivory (supplied by his commerce, v. 22), intermingled with gold: something like the chryselephantine work of Phidias and other famous Greek artists at Athens and Olympia. For a description of the Throne, see *Stanley*, p. 195.

— *best gold*] Purified gold (*Gesen*. 670).

19. *stays*] Arms.

19, 20. *two lions—twelve lions*] A lion, probably of metal, was cast near each arm of the seat, and two lions, one on each side of the six steps. Thus the King mounted between figures of lions to his seat on his throne, and sate between figures of lions

Before  
CHRIST  
about  
992.

† Heb. *so*,  
p 2 Chron. 9. 20,  
&c.

‡ Or, there was  
*no silver* in them.

q Gen. 10. 4.  
2 Chron. 20. 36.

‖ Or, elephants'  
teeth.

side and on the other upon the six steps: there was not † the like made in any kingdom. <sup>21</sup> And all king Solomon's drinking vessels *were of gold*, and all the vessels of the house of the forest of Lebanon *were of pure gold*; ‖ none *were of silver*: it was nothing accounted of in the days of Solomon. <sup>22</sup> For the king had at sea a navy of <sup>a</sup> Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ‖ ivory, and apes, and peacocks.

upon it. The lion—the ensign of Solomon's tribe, the royal tribe of Judah (Gen. xlix. 9: cp. v. 5), was an emblem of majesty (Rev. iv. 7).

Solomon, seated as King and Judge on his throne at Jerusalem, was a type of Christ reigning in glory, and executing judgment in the heavenly Jerusalem.

Solomon had twelve lions on the steps of the throne; but the Divine Solomon has promised to His faithful followers that they will be His assessors in glory. He said to His Apostles, "When the Son of Man shall sit on the Throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. xix. 28. Luke xxii. 30).

It is probably on account of this typical and prophetic character of Solomon's throne that the inspired writer adds, "there was not the like made in any kingdom,"—that is, in any earthly kingdom. There were many equal to it in outward magnificence (cp. *Rosemuller*, A. n. N. Morgenl. iii. 176); but it had no parallel except in the kingdom of Christ.

It was not for nothing that every step up Solomon's throne for judgment was supported by lions, to teach Kings and all Magistrates that a lion-like courage and resolution is necessary for all those who sit upon the throne or bench for justice and for judgment (*Bp. Sanderson*, ii. 193).

<sup>22. at sea</sup>] At the sea—that sea which was so called by the Israelites, viz. the Mediterranean: cp. Num. xiii. 29; xxxiv. 6, 7. Josh. i. 4; xv. 12.

#### TARSHISH.

— *a navy of Tharshish*] Beside the navy at Ezion-geber, which traded with Ophir (see above, ix. 26. 28), Solomon had another navy, which was associated with the navy of Hiram, which was at Tyre.

This other navy was a navy of *Tarshish*,—that is, it went to Tarshish, as is expressly stated in 2 Chron. ix. 21, see note there. The commerce of Tyre with Tarshish is also mentioned by the prophets, Isa. xxiii. 1, Ezek. xxvii. 12.

Two things must be clearly distinguished in the history of Solomon's commerce.

(1) Solomon had one navy at *Ezion-geber*, on the Red Sea; and Hiram's men and ships were associated with him in that navy (see above, on ix. 27, 28; x. 11. 2 Chron. viii. 17, 18), and that navy traded southward and eastward to *Ophir*.

(2) Solomon was also associated with Hiram, King of Tyre, and with his navy in the Mediterranean; and this other navy sailed from Tyre westward to Tarshish and the isles—perhaps to Britain itself.

The former fleet, that to Ophir, seems to have gone every year (n. 14). The other navy, that to Tarshish (as here stated), once in three years: on the meaning of which see *Keil*, p. 113.

Tarshish is the old Phœnician colony Tartessus, in Spain, near the mouth of the Baetis or *Guadalquivir* (*Herod.* iv. 152. *Arrian*, Alex. iii. 16. 5. *Strabo*, iii. 148. *Plin.* iii. 3. Cp. above, Gen. x. 4. *Gesen.* 875. *Winer*, R. W. B. ii. 604. *Twistleton*, B. D. ii. 1438).

Hence we find Tarshish connected in Scripture with "the isles," i.e. of the Mediterranean (see on Gen. x. 5); and the prophet Jonah sails westward from Joppa to Tarshish (Jon. i. 3).

Hence also we may understand more fully the prophetic words of the Psalmist, speaking of Christ, "The kings of *Tarshish* and of the *isles* shall bring presents: the kings of *Sheba* and *Seba* shall offer gifts" (Ps. lxxii. 10). The first of these two clauses refers to Solomon's westward commerce in the Mediterranean with Spain and the other lands of that sea. The second refers to his eastward commerce with Ophir. Both these prophecies are fulfilled in Christ. He has His Spiritual Navies trading to the western Tarshishes, and also to the eastern Ophirs of the world. His dominion is from sea to sea, and from the river unto the ends of the earth (Ps. lxxii. 8).

Other religions are more or less *local* in their acceptance. It is the religion of Christ alone which, like the Cross itself, on

which the Saviour suffered, extends its arms to East and West, and strikes root in the South, and aspires to the North, and embraces the World (cp. below, on Eph. iii. 18).

#### IVORY, APES, AND PEACOCKS.

— *ivory,—apes, and peacocks*] So *Sept.*, *Fulg.*, and other ancient Versions.

The first of these words here used (*sheuc-habbim*), occurs also in 2 Chron. ix. 21, but nowhere else in the Bible. It signifies *teeth of elephants*; its etymology is doubtful: cp. *Gesen.* 840. *Keil*, p. 116. The former derives it from the Sanscrit *ibha-s*, whence the Greek ἐλέφας. The first member of the word (*shen*, a tooth) is clear, and that word is sometimes used alone to signify elephants' teeth, i.e. ivory: see *rv.* 18. 22. Ps. xlv. 9. Amos iii. 15. Africa was the great gold country of the ancient world, and may also have furnished the elephants' tusks (*Stanley*, Lect., p. 184).

— *apes*] Heb. *kophim*, from Sanscrit and Malabar *kapi*, nimble, an ape; whence Gr. κῆπος, κῆβος, κείβος, an ape (*Gesen.* 729). The κῆβος is found in *Æthiopia* (*Strabo*, xviii. 18. *Plin.* viii. 19). It is even an object of worship in India.

— *peacocks*] Heb. *tucciym*; a word also occurring in the parallel place in Chronicles (2 Chron. ix. 21), and nowhere else in the Bible; perhaps it is connected with the Malabar *toge*, Tamil *tōka*, Greek ταῦς, Latin *pavo* (*Gesen.* 863. *Twistleton*, B. D. ii. 1440. *Houghton*, B. D. ii. 763. *Pusey*, Daniel 26).

The word rendered *peacocks* in our Authorized Version in Job xxxix. 13 is a different one, *renanim*, and ought to be translated *ostriches*; from *ranan*, to cry out (*Gesen.* 772).

The *peacock* is generally supposed to be a native of India. *Ælian* de Nat. An. xvi. 2. *Quint. Curt.* ix. 1. 13. Cp. *Killo*, Bibl. Ill., p. 105. *Stanley*, Lectures, xxvi. p. 184: cp. p. 187. The peacock was found in Persia (*Aristoph.*, *Acharn.*, 63), and *Babylonia* (*Diod. Sic.* ii. 53). Cp. *Cuvier*, quoted in B. D. ii. 1440. *Winer* (R. W. B. ii. 241) says that it was also to be met with in early times in Africa.

Inasmuch as the peacock is of Indian extraction, it is asserted by some expositors (*Thénius*, *Bertheau*, *Keil*, *Ritter*, see *Keil* here, p. 112; *Bertheau*, *Chronik*, p. 303), that the ships of Tarshish cannot here mean ships trading westward from Tyre to Tarshish, but are only another name for large ships (like those which went to Tarshish), which Solomon had built in conjunction with Hiram for the eastward trade with Ophir.

But this allegation does not seem of sufficient weight to overthrow the arguments for the opinion, that the ships mentioned in the passage before us, were ships which sailed to Tarshish, as is distinctly expressed in 2 Chron. ix. 21, and as that passage is interpreted in the Ancient Versions, that is, were ships which sailed westward from harbours of Palestine, and made the voyage of the Mediterranean to Tartessus. That text is erroneously rejected as corrupt by some of the Expositors above mentioned, who assert that Solomon had no fleet, except for voyages to Ophir, and that he never traded with Tarshish.

The difficulty as to the mention of *peacocks* among the commodities imported by Solomon from Tarshish, does not seem to be formidable. Tartessus, or Tarshish, was a great emporium of commerce; and inasmuch as the "ships of Tarshish" were celebrated for their long voyages to far-off lands, so that "ships of Tarshish" became another name for large ships of burden making long voyages (Ps. xlviii. 7. Isa. ii. 16; xxiii. 1; lx. 9. *Gesen.* 875), it is quite possible that peacocks, though exotic birds, might be met with in the markets of Tarshish, and be imported thence into Palestine. A similar statement is found in 2 Chron. ii. 8, where Solomon asks Hiram to send him "cedar-trees, fir-trees, and *algum-trees*, out of *Lebanon*." To this it has been objected that *algum-trees* do not grow in Lebanon, but in India and Arabia; true, but Tyre was a great emporium of commerce, and in its carrying trade it might be expected to supply *algum-trees*, together with the cedars of its own native growth. The same remark may be applied to *peacocks* here.



<sup>23</sup> So <sup>1</sup>king Solomon exceeded all the kings of the earth for riches and for wisdom. <sup>24</sup> And all the earth † sought to Solomon, to hear his wisdom, which God had put in his heart. <sup>25</sup> And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

<sup>26</sup> \* And Solomon †gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

<sup>27</sup> " And the king † made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance. <sup>28</sup> x † And Solomon had horses brought out of Egypt, and <sup>y</sup> linen yarn: the king's merchants received the linen yarn at a price. <sup>29</sup> And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: <sup>z</sup> and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out † by their means, XI. <sup>1</sup> But <sup>a</sup> king Solomon loved <sup>b</sup> many strange

Before  
CHRIST  
about  
992.  
r ch. 3. 12, 13. &  
4. 30.  
† Heb. sought the  
face of.

s ch. 4. 26.  
2 Chron. 1. 11. &  
9. 25.  
† Deut. 17. 16.

u 2 Chron. 1. 15  
—17.  
† Heb. gave.  
x Deut. 17. 16.  
2 Chron. 1. 16. &  
9. 28.  
† Heb. And the  
going forth of the  
horses which was  
Solomon's.  
y Ezek. 27. 7.  
z Josh. 1. 4.  
2 Kings 7. 6.  
† Heb. by their  
hand.  
a Neh. 13. 26.  
b Deut. 17. 17.

They may have been supplied by Tarshish, though not indigenous there, but imported from a foreign clime.

Besides, it is not quite certain, after all, that the Hebrew word in the text is rightly translated *peacock*. See *Keil*, p. 146, and the references in *Winer*, ii. 240. *Iluet* thinks that they were parrots.

It may reasonably be inquired here, why are these "*apes and peacocks*" mentioned in Holy Scripture?

(1) To show the extent of Solomon's relations with the distant regions of the Earth; and in that respect they suggest a comparison of his kingdom with that of Christ.

(2) But are they not also like intimations of a moral decline and spiritual degeneracy in Solomon's character?

At the beginning of his reign, his desire was to make every thing tributary to God and to His glory. His Wisdom, his Wealth, his Commerce, were consecrated to God's honour and service, and to the building and adornment of His Temple.

(3) But now we see symptoms of a different temper. In contravention of God's Law (Deut. xvii. 16), he goes down into Egypt, and multiplies horses to himself (vv. 28, 29), a sin which was afterward imitated by his successors, and provoked a stern rebuke, and a strong denunciation of God's wrath from the Prophets, speaking to the Kings of Judah; "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, but look not unto the Holy One of Israel, neither seek the Lord!" (Isa. xxxi. 1.)

Solomon's commerce with Egypt for horses and chariots betokened a loosening of his faith and trust in God, and the mention of this commerce with Tarshish for "*apes and peacocks*," seems to denote, that wealth had brought with it luxury and effeminacy, and a frivolous, vainglorious love for novel and outlandish objects, to please the eye and indulge the fancy; and perhaps for the gratification and amusement of the vacant hours of the ladies of his court, those numerous wives and concubines who are mentioned immediately afterwards by the sacred Historian: see below, *Preliminary Note* to the next chapter (chap. xi. 1). Thus we are gradually prepared for the sad story which follows.

<sup>23.</sup> *king Solomon exceeded—for riches and for wisdom*] There is something ominous of evil here. Riches are put before wisdom. This was not the case in the beginning of Solomon's reign. On the contrary, Solomon had been specially praised by God for putting wisdom before riches (iii. 11). On the splendour and luxury of Solomon's court, see *Stanley*, Lect. xxvi. pp. 196—199.

<sup>26.</sup> *chariots and horsemen*] See the preceding note.

<sup>26, 27.</sup>] Cp. 2 Chron. i. 15, 16, where these words are inserted by anticipation in the record of events at the beginning of his reign.

<sup>27.</sup> *sycamore*] The *fig-mulberry* — *figus Egyptia* (*Plin.*), *figus sycormus* (*Lin.*), formerly plentiful in the plains of Palestine: cp. Isa. ix. 10, and 1 Chron. xxvii. 28; but now rare (*Robinson*). For descriptions of it see *Dr. Thomson*, pp. 23, 24; *Winer*, ii. 62; *Tristram*, p. 34; and note below, on 1 Chron. xxvii. 28.

<sup>28.</sup> *And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price*] These words are rendered by some as follows: *and Solomon had horses out of Egypt; and the troop of the king's merchantmen received a troop (of horses) at a fixed price*. This is the rendering proposed by *Gesenius*, p. 503. It had been previously adopted by the *Chaldee Targum*, and by *R. David*, *R. Solomon*, *R. Joseph*, and *R. Levi*, as quoted by *Pagnini*, and by *Piscator*, and *Vatablus*; and is approved by *De Wette*.

The word rendered *linen yarn* by our Translators is *mikveh* (from the Hebrew verb *kaval*, in *niph'al*, to be gathered together. *Gesen.* 727), and is rendered a *gathering together*, in Gen. i. 10; a *pool*, in margin; a *gathering*, in Exod. vii. 19 (cp. Lev. xi. 36); and *abiding*, or *hope*, in 1 Chron. xxix. 15. Ezra x. 2. Jer. xiv. 8; xvii. 13; i. 7, the only other passages where the word occurs, except in the parallel passage to the present, viz. 2 Chron. i. 16.

The word *mikveh* was regarded by some ancient Interpreters as a proper name of a place, preceded by a preposition. So *Sept.* and *Tulg.* (and so *Syriac* and *Arabic* in *Chronicles*); and *Keil* seems to incline to this translation, p. 123; and so *Bertheau*, on *Chronicles*, p. 247.

The rendering of the *Targum* and some of the Rabbis, and *Gesenius* and others (though in contravention of the Masoretic accents), seems to be, on the whole, the best.

<sup>29.</sup> *six hundred shekels*] About £35 for a chariot.

— *an hundred and fifty*] About £8 10s.

— *for all the kings of the Hittites*] Here is another ominous circumstance, forboding ill to Judah. Solomon's commerce was now applied to the multiplication of *horses and chariots* from Egypt, against God's will; and for the supplying of them to all the Kings of the *Hittites* (or *Canaanites*), who ought to have been exterminated by Israel, and to the Kings of *Syria*, who became the *bitterest enemies of Israel*. Thus Solomon's commerce, not being conformed to God's law, became the means of aggrandizing the enemies of God's people against Israel itself. Here is a warning to great modern commercial nations; such, for example, as trade in slaves or in opium, &c., for the sake of enriching themselves. Such commerce as that, will surely bring a retribution with it; as Solomon's commerce, in the respects here mentioned, did upon Judah and Jerusalem.

#### PRELIMINARY NOTE TO CHAP. XI.

##### THE FALL OF SOLOMON.

This chapter unfolds one of the darkest pages of Scripture History.

Solomon, the Prince of Peace, the son of David, the Jeddiah, or well-beloved of the Lord (2 Sam. xii. 24, 25), the wisest of all men (iv. 31), the builder of the Temple, he whose prayer at the dedication of that Temple shows a clear view of Divine Truth (viii. 12—61); he to whom God revealed Himself on two solemn occasions with special significations of His favour and love (iii. 5; ix. 2); he to whom "all the Earth sought, to hear his wisdom, which God had put into his heart" (x. 24); is here presented to us, as turning away from the Lord and going after other gods, even after Ashtoreth, the goddess of the

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women, || together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; <sup>2</sup> Of the nations concerning which

Zidonians, and after Milcom the abomination of the Ammonites (v. 5); and as even building an high place for Chemosh the abomination of Moab in the eye of the Temple, in the hill that is before Jerusalem; and for Molech, the abomination of the children of Ammon (v. 7).

This is so remarkable a phenomenon that some (as *Jarchi* and *Abarbanel*) have even ventured to deny the accuracy of the common interpretation of the sacred history; and others (as *Justi*, *Fatke*) have thence inferred that Solomon could not have had such a clear perception of divine truth as he is represented to have possessed. And others (as *Ewald*) have asserted that the history contained in this chapter is like a vindictive stricture of religious bigotry on the tolerant policy of the King; and this allegation has been enforced by an argument drawn from the *silence* of the Book of Chronicles, which says *nothing* of the fall of Solomon.

Such theories as these will have little weight with the reverent reader of Holy Scripture. He will accept the record of Scripture in its plain sense. He will be sure that no Hebrew writer could ever have desired to darken the last days of this glorious reign; and that all Israelitish annalists would have rather wished to draw a veil over Solomon's infirmities. The *silence* of the *Chronicles* is due to this feeling. The Sacred Writer of that Book knew well that the fall of Solomon had been fully described in the Book of Kings, and he also knew that his readers would be well acquainted with that description; and in a spirit of sadness and charity he put his hand to his lips, and said nothing on that sorrowful subject. The devout reader of the Bible will accept this narrative in the temper and spirit of Nehemiah, who says, in a tone of godly fear, "Did not Solomon King of Israel sin by these things?" (Neh. xiii. 26.)

This is the sense in which the history was accepted by all the ancient Fathers of the Christian Church. See *S. Justin Martyr*, Dialog. c. Tryph., c. 34; *Tertullian* c. Marcion, v. 9; *S. Aug.* de Civ. Dei xiv. 11, de Genesi ad Literam, c. 42. And it may be here remarked, in passing, that the Ancient Fathers, especially *S. Justin* and *Tertullian*, derive an important argument against Jews and unbelievers from the fact of Solomon's sin. They thence prove that those magnificent prophecies in the Psalms (xlv. and lxxii.) cannot be said to have been altogether exhausted in Solomon. Some gleams and glimpses of fulfilment showed themselves in the wisdom and peace and riches and dominion of Solomon: but "a greater than Solomon is there." Those inspired predictions are accomplished in Christ, Who never knew old age, Whose love to His Church is never sullied by any stain of unholiness or unfaithfulness, Whose Eternity is a cloudless day; they are fulfilled in all their magnificence and glory in the Divine Solomon, JESUS CHRIST, the true Prince of Peace, reigning for ever with the Queen, His Bride, at His right hand, in the royal palace of His Heavenly Jerusalem.

It is to be regretted that in our Bibles the tenth chapter is separated from the eleventh. In the original Hebrew, the connexion of the one with the other is marked by the copula (*vav*) at the beginning of the eleventh chapter (see the note there). In a few words at the close of the tenth chapter the sacred Historian supplies, with the usual quietness of Inspiration, the materials for the solution of the marvellous psychological problem in the eleventh,—How did Solomon fall? How did he lapse from that lofty height of wisdom and glory to this deep abyss of infatuation and shame?

It was not by a sudden plunge, but by slow degrees. And the steps of his gradual decline are marked in the Sacred History.

In the first period of his reign he had consecrated his wisdom and wealth to the glory and service of God. This period lasted seven years and seven months, followed by the Dedication of the Temple.

Then follow thirteen years, in which he builds his own palace. As yet, all was well. God appears to him at this crisis with words of favour, not unmingled with solemn and foreboding tones of warning (ix. 6—10). Solomon was then more than forty years of age.

His next period is one of commercial enterprise and princely magnificence. He builds his Tadmor in the wilderness for the overland trade with the East (ix. 18). He goes to Ezion-geber on the Red Sea, and, with the help of Tyrian shipwrights, superintends the building of a navy there for the gold trade with Ophir in the East (ix. 26). He has another navy in the Medi-

terranean, which, in company with that of the Tyrians, traded with Western Europe, especially with the great Phœnician mart and emporium in Spain, Tartessus (x. 22). By such means as these, riches flowed into Jerusalem with an exhaustless stream of abundance (x. 21. 27). The Eastern and Western World lay at the feet of Solomon (x. 15. 23—25).

The question therefore arises here—What use did Solomon make of his riches?

The answer is;—In the earlier part of his reign he had been "rich toward God" (Luke xii. 21); he had consecrated his wealth to Him. But now he "lays up treasure *for himself*." There is something significant in the order of the words in x. 23, as was already observed. There, riches are placed *before* wisdom. In the earlier part of his reign wisdom had been his paramount desire: wisdom was his wealth; and his wealth was subordinate to wisdom.

By means of his commercial relations with the East and the West, he had the fairest opportunities of diffusing the knowledge of the True God. He was a great merchant-king. He might have been a royal Missionary. He himself, in his prayer at the Dedication of the Temple, had contemplated the glorious spectacle of *strangers* flocking to Jerusalem in order to worship there; and he had then expressed the desire of his heart that "all the people of the Earth might know the Name of the Lord, and fear Him as Israel did" (viii. 43).

But we do *not* hear, that Solomon used his power and wealth and commerce for this purpose; even the record of the visit of the Queen of Sheba to Solomon disappoints us. He answered her hard questions. He showed her his palace, and the apparatus of his royal household and sumptuous table, and the ascent by which he went up unto the house of the Lord (x. 5); but we do *not* hear that he invited her to go up with him into the house of the Lord, although she was evidently not unprepared to receive the knowledge of the truth from his lips (x. 9).

In like manner we hear nothing of any attempt on Solomon's part to improve his friendship and commercial connexions with Hiram into an occasion for communicating the better merchandise of divine truth to the Sidonians. The visit of the Queen of Sheba seems to have been without any spiritual result; and our Blessed Lord may perhaps be thought to suggest the moral of the history, and to reflect on Solomon's shortcomings, when He says, "*a greater than Solomon is here*" (Matt. xii. 42. Luke xi. 31), as He does perhaps to the infirmities of Jonah (Matt. xii. 41. Luke xi. 32); and when He says, pointing to the lilies of the field, that "*Solomon in all his glory was not arrayed like one of these*" (Matt. vi. 29. Luke xii. 27), which could hardly be true, *if* Solomon's glory had been *spiritual* glory, the glory of the heart and soul, and if it had bloomed with the bright flowers of heavenly graces, and not been of the earth, earthly; and if it had been dedicated to the honour of God, and to the manifestation of His Truth, and to the advancement of His Kingdom.

The first step downward in Solomon's career seems therefore to have been this; he did not regard his wealth and power and magnificence, and extent of dominion, as gifts of God. He did not consecrate them, as he had done in the earlier part of his reign, to the service of God, and to His glory. As his wealth increased, his love of splendour increased with it. He seems to have been dazzled by the brilliance of the silver and gold which blazed around him, and to have been enamoured of earthly magnificence, and to have doted on earthly delights; his parks, his paradises, his gardens, his palaces, and pavilions. These things enfeebled his moral health; his spiritual vigour was enervated by luxury and voluptuousness.

Assuredly there is something significant in the specification which is made by the Holy Spirit in Scripture of the commodities which were brought from far-off lands by Solomon's navy to Jerusalem. There is a quiet irony, perhaps a silent sarcasm, in the words, "the navy of Tarshish came bringing gold and silver and ivory—and *apes and peacocks*." *Apes and peacocks* to Solomon, the wise King at Jerusalem! These would not have been mentioned, if they had not meant much. These words also are reserved as emphatic for the *end of the sentence*; they surely have a sting in them, like those of St. Stephen in the Acts (vii. 16. 43, see the notes, pp. 68, 69, on the words *Sichem* and *Babylon*). *Apes and peacocks*. This was the climax of the produce of the commerce of Solomon! We do not hear that his commerce did any thing for the diffusion of God's truth and for the salvation of men's souls; but his

the LORD said unto the children of Israel, "Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after

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navy brought apes and peacocks to Jerusalem every three years. And why were they brought to Jerusalem? Probably to gratify curiosity; to amuse the people by the gambols and tricks and grimaces of the one, and by the splendour and pageantry and painted plumage of the other; and perhaps to while away the time of the strange women who were brought in those ships of Solomon, and to whom "Solomon clave in love," instead of cleaving to the Lord (xi. 2), and who "turned away his heart from serving the Lord to go after other gods." But further, the secret causes of Solomon's defection may be discovered with certainty by a comparison of this chapter and the foregoing with the fourteenth chapter of Deuteronomy.

In that royal charter, which God gave to the kings of His people, we have certain articles clearly set down by the Divine hand.

(1) God's command was, "The king shall write a copy of the Law of God, and shall read in it all the days of his life, that he turn not aside to the right hand or to the left; to the end that he may prolong his days, he and his children" (Deut. xvii. 18—20).

But Solomon swerved from that Law; and the penalty there specified was inflicted on him.

(2) God's command was, The "king shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses" (Deut. xvii. 16). David had obeyed this command. He had said, "Some put their trust in chariots, and some in horses; but we will remember the Name of the Lord our God" (Ps. xx. 7). He had houghed the horses of his enemies, that he might not be tempted to trust in an arm of flesh (2 Sam. viii. 4). There is something very expressive in the words spoken of David, "the king's mule," that which was set apart for the King's use even till the last days of David (1 Kings i. 33. 38. 44. Cp. on 2 Sam. xviii. 19).

But Solomon broke this commandment (see iv. 26; x. 26. 28); and he not only broke it by multiplying horses to himself (i. e. to his own glory), but he did not scruple to use his own horse trade with Egypt as the means for supplying horses to God's enemies, "all the kings of the Hittites," x. 29, the people whom God had commanded Israel to exterminate for their sins (Exod. xxiii. 23. Deut. xx. 17), and for furnishing horses "to the kings of Syria" (x. 29).

Thus, provided only he could aggrandize himself by his commerce, Solomon was not careful whether he obeyed God or no. And it is observable, that these Syrian kings and their horses were afterwards used by God for the chastisement of Israel, even from the days of Solomon himself (xi. 26; xxii. 31. 2 Kings x. 32).

(3) Again, God's command was, "The king shall not greatly multiply to himself silver and gold" (Deut. xvii. 17).

God promised riches to Solomon (iii. 13). His sin did not consist in multiplying silver and gold, but in multiplying it to himself; in setting his affection upon earthly wealth and magnificence, and in allowing them to steal his heart from God.

(4) Again, God's command to the king was, "He shall not multiply wives to himself; that his heart turn not away" (Deut. xvii. 17).

Solomon broke this commandment also, by taking to himself many strange women. Perhaps, in the first instance, he gathered together this large number of "wives, princesses, seven hundred in number, and three hundred concubines," in a vainglorious imitation of Oriental Sovereigns. The Court and Palace of Solomon, instead of being a pattern to the world of holiness, purity, and love, exhibited the revolting aspect of a Babylonish harem or Persian seraglio.

"And when he was old his wives turned away his heart after other gods." Instead of drawing foreign nations to the knowledge of the true God, he was drawn away from God by them. He did not use his commercial relations with Hiram for the purpose of bringing the Sidonians nearer to the Lord; but he himself, the builder of the Temple, took a wife from the Sidonians, and went after Ashtoreth, the goddess of the Sidonians (xi. 1. 5). Who can say, whether the sin of Ahab in allying himself with the Sidonian Jezebel, and in introducing the worship of Baal into Israel, in the place of the worship of Jehovah, may not in a great measure have been due to the example of Solomon? And when Solomon had once entered on this course of defection he went on in it unrestrained. He took to himself wives of the Moabites, Ammonites, and Hittites;

and he built high places for their abominations, even in the very eye of the Temple of God (xi. 7).

The course of sin is ever down hill. Solomon had many wives, but he did not convert them to the true religion, but was won over by his wives to their idolatries. In complaisance to them he built shrines for their gods (v. 7, 8), and attended at their altars, thinking light of it, and asking, "Are not all religions alike? which (says *Bp. Patrick*) has been the disease of some great wits;" and when he had honoured one thus, the rest would be offended if he did not the like for them, so that at last "he did it for all his wives," v. 8.

Solomon's sin was like that of Adam in yielding to the solicitations of Eve, alluring him to disobey God; "blanditiis fœmineis ad illa sacrilegia est compulsus," says *S. Augustine* de Civ. Dei xiv. 11; and lib. xi. de Gen. ad lit. c. 42, "Solomon, vir tantæ sapientiæ, num quidnam credendum est, quod in simulacrorum cultu credidit esse aliquid divinitatis? Sed mulierum amor ad hoc malum trahenti resistere non evaluit, faciens quod sciebat non esse faciendum, ne mortiferas suas delicias contristaret."

Here is a solemn warning to kings, states, and to all men, especially to those whom God has blessed with intellectual and spiritual gifts. Let no one imagine that he is safe because he may have been zealous in the building or restoring of Churches, or in other such acts of religion. Solomon built the Temple, Joash restored it, but both fell. It is easier to build and restore a temple, than to be a temple of God. Let us not labour merely in building and restoring Churches, but let us labour and pray that we may be churches of God. Let all fear for themselves, if they have been favoured with commercial success, with worldly power, wealth, and magnificence; for these things are apt to steal the heart from the Divine Giver; let them not be elated by them; let them not employ them to their own aggrandizement, but consecrate them to His glory and service, and to the advancement of His truth. Let them not be tempted by them to swerve from God's Will and Word.

Solomon began with yielding to one strange wife, and at last complied with the idolatries of all. If we dally with one sin or heresy, and yield with coward compliance to its solicitations, we shall have no power to stop, we may ere long be the slaves of all. Our only safety is in obedience to God. Wherever there is disobedience there is spiritual blindness. The Holy Spirit departs from those who grieve Him. The Evil Spirit reigns in His place: he is the Tempter; and he loves to beguile men by worldly fascinations, and fleshly lusts, and to allure them into idolatry; and under his seductive influence the Solomons of this world become victims of the Powers of Darkness.

It has been observed by ancient Expositors, that in Solomon's defection at the close of his life, we have not only a true history, but a prophetic and typical representation of the degeneracy and idolatry which (as the Apocalypse and other portions of Scripture foretell) may be expected to prevail in the Church of God itself, in the latter days of Christendom (see *Angelomus*, pp. 386, 387; *Eucherius*, p. 992). May not the pristine glories, and the later corruptions, of one of the greatest Churches of the West be compared to the history of Solomon?

But let us turn our eyes from the human type to the Divine Antitype. Whatever is good and great in Solomon, is better and greater in Christ; and whatever is amiss in the one is corrected in the other. There we see no taint or stain of sin. All the mists of human infirmity and sin which obscure the one have passed away, and have no place in the clear and cloudless lustre of Christ's life. The Divine Solomon had a copy of God's law written in indelible characters on His own heart. He did not turn aside from it to the right hand or the left. He did all things to His Father's glory. He therefore prolonged His days, and those of His children. He did not multiply silver and gold to Himself. He, who was rich beyond all earthly riches, became poor for our sakes, that we might be rich for ever (2 Cor. viii. 9). He did not multiply horses to Himself. He was meek and lowly, riding as a King into Sion, on a colt the foal of an ass (Matt. xxi. 5). And as a reward for His humility, He rides on the white horse, conquering and to conquer (Rev. vi. 2). He did not multiply wives to Himself. He has one Bride—the faithful Church—for whom He gave Himself, and whom "He loveth and cherisheth as His own flesh." He was not dazzled by the glory of all the kingdoms of the world, when they were shown to Him "in a moment of time;" and His language to the

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d Deut. 17. 17.  
Neh. 13. 26.  
e ch. 8. 61.  
f ch. 9. 4.

g ver. 33.  
Judg. 2. 13.  
2 Kings 23. 13.  
h Called, *Molech*,  
vor. 7.  
† Heb. fulfilled  
not after.  
Num. 14. 21.  
h Num. 33. 52.  
i Num. 21. 29.  
Judg. 11. 24.  
k 2 Kings 23. 13.

l ver. 2, 3.

m ch. 3. 5, & 9. 2.

n ch. 6. 12. &  
9. 6.

† Heb. *is with  
thee*.  
o ver. 31.  
ch. 12. 15, 16.

p 2 Sam. 7. 15.  
Ps. 89. 33.  
q ch. 12. 20.

r Deut. 12. 11.

their gods: Solomon clave unto these in love. <sup>3</sup> And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. <sup>4</sup> For it came to pass, when Solomon was old, <sup>d</sup> that his wives turned away his heart after other gods: and his <sup>e</sup> heart was not perfect with the LORD his God, <sup>f</sup> as *was* the heart of David his father. <sup>5</sup> For Solomon went after <sup>g</sup> Ashtoreth the goddess of the Zidonians, and after <sup>h</sup> Milcom the abomination of the Ammonites. <sup>6</sup> And Solomon did evil in the sight of the LORD, and <sup>i</sup> went not fully after the LORD, as *did* David his father. <sup>7</sup> <sup>h</sup> Then did Solomon build an high place for <sup>i</sup> Chemosh, the abomination of Moab, in <sup>k</sup> the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon. <sup>8</sup> And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

<sup>9</sup> And the LORD was angry with Solomon, because <sup>l</sup> his heart was turned from the LORD God of Israel, <sup>m</sup> which had appeared unto him twice, <sup>10</sup> And <sup>n</sup> had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. <sup>11</sup> Wherefore the LORD said unto Solomon, Forasmuch as this <sup>†</sup> is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, <sup>o</sup> I will surely rend the kingdom from thee, and will give it to thy servant. <sup>12</sup> Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son. <sup>13</sup> <sup>p</sup> Howbeit I will not rend away all the kingdom; *but* will give <sup>q</sup> one tribe to thy son for David my servant's sake, and for Jerusalem's sake <sup>r</sup> which I have chosen.

Tempter then was, "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. iv. 10). Solomon had his fleets, Christ has His navies; they sail on every sea, for the evangelization of all nations. Christ has His Tarshishes and His Ophirs—emporiums for eternity. They bring the gold and silver of Christian faith and virtue into His royal treasury. His dominion is from sea to sea, and all nations bring tribute to Him, and He reigns for ever and ever—KING of Kings and LORD of Lords (Rev. xvii. 14; xix. 16).

1. *But king Solomon loved many strange women*] Rather, *And king Solomon*. This is a continuation of what went before, and not an opposition to it. The *Sept.* has καὶ ὁ βασιλεὺς, κ.τ.λ.

The mention of the *apes and peacocks* in the foregoing chapter (v. 22), and of the *horses and chariots* from Egypt, supplied by Solomon to all the *kings of the Hittites* and of *Syria*, is to be connected with his sin in this chapter in marrying strange wives. They are links in the same chain (see the *Prelim. Note*).

— *together with the daughter of Pharaoh*] That is, beside her whom Holy Scripture recognizes as his wife—the wife of his youth and of his better days (iii. 1; vii. 8; ix. 24).

2. *Solomon clave unto these*] Instead of cleaving unto the Lord (Deut. iv. 4; x. 20; xiii. 14; xxx. 20).

3. *seven hundred wives*] In imitation of other eastern kings. Solomon had seven hundred wives, and yet, as far as we know, he had only *one child*: see v. 43.

4. *when Solomon was old*] It seems that, as a consequence of his sin, he became prematurely old: he was young when he came to the throne, and he did not reign more than forty years (v. 42).

5. *Ashtoreth*] See Judg. ii. 13. 1 Sam. vii. 3; xii. 10; xxxi. 10.

On the southern heights of Olivet, looking towards the royal gardens, Solomon erected three idolatrous temples, on three eminences, to the deities of Phœnicia, Moab, and Ammon; and the licentious and cruel rites, with which those deities were worshipped, gave a name of infamy to the mountain; which retained that name, together with that of Olivet, till the Christian era, when the opprobrious title was confined to the southernmost of the four heights of the mountain. Cp. *Stanley*, Lect., p. 251.

This miserable defection of the "wisest of men" is described by *Milton* (Par. Lost, i. p. 17):—

"With these in troop  
Came *Astoreth*, whom the Phœnicians call'd  
Astarte, queen of heaven, with crescent horns;  
To whose bright image nightly by the moon  
Sidonian virgins paid their vows and songs:  
In Sion also not unsung, where stood  
Her temple on th' offensive mountain built  
By that uxorious king, whose heart, though large,  
Beguil'd by fair idolatresses, fell  
To idols foul."

— *Milcom*] See 2 Kings xxiii. 13. Jer. xlix. 1. Amos i. 15. Milcom is supposed by some to be different from Molech, who was worshipped with the sacrifice of children (*Movers*). But in v. 33, where Milcom is mentioned, the name of Molech does not occur, which could hardly have been omitted if Milcom had been another deity. See also v. 7. Cp. *Milton's* Par. Lost, Book i. p. 16:—

"Nor content with such  
Audacious neighbourhood, the wisest heart  
Of Solomon he led by fraud to build  
His temple right against the temple of God,  
On that opprobrious hill, and made his grove  
The pleasant valley of Hinnom, Tophet thence  
And black Gehenna call'd, the type of Hell."

7. *Chemosh*] The god of Moab (Num. xxi. 29. Jer. xlviii. 7. 46), called also the god of the Ammonites: see Judg. xi. 24. He was worshipped in times of distress with the sacrifice of children (2 Kings iii. 27).

— *before Jerusalem*] East of it. At the southern end of the Mount of Olives. See on v. 5. 2 Kings xxiii. 13.

9. *which had appeared unto him twice*] And had warned him of his danger: see ix. 2. 6—9. The defection even of Solomon from God, through the influence of his strange wives, is one of the best justifications of God's command to Israel, not only not to make marriages with the nations here mentioned, but also to exterminate them, lest they should beguile Israel from God to idols: see Exod. xxxiv. 12—16. Deut. vii. 2—4; and compare Nehemiah's comment on this history, Neh. xiii. 26.

13. *will give one tribe*] Even the reservation of one tribe is

<sup>14</sup> And the LORD <sup>a</sup> stirred up an adversary unto Solomon, Hadad the Edomite : he *was* of the king's seed in Edom. <sup>15</sup> For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, <sup>b</sup> after he had smitten every male in Edom ; <sup>16</sup> (For six months did Joab remain there with all Israel, until he had cut off every male in Edom :) <sup>17</sup> That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt ; Hadad *being* yet a little child. <sup>18</sup> And they arose out of Midian, and came to Paran : and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt ; which gave him an house, and appointed him victuals, and gave him land. <sup>19</sup> And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. <sup>20</sup> And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house : and Genubath was in Pharaoh's household among the sons of Pharaoh.

<sup>21</sup> And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, † Let me depart, that I may go to mine own country. <sup>22</sup> Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country ? And he answered, † Nothing : howbeit let me go in any wise.

<sup>23</sup> And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord <sup>c</sup> Hadadezer king of Zobah : <sup>24</sup> And he gathered men unto him, and became captain over a band, <sup>d</sup> when David slew them of Zobah : and they went to Damascus, and dwelt therein, and reigned in Damascus. <sup>25</sup> And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did* : and he abhorred Israel, and reigned over Syria.

<sup>26</sup> And <sup>e</sup> Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he <sup>f</sup> lifted up his hand against the king. <sup>27</sup> And this *was* the cause that he lifted up his

Before  
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s 1 Chron. 5. 26.  
t 2 Sam. 8. 14.  
1 Chron. 18. 12,  
13.  
u Num. 24. 19.  
Deut. 20. 13.

x 1 Kings 2. 10,  
34.

† Heb. *Send me  
away.*

† Heb. *not.*

y 2 Sam. 8. 3.

z 2 Sam. 8. 3. &  
10. 8, 18.

a ch. 12. 2.  
2 Chron. 13. 6.  
b 2 Sam. 20. 21.

called a *gift* ; for all were forfeited by Solomon's idolatry. The one tribe that was *given*, was David's tribe, the tribe of Judah (xii. 20). Benjamin is considered as forming one tribe with Judah : see below, *vv.* 30—32.

— for David—and—*Jerusalem's sake*] As God had promised, 2 Sam. vii. 15. 2 Chron. vi. 6.

From the *evil* of the division of the Tribes God elicited *good*. (1) He showed the truth of His Divine promise to David, and prepared the way for Christ the Seed of David.

(2) He showed in a striking manner the Truth and Divine Inspiration of the Pentateuch ;

If the Pentateuch had *not* been true and divinely inspired, the kings of Israel would certainly have rejected it ; for it condemned their schism. But they could not do so : see above, *Introd.* vol. i. p. xxxiii., and note below, on xii. 33.

15. *smitten every male*] On the reason for this, see on Ps. lx. 1—5.

19. *Tahpenes*] Which probably means *head*, or *origin*, of the *age* ; and was the name also, with a slight variation, of an Egyptian city (Ezek. xxx. 18) near Pelusium (*Jablonski, Gesenius*), and of an Egyptian goddess (*Wilkinson, Rosellini, Sharpe, Egypt. Ant.* p. 105).

23—25. *Rezon*] Here is another proof of the ignominy to which Solomon was degraded by his idolatry. His father had smitten Hadadezer and put garrisons in Syria, and the Syrians became his servants (2 Sam. viii. 3. 6), and were completely routed by him (ep. 2 Sam. x. 8. 18). But now Solomon is unable to subdue Hadad, and even to conquer his servant Rezon.

25. *abhorred Israel*] Revolted from it and vexed it (ep. Isa. vii. 6. *Hengst. Gesch. Bileams*, p. 30).

26. *Jeroboam*] or *Yarobeam*, a name which means, *whose people are many*, and seems to have been prophetic ; from *rabab*, to be many, and *am*, people (*Gesen.* 365) : almost like a parody on the name of *Rehoboam* : see v. 43.

Here was another sign of the degradation with which Solomon was punished for his sin. His other two adversaries, Hadad (v. 14) and Rezon (v. 23), were from without ; the rebel Jeroboam was from his own household.

— *Ephrathite*] An Ephraimite. See 1 Sam. i. 1 ; Judg. xii. 15. This connexion of Jeroboam with *Ephraim* is significant ; Ephraim had long been the rival of Judah ; Ephraim (as already noticed) had received a special blessing from Jacob (Gen. xlviii. 19, 20). It had been ennobled by *Joshua*. Its territory was rich and fertile ; its position secure. Were not those things like strong temptations to Jeroboam the *Ephraimite* ? Did they not act on the tribe itself ? Ephraim became the name of Israel, as opposed to Judah (Isa. xi. 13).

— *Zereda*] or *Zarthan* ; the waters of the Jordan had flowed back to a place near it, when Joshua had passed over. Josh. iii. 16 ; ep. above, iv. 12 ; vii. 46. Jeroboam was of Joshua's tribe.

— *Solomon's servant*] Was not Jeroboam jealous of the growing influence of Judah, and of the transfer of the glories of Israel from Shechem in Ephraim to Jerusalem ? Cp. below, xii. 1, where the Tribes are seen assembled at Shechem.

Besides, let us remember, that Jeroboam had gone down into *Egypt*, and had there been received into favour by Shishak, King of Egypt, v. 40 ; and, according to the *Sept.*, xii., he received from him an Egyptian Princess to wife. Did he not there reflect on the advancement and grandeur of his *own ancestor, Joseph, in Egypt* ? May he not have been stimulated by a remembrance of the benediction pronounced on *Ephraim*, and on Joseph by Jacob (Gen. xlviii. 13. 15 ; xlix. 22), and also by Moses ? (Deut. xxxiii. 13—17.) May not his ambition have been fired thereby ? The ambitious designs of Jeroboam are accounted for by those passages of the Pentateuch, and (it may be added) they are confirmatory of them.

The influence of Jeroboam's connexion with *Egypt* was afterwards shown in the form which was assumed by the worship he set up in Israel, that of the *golden calves* : see xii. 28.

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c ch. 9. 24.  
† Heb. *closed*.  
† Heb. *did work*.  
† Heb. *burden*.

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d ch. 14. 2.

e See 1 Sam. 15.  
27. & 24. 5.  
f ver. 11. 13.

g ver. 5, 6, 7.

i ch. 15. 4.  
2 Kings 8. 19.  
Ps. 132. 17.  
† Heb. *lamp*, or  
*candle*.

k Josh. i. 5.

l 2 Sam. 7. 11, 27.

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hand against the king: <sup>c</sup> Solomon built Millo, and <sup>†</sup> repaired the breaches of the city of David his father. <sup>23</sup> And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he <sup>†</sup> was industrious, he made him ruler over all the <sup>†</sup> charge of the house of Joseph.

<sup>29</sup> And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet <sup>d</sup> Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field: <sup>30</sup> And Ahijah caught the new garment that *was* on him, and <sup>e</sup> rent it in twelve pieces: <sup>31</sup> And he said to Jeroboam, Take thee ten pieces: for <sup>f</sup> thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: <sup>32</sup> (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) <sup>33</sup> <sup>g</sup> Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and to *keep* my statutes and my judgments, as *did* David his father. <sup>34</sup> Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: <sup>35</sup> But <sup>h</sup> I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes. <sup>36</sup> And unto his son will I give one tribe, that <sup>i</sup> David my servant may have a <sup>†</sup> light alway before me in Jerusalem, the city which I have chosen me to put my name there. <sup>37</sup> And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. <sup>38</sup> And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that <sup>k</sup> I will be with thee, and <sup>l</sup> build thee a sure house, as I built for David, and will give Israel unto thee. <sup>39</sup> And I will for this afflict the seed of David, but not for ever. <sup>40</sup> Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

27. Millo] See ix. 25.

— *repaired the breaches*] Literally, closed the gap. Some suppose this to mean that he closed up the vacant space between Zion and Moriah, and they defend this opinion on the ground that there had been no hostile incursions by which any breach could be made in the wall (*Thenius, Ewald, Keil*). But the Hebrew word *perets*, here used, always means *breach*; and breaches might be made in the wall by violent rains, no less than by military assaults.

28. *over all the charge*] The burden of the service required by Solomon for his buildings. Thus Jeroboam became a fit spokesman of the tribes of Israel, who murmured against Rehoboam for the heavy service imposed upon them by Solomon. See xii. 3, 4.

— *the house of Joseph*] Ephraim, Jeroboam's own tribe (v. 26), the leader and representative of the rest (2 Sam. xix. 20); see on v. 26.

29. *Ahijah*] Who afterwards rebuked Jeroboam for his sins (xiv. 6—16); so that Ahijah cannot be regarded as in any way conniving at the means which Jeroboam took for the attainment of the end which the prophet foretold.

— *the Shilonite*] Of *Shiloh*, where the Tabernacle and Ark had been placed in the days of Joshua (Josh. xviii. 1), and whence it had been taken away for the sins of Israel (1 Sam. iv. 12. 18. Ps. lxxviii. 60. 65), never to return thither. Doubtless, the history of Shiloh, and the judgments inflicted by God on His People for their sins, must have made a solemn impression on the mind of the prophet Ahijah, the Shilonite, and have filled him with sad forebodings for the bitter consequences of

the defection of Solomon. Ahijah was of *Shiloh*, where the Ark and Tabernacle had been settled by Joshua, and where they had remained till the last days of Eli. His character stands in marked contrast to Jeroboam's. Both were Ephraimites. Jeroboam, jealous of Judah, and of the transfer of the religious centre to Jerusalem, sets up rival shrines at Dan and Bethel, and fortifies Shechem. Ahijah's heart is loyal to Judah and Jerusalem, and he rebukes Jeroboam for his schism and idolatry (xiv. 7—16).

— *new garment*] A new cloak. A large piece of cloth, somewhat like the classical *ἵματιον*, or pallium, and the *cheik* of the Arabs (cp. Exod. xxii. 9. 26. Deut. xxix. 5. Ps. civ. 2).

32. *one tribe*] Represented by two pieces; for Ahijah tare the new garment into *twelve* pieces, and gave *ten* to Jeroboam. The two tribes of Judah and Benjamin being *joined together* under the house of David are regarded as *one*: cp. v. 36, and xii. 20, where the two tribes are spoken of as Judah only.

37. *thou shalt reign*] Here was the trial of Jeroboam's faith. He had, for his *imitation*, the example of David, who knew that Saul had been rejected by God, and who had been anointed King by Samuel, and who was persecuted by Saul, but who would *not* take Saul's life when it was in his hands, and would *not* allow others to take it (1 Sam. xxiv. 6; xxvi. 9).

Jeroboam imitated Jacob in endeavouring to seize by evil means what God had designed to bestow upon him; but he did not imitate Jacob in his repentance. What he had taken by evil means he endeavoured to keep by worse (xii. 26. 29), and he forfeited by disobedience that which would have been preserved to his seed by obedience (v. 38; see xv. 29).



<sup>41</sup> And <sup>m</sup> the rest of the || acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? <sup>42</sup> <sup>n</sup> And the † time that Solomon reigned in Jerusalem over all Israel was forty years. <sup>43</sup> <sup>o</sup> And Solomon slept with his fathers, and was buried in the city of David his father: and <sup>p</sup> Rehoboam his son reigned in his stead.

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m 2 Chron. 9. 29.  
|| Or, words, or,  
things.  
n 2 Chron. 9. 30.  
† Heb. days.  
about  
975.  
o 2 Chron. 9. 31.  
p Matt. 1. 7,  
called Roboam.  
a 2 Chron. 10. 1,  
&c.  
b ch. 11. 26.  
c ch. 11. 40.

XII. <sup>1</sup> And <sup>a</sup> Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

<sup>2</sup> And it came to pass, when <sup>b</sup> Jeroboam the son of Nebat, who was yet in <sup>c</sup> Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) <sup>3</sup> That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, <sup>4</sup> Thy father made our <sup>d</sup> yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. <sup>5</sup> And he said unto them, Depart yet for three days, then come again to me. And the people departed.

d 1 Sam. 8. 11—  
18.  
ch. 4. 7.

<sup>6</sup> And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? <sup>7</sup> And they spake unto him, saying, <sup>e</sup> If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

e 2 Chron. 10. 7.  
Prov. 15. 1.

<sup>8</sup> But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: <sup>9</sup> And he said unto them, What counsel give ye that we may

40. *Shishak*] See above, on v. 26, and below, on xiv. 25; his portraiture still exists on the walls of Karnak.

41. *book of the acts of Solomon*] The public records of the kingdom. See *Archdeacon Lee* on Inspiration, p. 467; ep. below, on 2 Chron. ix. 29.

42. *forty years*] He died when he was about sixty years old (*Lyrar., Abulen., Keil*). *Josephus* (Antt. viii. 7. 8) deserts the sacred text, and makes his reign to last eighty years, and his life ninety-four.

43. *Solomon slept with his fathers*] Whether Solomon returned by repentance (as David did after his fall), to the way of God's commandments, is not revealed in Holy Scripture. The Book entitled "Ecclesiastes," or the Preacher, shows, at least, that at the close of his life he deeply felt the hollowness of mere earthly things, and that he knew and testified, that there is no solid good except in obedience to God. Eccl. xii. 1—14.

Some of the Christian Fathers speak hesitatingly as to his repentance (see *Tertullian* de Præser. hæret. c. 2. *S. Cyprian* de Unit. Eccl., p. 478. *S. Gregory*, Moral. ii. 2. *Eucherius*, p. 992. *Augustine*, c. Faust. xxii. 88; de Civ. Dei xiv. 11. *S. Chrys.* Serm. de Pœnit. and Hom. 80 ad pop. Antioch). Others affirm that he repented (as *S. Hilary*, *S. Ambrose*, *S. Jerome*, *S. Epiphanius*). See *Pfeiffer*, *Dubia*, p. 230, and particularly *Wouters*, *Dilucidationes*, cap. xi. Qu. 2. The subject is considered more fully below in the *Introduction* to Ecclesiastes.

It seems that the matter is designedly left uncertain in Holy Scripture lest, on the one hand, any one should presume on God's mercy, or, on the other hand, any one should despair of it; and also to teach us not to inquire curiously concerning the salvation of others, but to labour diligently in working out our own (see Luke xiii. 24. John xxi. 22).

A dark cloud hangs over his memory. The name of his father David is perpetually recurring in the pages of the Old and New Testament, but the name of Solomon may be almost said to be consigned to silence and oblivion.

— *Rehoboam*] Heb. *Rechabeam*, enlarger of the people; from *rachab*, in *hiphil*, to make wide, and *am*, people (*Gesen.* 765); his mother was "Naamah the Ammonitess," xiv. 21. 31. 2 Chron. xii. 13.

Solomon, with his Oriental seraglio of wives and concubines (700 wives and 300 concubines), seems to have had only one child, at least only one is mentioned in Scripture, and he, at the age of forty-one, was no better than a child (1 Kings xiv. 21). The wise father had a fool for his son. His own folly, in turning

from the God of his fathers, was thus punished. If (as is probable) the Book of Ecclesiastes was written by Solomon, we may see there the bitter expression of his own feelings in ii. 18, "I hated all my labour which I had taken under the sun, because I should leave it unto the man that shall be after me" (cp. *ibid.* iv. 13—16); which seems to be suggested by a consideration of his own state at the close of his reign, and the character of his son and successor, Rehoboam.

Though Rehoboam was more than forty years old when he came to the throne, and was (it seems) the only son of Solomon, yet we hear nothing of his doings (as we do of the doings of David's sons) during the lifetime of his father. There is much probability in the opinion, that Solomon, being conscious of Rehoboam's incapacity and imbecility, kept him apart from public business, perhaps secluded among the women in the seraglio of his palace.

Even Rehoboam's son Abijah seems to refer to the feebleness of his character (2 Chron. xiii. 7).

The influence of his mother, "Naamah the Ammonitess," was, doubtless, very pernicious.

Thus Solomon reaped the bitter fruits of his own apostasy from God in his son and successor, who in ripe manhood was a child.

Still, God's promise to David did not fail. It seemed to be in peril at the very outset. Solomon the son of David had but one son, as far as we know, and he was a Rehoboam. And Rehoboam at the beginning of his reign lost ten of the twelve tribes. The promise appeared to be almost abortive. It was hanging by a thread. In fact, Solomon's line *did* fail in the captivity; but David's line,—though the thread seemed often on the very point of being snapped,—was continued even unto Christ, in Whom it remains fast for eternity.

CH. XII. 1. *to Shechem*] As a national sanctuary of Israel: see Josh. xxiv. 1. Perhaps the ten tribes, being already disaffected, were reluctant to come to Jerusalem. Shechem was in Ephraim, the principal of the ten tribes, and Jeroboam was of that Tribe (xi. 26: cp. v. 25).

3. *they sent and called him*] He had already left Egypt, as soon as he heard of Solomon's death: see 2 Chron. x. 2.

4. *Thy father made our yoke grievous*] By levies of personal service and tribute, especially for his buildings (v. 13, 14). Samuel's prophecy was now fulfilled, "Ye shall cry out in that day, because of your king." See 1 Sam. viii. 11—18.



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answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? <sup>10</sup> And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins. <sup>11</sup> And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

<sup>12</sup> So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. <sup>13</sup> And the king answered the people † roughly, and forsook the old men's counsel that they gave him; <sup>14</sup> And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

<sup>15</sup> Wherefore the king hearkened not unto the people; for <sup>f</sup> the cause was from the LORD, that he might perform his saying, which the LORD <sup>s</sup> spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. <sup>16</sup> So when all Israel saw that the king hearkened not unto them, the people answered the king, saying,

<sup>h</sup> What portion have we in David?

Neither *have we* inheritance in the son of Jesse:

To your tents, O Israel:

Now see to thine own house, David.

So Israel departed unto their tents.

<sup>17</sup> But <sup>i</sup> as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

<sup>18</sup> Then king Rehoboam <sup>k</sup> sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam † made speed to get him up to his chariot, to flee to Jerusalem. <sup>19</sup> So <sup>l</sup> Israel || rebelled against the house of David unto this day.

<sup>20</sup> And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah <sup>m</sup> only.

<sup>21</sup> And when <sup>n</sup> Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring

f ver. 24.  
Judg. 14. 4.  
2 Chron. 10. 15. &  
22. 7. & 25. 20.  
g ch. 11. 11, 31.

h 2 Sam. 20. 1.

i ch. 11. 13, 36.

k ch. 4. 6. &  
5. 14.

† Heb.  
*strengthened*  
*himself*.  
12 Kings 17. 21.  
|| Or, *fell away*.

m ch. 11. 13, 32.

n 2 Chron. 11. 1.

10. *My little finger*] Lit. *my littleness*; and so *Sept.* and *Targum*.

11. *scorpions*] The Rabbis and others translate it by knotted *scourges* with sharp points (*Gesen.* 650); but it seems better to retain the word *scorpions*,—in a figurative sense: cp. *Ezek.* ii. 6; and *Pfeiffer*, p. 231.

15. *the cause was from the LORD*] Lit. *it was a turning* brought about *by the Lord*.

16. *saying, What portion have we*] These words seem to be like a popular revolutionary refrain, current among the disaffected Ephraimites and others, jealous of the supremacy of Judah and of the house of David, ever since the rebellion of Sheba (2 Sam. xx. 1). Together with the history of this apostasy of the Ten Tribes from the house of David let us read the Second Psalm (*Lightfoot*).

17. *children of Israel—Judah*] That is, those members of the *ten Tribes*, who dwelt in the territory of the tribe of *Judah*, remained faithful to the house of David. There was a loyal remnant in them. They did not join in the revolt: cp. v. 23.

18. *Adoram, who was over the tribute*] or levy. See iv. 6. 2 Sam. xx. 24. This mission of Adoram was an unhappy one, and evinced Rehoboam's infatuation. The appearance of Adoram among them exasperated the multitude to greater violence and fury, showing itself in acts of outrage to him and the King, and rendered reconciliation more difficult. The foundation of the schismatical and idolatrous kingdom of Jeroboam was laid in blood.

Rehoboam might have obtained counsel from the Lord Himself, by means of Urim and Thummim, and of the prophets Ahijah (xi. 29) and Shemaiah (v. 22), but we hear nothing of his resorting to God for direction, and consequently he was the victim of his own wilfulness and of evil advisers.

— *to flee to Jerusalem*] From Shechem (v. 1).

20. *Judah*] Benjamin is included (vv. 21. 23. 2 Chron. xi. 1. 3).

21. *an hundred and fourscore thousand*] In David's time there were 500,000 men in Judah who drew the sword (2 Sam. xxiv. 9).

the kingdom again to Rehoboam the son of Solomon. <sup>22</sup> But ° the word of God came unto Shemaiah the man of God, saying, <sup>23</sup> Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, <sup>24</sup> Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; ° for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

<sup>25</sup> Then Jeroboam ° built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built ° Penuel. <sup>26</sup> And Jeroboam said in his heart, Now shall the kingdom return to the house of David: <sup>27</sup> If this people ° go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. <sup>28</sup> Whereupon the king took counsel, and ° made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: ° behold thy gods,

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o 2 Chron. 11. 2.

p ver. 15.

q See Judg. 9. 15

r Judg. 8. 17.

s Deut. 12. 5, 6.

t 2 Kings 10. 29.  
& 17. 16.

u Exod. 32. 4, 8.

<sup>22</sup>. *Shemaiah*] See 2 Chron. xi. 2; xii. 5.

<sup>24</sup>. *this thing is from me*] The loss of the kingdom is from Me, but not the rebellion of Jeroboam and the Ten Tribes: cp. 2 Chron. xiii. 4—12. In the Vatican MS. of the *Septuagint* a long narrative is inserted here concerning the parentage and early history of Jeroboam; which is followed, in preference to that contained in the Hebrew original, by some recent historians, as *Stanley*, p. 274, note: cp. *Bibl. Dict.* i. 979.

<sup>25</sup>. *built Shechem*] Restored it; it had been destroyed by Abimelech (Judg. ix. 49). Not only the situation of Shechem, but also the old national associations, religious and political, which were connected with Shechem (see above, on Gen. xii. 1—7; xxxiii. 20; xxxv. 2. 4. Josh. ix. 32; xxiv.), doubtless suggested this act to Jeroboam.

Jeroboam was an *Ephraimite* (see xi. 26); as such, a man of his ambitious and restless disposition was probably jealous of the transfer of the ancient honours of Shechem and of Shiloh to Judah and Jerusalem. Cp. *Blunt*, *Coincidences*, pp. 178, 179; and see above, on xi. 26. 29.

— *Penuel*] The same remarks, as were made on the building or fortification of Shechem, apply also to Penuel. It was connected with the patriarchal history of Israel (Gen. xxxii. 30: cp. Judg. viii. 6—8), and it was like a key to the great caravan-road which led over Gilead to Damascus, and also of the road by Tadmor (Palmyra) to the Euphrates and Mesopotamia.

<sup>27</sup>. *If this people—Judah*] Jeroboam acknowledges the Temple of Jerusalem as “the house of the LORD,” and he also acknowledges Rehoboam as the “lord” of the people; Jeroboam’s schism and rebellion were wilful and deliberate sins. The claims of the Temple at Jerusalem, and the sins of Jeroboam in drawing his people from its worship, are well stated by the son and successor of Rehoboam, King Abijah, in his speech on Mount Zemaraim. See 2 Chron. xiii. 4—12.

<sup>28</sup>. *The king took counsel*] And by his “*counsel*” he brought ruin upon himself, his house, and his people: “Woe to the rebellious children, saith the Lord, that *take counsel*, but not of Me—that they may add sin to sin” (Isa. xxx. 1).

God had promised to Jeroboam, that, if he walked in His ways, He would be with him and build him a sure house, as He had built for David (xi. 38). If, therefore, Jeroboam had obeyed God, and gone up to Jerusalem to worship, and had caused his people to do so, his kingdom would have been established in peace and happiness. But Jeroboam preferred the specious suggestions of a carnal policy and worldly expediency to God’s Will and Word, and thus brought misery on himself and others, in this world and another; and in Holy Scripture he is characterized as “Jeroboam the son of Nebat, who made Israel to sin.”

Jeroboam is the image and pattern of Machiavelian politicians. His manoeuvres seemed at first sight to be shrewd and sagacious, and such as would conduce to the maintenance of his throne, but in the end they proved the very thing which subverted and destroyed it.

The history of Jeroboam’s policy, civil and ecclesiastical, is fraught with salutary instruction to States and Churches. An excellent practical application of this history may be seen in *Dr. South’s* Sermon on 1 Kings xiii. 33, 34, entitled “Eccle-

siastical policy the best policy; or, Religion the best reason of State,” *Sermons*, i. 134.

#### JEROBOAM’S IDOLATROUS WORSHIP.

— *and made two calves of gold*] He did not at first propose them to be worshipped as gods (like Baal and Ashtoreth), but as symbols of *Jehovah*, such as Aaron had made at Sinai (see on Exod. xxxii. 4). In both cases, this symbol seems to have been chosen because of its connexion with *Egypt*; and Jeroboam was probably influenced by his own sojourn in Egypt (xi. 40; see above, on xi. 26) to make the same choice (cp. *S. Jerome* in Hos. iv.) as well as by the example of Aaron, to which he refers, and whose words he adopts (cp. v. 28 with Exod. xxxii. 4). Jeroboam also, it was probable, was led by imitation of Egypt, where the kings exercised priestly functions, to take upon himself the sacerdotal office of burning incense and offering sacrifice (*Kitto*, p. 147).

It has indeed been inferred by some (as *De Wette*, *Paulus*), from the policy of Jeroboam, and from the compliance of the Ten Tribes with it, that the Books of Moses could not have been known to Jeroboam, and were not then in existence.

Such allegations as these show little knowledge either of the human heart or of sacred history. Solomon’s case proves that he had the clearest recollection of the language of the Pentateuch (see above, on chap. viii. *passim*); and yet the latter years of his life were in direct contradiction to it. Jeroboam, by a ready exercise of special pleading, might claim the benefit of Aaron’s example to a certain extent, and might allege that his own case and that of his people, who were separated from the Ark, was not like that of the Israelites, who had *Jehovah* present among them. *Hengstenberg* (Auth. i. 175) justly observes, that on such principles as these men might deny the existence of the Bible in the middle ages, when the precepts of the Scriptures were set at naught by a large portion of the Christian Church. Rather, it may be affirmed, that Jeroboam’s religious institutions bear testimony to the Mosaic Law, for they are a parody of them. At the same time, it may be readily allowed, that Jeroboam’s history shows that the people were not very conversant with the Scriptures, and it displays the evil effects of such negligence.

Though Jeroboam at first designed the calves to be symbols of *Jehovah*—perhaps in imitation of the Cherubim on which the Divine Presence was enthroned—yet *Jehovah* Himself would not acknowledge them as such, He denounced them as *idols*, as He denounced the golden calf which Aaron made (see Exod. xxxii. 7, 8, 30, 31). He says to Jeroboam, “Thou hast made thee *other gods*, and *mollen images*.” See xiv. 9.

And Jeroboam is branded with an eternal stigma by the Holy Spirit, in the words of Scripture often repeated, as “Jeroboam the son of Nebat, who made Israel to sin.” Cp. xii. 30; xiii. 34; xiv. 16; xv. 26, 30, 34; xvi. 2, 19, 26, &c.

Here is a warning for those who bow down before images of creatures, and say that they worship *God* in them. The question is not, what *they say*, but what *God thinks*, of such worship as that. He condemns it as idolatry. Cp. above, Exod. xxxii. 4, and below, on 1 Cor. x. 20.

— *It is too much for you*] He professes good-will to the

Before  
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x Gen. 28. 19.  
Hos. 4. 15.  
y Judg. 18. 29.  
z ch. 13. 31.  
2 Kings 17. 21.  
a ch. 13. 32.  
b Num. 3. 10.  
ch. 13. 33.  
2 Kings 17. 32.  
2 Chron. 11. 14, 15.  
Ezek. 44. 7. 8.  
c Lev. 23. 33, 34.  
Num. 29. 12.  
ch. 8. 2, 5.  
|| Or, went up to the altar, &c.  
|| Or, to sacrifice.  
d Amos 7. 13.  
|| Or, went up to the altar, &c.  
e Num. 15. 29.  
f Heb. to burn incense.  
f ch. 13. 1.

O Israel, which brought thee up out of the land of Egypt. <sup>29</sup> And he set the one in <sup>\*</sup>Beth-el, and the other put he in <sup>y</sup>Dan. <sup>30</sup> And this thing became <sup>z</sup>a sin: for the people went to worship before the one, even unto Dan. <sup>31</sup> And he made an <sup>a</sup>house of high places, <sup>b</sup>and made priests of the lowest of the people, which were not of the sons of Levi. <sup>32</sup> And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto <sup>c</sup>the feast that is in Judah, and he || offered upon the altar. So did he in Beth-el, || sacrificing unto the calves that he had made: <sup>d</sup>and he placed in Beth-el the priests of the high places which he had made. <sup>33</sup> So he || offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had <sup>e</sup>devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, <sup>f</sup>and <sup>f</sup>burnt incense.

people. As if he had made an edict (says *Dr. South*), "I, Jeroboam, by the advice of my council, considering the great distance of the Temple, and the great charges that poor people are put to in going thither, as also the burden of paying first-fruits and tithes, have considered a way that may be more easy to the people, and therefore enjoin that none repair to Jerusalem, especially since God is not tied to any place or form of worship; these and such other reasons he used, to insinuate his idolatry. And because Israel was not to return to Egypt, Egypt was brought back to them." Cp. *Killo*, *Bibl. Illust.*, Forty-third Week, pp. 146—151.

— *behold thy gods, O Israel*] Or, rather, *Behold thy God* (see Exod. xxxii. 4). He is not a polytheist. Here was another specious argument. This is no new religion; it is the religion of your forefathers; it is as old as the Exodus. Our great English poet has expressed the truth of the case in his words,

"the rebel king  
Doubled that sin in Bethel and in Dan,  
Likening his Maker to the grazed ox."

(*Milton*.)

<sup>29</sup> *Beth-el*] i. e. *house of God*: chosen not only for its situation, on the borders of Ephraim and Benjamin, about twelve miles north of Jerusalem, but because of its sanctity, from patriarchal times (Gen. xii. 8; xxviii. 11. 19; xxxi. 13; xxxv. 1. 7). It had been a Bethel, or *house of God*, but now Jeroboam made it *Bethaven*, a house of vanity (Hos. x. 5).

— *Dan*] In the northern extremity of Israel, near one of the sources of the Jordan; where were afterwards Paneas and Caesarea Philippi (see Josh. xix. 47. Judg. xviii. 29; xx. 1), and where, it seems, a grandson of Moses had been prevailed on to officiate as a priest at an idol shrine. See on Judg. xviii. 30.

<sup>30</sup> *the people went—unto Dan*] or, *the people even unto Dan* (i. e. all the people) *went before the one*,—i. e. of the two.

<sup>31</sup> *an house of high places*] Not merely a high place, but a house or temple of high places; to be a rival to, and substitute for, the Temple where the Ark of God was at Jerusalem; the place which God Himself had chosen out of all the tribes to place His Name there, as Ahijah had told Jeroboam himself (xi. 32).

Samuel and Solomon had sacrificed in high places (1 Sam. ix. 14. 1 Kings iii. 4); but what was lawful in them before the Temple was in being, was now detestable, since the Temple was constituted by God to be the only place for His worship by sacrifice (*Dr. South*).

It seems requisite to notice here (and the remark is made with deep regret, and in a hope that it may be rendered unnecessary by a revision of the passages now to be cited), that an apology is offered for Jeroboam in *Dean Stanley's* Lectures, Lect. xxix. He says (p. 264), "The kingdom of Israel" (as distinguished from Judah) "was the national kingdom, and the Church of Israel was the National Church."

Rather, may we not say, that the kingdom of Israel was a corrupt, schismatical, heretical, and idolatrous part of the National Church?

Again, it is said in the same volume, "The prophetic activity of the time is to be found in the kingdom, not of Judah, but of Israel" (p. 266). Undoubtedly this was so; and why? Because of the apostasy of Israel, which the Prophets were sent to reprove and to correct (see below, xiii. 1, 2, and *Pretim. Note* to chapter xvii.).

The same writer says (*Lectures*, p. 278) that Jeroboam, "following, doubtless, the precedent of the deposition of Abiathar by Solomon, removed from their places the whole of the sacerdotal order, as it was constituted in the north, and allowed the establishment of a new priesthood." But surely the restoration of the priesthood from one line of Aaron in Abiathar to another line in Zadok, was not a precedent for the setting up of an *anti-Aaronical* priesthood by Jeroboam.

Again; it is said (p. 279) that Jeroboam was at Bethel, "as Solomon at Jerusalem, to offer incense." On this assertion see below, 2 Chron. xxiii. 16—19; and above, viii. 14.

Again; it is said that Jeroboam served God with what the author does not scruple to call "the innocent rites of sacrifice and prayer" (p. 288), and that Jeroboam professed "the true religion in an imperfect form" (p. 338: cp. *ibid.* p. 377).

But the language of Holy Scripture on this subject is, "Jeroboam ordained priests for the devils and for the calves that he had made" (2 Chron. xi. 15).

— *of the lowest of the people*] Literally, *from the ends of the people*, "de extremis populi" (*Fulg.*); but the idea of lowliness of extraction does not seem to be conveyed by the original (see Bochart, *Tatablus*, *Gesen.* 737, *Keil*, 150: cp. Gen. xix. 4. Ezek. xxxiii. 2), nor is it expressed in the *Targum*, *Arabic*, *Syriac*, or *Sept.* Versions; but the sense seems to be, that he made Priests indiscriminately from all classes of the people, who were not of the sons of Levi.

The Sacred Writer does not censure Jeroboam mainly for making priests of the lowest orders; he himself, King as he was, assumed the functions of a Priest, as the kings of Egypt did (see on v. 28); it was more consistent with his shrewd policy and worldly sagacity, to make some of the upper classes; but Jeroboam is censured in Scripture for making persons to be Priests who were not of the priestly lineage.

— *not of the sons of Levi*] For, as we learn from the Chronicles (2 Chron. xi. 13, 14), the Priests and Levites had left him and his kingdom, and had resorted to Judah.

<sup>32</sup> *a feast in the eighth month, on the fifteenth day*] On the same day of the month, but not in the same month, as the Feast of Tabernacles, which was in the seventh month (Lev. xxiii. 33).

The Feast of Tabernacles was the Feast of Ingathering, and the fruits of the earth were not ripe so soon in the northern part of Palestine as in the south.

<sup>33</sup> *he offered upon the altar—and burnt incense*] To prove himself the spiritual Head of his kingdom (*Keil*).

For doing this at Jerusalem, King Uzziah was afterwards smitten with leprosy (2 Chron. xxvi. 16. 19).

Jeroboam's action was as if, in a Christian nation, the chief governor should authorize and encourage any of the people to preach and minister the Sacraments, and should invade the ministerial functions himself (*Dr. South*, as quoted above on v. 28).

ON THE ARGUMENT IN FAVOUR OF THE DIVINE AUTHORITY OF THE PENTATEUCH, FROM THE HISTORY OF JEROBOAM AND ISRAEL.

Let us not close this chapter, which gives so melancholy a description of the folly of Rehoboam and of Judah, and of the defection of Jeroboam and Israel, without observing, by way of compensation and consolation, the remarkable providence of God, in overruling the rebellion and schism of Jeroboam and of the Ten Tribes into an irrefragable proof of the Truth and

XIII. <sup>1</sup> And, behold, there <sup>a</sup> came a man of God out of Judah by the word of the LORD unto Beth-el: <sup>b</sup> and Jeroboam stood by the altar || to burn incense. <sup>2</sup> And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, <sup>c</sup> Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. <sup>3</sup> And he gave <sup>d</sup> a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

<sup>4</sup> And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. <sup>5</sup> The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. <sup>6</sup> And the king answered and said unto the man of God, <sup>e</sup> Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought <sup>f</sup> the LORD, and the king's hand was restored him again, and became as it was before. <sup>7</sup> And the king said unto the man of God, Come home with me, and refresh thyself, and <sup>g</sup> I will give thee a reward.

Before  
CHRIST  
975.  
a 2 Kings 23. 17.  
b ch. 12. 32, 33.  
|| Or, to offer.  
c 2 Kings 23. 15, 16.  
d Isa. 7. 14.  
John 2. 18  
1 Cor. 1. 22.

e Exod. 8. 8. & 9. 28. & 10. 17.  
Num. 21. 7.  
Acts 8. 24.  
James 5. 16.  
† Heb. the face of the LORD.  
f 1 Sam. 9. 7.  
2 Kings 5. 15.

Divine Inspiration of the Pentateuch, and eventually of the other parts of the Old Testament.

The institutions of Jeroboam are copied from the Levitical Law (see above, *vv.* 28. 32), and bear testimony to its authority.

But this is not all. It is an unquestionable fact, that the Ten Tribes of Israel agreed with the Two Tribes of Judah in receiving the same Books as inspired. There were two rival and hostile kingdoms; but there was one and the same Old Testament in both.

This will appear more striking, when we remember that the Pentateuch condemns in the strongest terms those sins of which Jeroboam and Israel were guilty. It denounced all creature-worship. It knew but of one Priesthood. It required all Israelites to resort to one place for worship.

If, therefore, Jeroboam and Israel had been able to reject the Old Testament, they certainly would have done so. But they could not. And their agreement with Judah in receiving it as genuine, true, and divinely inspired, is one of the strongest evidences of its genuineness, truth, and inspiration.

On this important subject more has been said in the *Introduction* to the Old Testament, p. xxii., and in the *Introduction* to Deuteronomy, p. 199: see also below, 2 Chron. xiii. 9.

CH. XIII. 1. *a man of God*] On the objections raised by some persons to this history see note below, on *vv.* 18—32.

This man of God is called Sadon (perhaps the same as “Ido the Seer”) by *Josephus*. He is called Joas by *Euphrianius*, Sameas by *Tertullian*: see *Rigalt ad Tertullian* de Jejun. 16, and *A Lapide* here, and *Stanley*, Lect. p. 279.

— *by the word of the LORD*] Rather, *in the word of the LORD*, as that which endued him with superhuman power. The word of the Lord was, as it were, the atmosphere which he breathed, the vesture in which he was clad: cp. 1 Sam. iii. 21. Judg. iii. 10; vi. 34; xi. 29.

2. *Behold, a child shall be born—Josiah by name*] The prophet comes from Judah, and announces the birth of a child from the house of David, who will defile the altar of Bethel; and thus declares the sin of Jeroboam in separating himself and his people from the worship of God in Jerusalem, and in erecting this schismatical altar at Bethel.

The literal fulfilment of this prophecy, about 350 years afterwards, is related in 2 Kings xxiii. 15, 16. Four persons are mentioned by name before they were born, by the voice of Divine Prophecy: the first, Isaac, the promised seed of Abraham (Gen. xvii. 19); the second, Solomon, the son of David (1 Chron. xxii. 9); and the third, Josiah here; and the fourth, Cyrus. It was foretold of Josiah, that he would destroy the

idols of a false god; of Cyrus, that he would build the Temple of the True God (cp. *Jeromianster* on 2 Chron. ad fin.).

And all these were signal Types of Him who was announced by Name before His birth, JESUS CHRIST, the true Isaac, the promised Seed, in whom all Nations are blessed; the Divine Solomon, the Son of David, the Prince of Peace; the true Josiah, who destroys all the Works of the Devil; the Divine Cyrus, who builds up the Church of God: see below, on 2 Chron. xxxvi. 22, 23.

The acts of Josiah and of Cyrus were religious acts, and it is probable that the knowledge of these prophecies may have encouraged them to do what they did. Josiah certainly, and the people of Bethel, were acquainted with this prophecy (see 2 Kings xxiii. 17, 18). Cyrus was cognizant of the prophecies pointing to him by name (see on 2 Chron. xxxvi. 22, 23). Their acts were acts of faith and obedience to God.

— *men's bones*] To pollute the altar (2 Kings xxiii. 16: cp. Num. xix. 16).

3. *he gave a sign*] Heb. *mopheth*, a marvel; from *japhah*, to be glorious (*Gesen.* 458; or from the Arabic, *Delitz.* Ps. lxxi. 7. *Hengst.* Christ. iii. 281: see Exod. iv. 21). This word occurs fourteen times in the Pentateuch, and is always rendered *wonder* or *miracle* in those places by our Translators, and it would have been better if it had been so rendered here. It is rendered *τέρας* by *Sept.* The *wonder* was to be a proof to the man of God himself, as well as to Jeroboam, that he had been really sent by God. It was like the credentials of his mission from heaven.

4. *his hand—dried up*] Here was another proof vouchsafed by God Himself to the man of Judah, as well as to Jeroboam, that he was really sent by God, and that he was doing God's bidding in denouncing the altar of Bethel, while the King was burning incense upon it: cp. Ps. cv. 14.

6. *the LORD thy God*] Jeroboam, conscience-stricken, does not dare to call Jehovah his own God, but says, “Intreat the LORD thy God.”

— *the king's hand was restored*] A third proof to the man of God himself, as well as to Jeroboam, of his divine commission.

7. *Come home with me, and refresh thyself, and I will give thee a reward*] This offer of Jeroboam did not proceed from any feeling of sincere repentance, as his subsequent conduct showed, and as is declared in *v.* 33: “after this Jeroboam returned not from his evil way.” It was a mere politic expedient to blunt the edge of the prophet's denunciation of the schismatical altar of Jeroboam, and to neutralize its effect on his people. It was like the device of Saul after he had been condemned by Samuel: “Honour me now, I pray thee, before the elders of

Before  
CHRIST  
975.  
8 So Num. 22.  
13. & 24. 13.  
h 1 Cor. 5. 11.

<sup>8</sup> And the man of God said unto the king, <sup>9</sup> If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: <sup>9</sup> For so was it charged me by the word of the LORD, saying, <sup>h</sup> Eat no bread, nor drink water, nor turn again by the same way that thou camest. <sup>10</sup> So he went another way, and returned not by the way that he came to Beth-el.

† Heb. *son*.

<sup>11</sup> Now there dwelt an old prophet in Beth-el; and his † sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

<sup>12</sup> And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. <sup>13</sup> And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, <sup>14</sup> And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. <sup>15</sup> Then he said unto him, Come home with me, and eat bread.

i ver. 8, 9.

<sup>16</sup> And he said, <sup>i</sup> I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: <sup>17</sup> For † it was said to me <sup>k</sup> by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. <sup>18</sup> He said unto him,

† Heb. *a word was*.  
k ch. 20. 35.  
l Thess. 4. 15.

my people, and turn again with me" (1 Sam. xv. 30). Jeroboam tries to bribe the prophet: "I will give thee a reward," as Balaam was bribed by Balak (Num. xxii. 17).

<sup>8</sup>. *If thou wilt give me half thine house*] The prophet seems to have remembered the story of Balaam (Num. xxii. 18; xxiv. 13), but notwithstanding his protestations he did not profit by the warning: see v. 19.

<sup>9</sup>. *Eat no bread*] By this command God declared that Jeroboam and the worshippers at Bethel were so detestable in His sight, that none of the faithful might communicate with them in eating or drinking (*a Lapide*). "I have written unto you not to keep company if any man that is called a brother be a fornicator, with such an one *no not to eat*" (1 Cor. v. 11: cp. 2 John 10, 11). By eating and drinking at Bethel he might even have been led to partake of victims which had been offered in sacrifice on the altar at Bethel, and so have appeared to communicate in the worship of Bethel (cp. 1 Cor. x. 20, 21).

— *nor turn again by the same way*] Lest Jeroboam should be able to send after him and draw him back. Therefore the old prophet inquired of some, or his sons, who saw the way by which he returned (v. 12).

<sup>11</sup>. *Now there dwelt an old prophet*] Rather, there was a prophet, an old man, dwelling in Bethel. It is not said that he had been known for a long time as a prophet; but that he was a prophet, an old man, and that his house was at Bethel. Though a prophet, he was content to live quietly at Bethel, the seat of Jeroboam's corrupt worship; and it is clear that he was untrue to his prophetic character, and connived at that worship: otherwise the man of God would not have been sent from Judah to denounce it.

*Dr. Waterland* suggests (*Scripture Vind.*, p. 155), that this old man was "moved by envy or malice to deceive the man of Judah, who had boldly denounced Jeroboam's idolatry, which he himself had winked at;" and he felt that he himself was indirectly involved in the denunciation of that idolatry, and desired to weaken the force of that denunciation, in the eyes of the people and the King, by injuring the credit of the denouncer, and by bringing him back to Bethel to eat there, in spite of his protestations to the contrary, and to display his own power over one who had shown so much courage, and such prophetic gifts.

<sup>14</sup>. *an oak*] Rather, *the terebinth*. The tree was well known to succeeding ages as the scene of this event. He ought to have hastened home, and not loitered by the way.

<sup>16</sup>. *in this place*] Rather, *in that place*.—where thou dwellest, Bethel,—*"in loco isto"* ( *Vulg.*). This is evident from what follows in v. 17: "It was said to me—thou shalt eat no bread there," viz. Bethel. The man of Judah, therefore, knew that the old man lived at Bethel.

<sup>18</sup>—<sup>32</sup>] These verses may best be considered together.

#### ON THE DISOBEDIENCE AND DEATH OF THE MAN OF GOD FROM JUDAH.

This history has had to encounter many objections. It has been alleged, that the prophet of Judah was very hardly dealt with. He had discharged his duty with courage, zeal, and faithfulness, in denouncing the Altar at Bethel, at the very time when the King of Israel was offering incense at it; he had rejected the solicitations of the King, offering him refreshment and reward; he was now returning to Judah; he was sitting under the terebinth to rest for a while after the fatigue of his journey; he was there accosted by a man of venerable age and appearance, who invited him to return to Bethel. The old man says, "I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water" (v. 18).

True it is, "he *lied* unto him." But who (it may be said) can be always proof against imposture? And what was the sin in eating a little bread at Bethel, after he had done his duty in denouncing the altar there? Was it so heinous an offence, that all the good works done by the prophet should be forgotten, and that the unhappy victim of another man's falsehood and treachery should be visited by so severe a punishment for this single offence? See the objections stated by *Tindal*, Christianity as Old as the Creation, p. 328.

What is to be said in reply to these questions?

(1) The man of Judah was bound *not* to eat at Bethel; he had received the clearest evidences in three distinct signs that the Lord had spoken to him (see above, on vv. 3, 4, 6). He was as much bound *not* to eat at Bethel as he was *to go* to Bethel. Both commands were joined together. The eating at Bethel was an act of disobedience to the Lord, who had sent him; and it was punished as such. The old man himself who deceived him, was made by God the instrument of declaring this: "Forasmuch as thou hast *disobeyed* the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee" (v. 21). And again, v. 26: "It is the man of God, who was *disobedient* unto the word of the Lord: therefore the Lord hath delivered him unto the lion."

Therefore this history is a solemn warning against the *sin of disobedience*: cp. *Theodore*, Quest. 43.

(2) Secondly, it is a warning against disobedience in things which may *seem* to us to be of *little importance*; and it shows the necessity of *punctual obedience* to all God's commands, whether we see the reason of them or no.

The eating a little bread at Bethel might have seemed a trivial thing. And Adam also might have said, "If the tree of knowledge is bad, why is it in Paradise? If it is good,

I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him. <sup>19</sup> So he went back with him, and did eat bread in his house, and drank water.

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why may I not eat of it?" The reason was, Because God forbade it; and disobedience was punished by death.

Many persons, likewise, say of the Sacraments, "What good can a little water do? What good can a little bread and wine do? May I not refuse them?" No. Why? Because God commands them; and no one can hope for life, unless he obeys God.

(3) The man of Judah was deceived. True; but he ought not to have been deluded. There is reason to apprehend that when he was sitting under the shade of the terebinth-tree, instead of pursuing his journey, the evil Spirit may have whispered into his ear, that he had lost an opportunity of gaining the King's favour, and of enjoying the applause of the people, who had witnessed the wonderful exercise of his prophetic gifts. Perhaps he may have bankered after the proffered reward of Jeroboam (v. 7), as Balaam did for Balak's offers of promotion and money. The door of his heart seems to have been (as it were) standing ajar, almost half-opened already to the invitations of the old man. Otherwise surely he would have said, "Thou a prophet! How is it, then, that thou dwellest at Bethel, the house of Jeroboam's corrupt worship? If thou hadst been indeed a prophet of the Lord, thou wouldst have denounced that worship, and I should not have been sent from Judah to lift up my voice against it. My mission is a proof of thy omission, and commission. Thou sayest, indeed, that an Angel of the Lord hath spoken to thee, saying, Bring him back; but *prove* thy assertion. We know that the Angels of God visited Jacob at Bethel, but then he was a worshipper of the Lord, and not a votary of a golden calf; we know that the Angels of the Lord came about the dwellings of the righteous; we know that the Cherubim spread their wings over the Ark of God's Presence in the Holy of Holies at Jerusalem; but if they now visit Bethel, it is not to speak words of favour to those who would draw others thither, but to warn them of their sin in separating themselves from Zion. Thou pleadest a message from an Angel. Prove thy plea if thou canst. I have proved my message from the Lord God of Angels, speaking against Bethel, and forbidding me to eat there. Therefore, if thou art indeed a prophet of the Lord, if thou lovest the converse of Angels, do not invite me, whose home is at Judah, to return to Bethel. But do thou listen to me; leave Bethel for Judah: come and dwell there."

Such ought to have been the reply of the man of Judah.

In his return to Bethel, and in his subsequent fate, we have therefore a striking lesson on the duty of *examining into evidence* in matters of religion. The Apostles of Christ say, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John iv. 1). "Satan himself is transformed into an Angel of Light" (2 Cor. xi. 14). "Though we or an Angel from heaven *preach any thing* beside, or in contravention of, (such is the meaning of the original word) what we have preached unto you, let him be accursed" (see on Gal. i. 8); and Christ Himself, the Lord of the prophets, says (in a Scripture appointed to be read on the same Sunday as this chapter, the Eighth Sunday after Trinity), "Beware of *false prophets*, which come to you in sheep's clothing, but inwardly they are *ravelling wolves*" (Matt. vii. 15).

There is no temptation so dangerous as that which comes in a veil of holiness. Jeroboam the king had threatened, but the prophet stood undaunted; the grey-headed seer pleads a message from God, and the prophet yields. Satan may affright as a fiend; but he seduces as an Angel of Light (*Bp. Hall*).

This history is a warning against communicating with any, who, like Jeroboam, are guilty of schism, or idolatry. It is a warning against the allurements of the Church of Rome, which presents herself in the venerable garb of Antiquity (as the old prophet did), and pretends to have messages from Angels, and invites men and women to come to her Bethel,—the house of God in name,—but which, in too many respects, unhappily is like the idolatrous and schismatical altar of Jeroboam.

(4) If the man of God from Judah had been spared, the effect of his warning against the sin of Jeroboam would have been almost lost. He returned to Bethel; he communicated

with the old man, the prophet, who dwelt there. He did this, although he had declared publicly at Bethel to Jeroboam that he was forbidden by God to eat there (*vs. 8, 9*).

Thus he made it easy for the King to say, that the man of Judah was not a person to be trusted, and that he had lied in what he had spoken against the Altar; or that, if he was a man of God, communion with the dwellers at Bethel was not a thing displeasing to Him.

(5) God's own cause was at stake. The safety of many souls was in jeopardy. God, therefore, interfered, to frustrate the evil device of the old prophet, to overrule it for good, and to make it conducive to the clearer manifestation of His own glory; for the confusion of Jeroboam and his altar; for the assertion of the supremacy of the Truth, as professed in the worship at Jerusalem; and for the salvation of souls.

He sent a lion from the thicket to punish the man of Judah for disobedience; and the attitude of the lion, not eating the carcase, but leaving it as a visible memorial of God's anger, and sparing the ass; and the quietness of the ass, not flying through fear, but remaining where it was, were proofs that the lion was commissioned and controlled by God.

If we may venture so to speak, the *obedience* of the lion resisting the temptation of its *appetite*, in compliance with God's will, and for His glory, is put in striking contrast with the disobedience of the prophet yielding to *his* appetite. It is observable that in the similar case of Balaam, one of the lower creatures, the *ass* on which he rode, is made by God to rebuke "the madness of the prophet," who *disobeyed* Him.

(6) This old man was a prophet; but he was a bad man. As *Bp. Hall* says, "Doubtless he was a prophet of God, but corrupt and vicious. Many have visions from God, who will not enjoy the vision of God." God, by making a *prophet*, does not unmake the *man*, or destroy his free agency, as *Dr. Waterland* observes, p. 155, who adds, "It is true, as the objector observes, that the lying prophet had the gift of prophecy continued to him notwithstanding. So had Balaam; and Judas had extraordinary gifts; this may teach us that God does not *approve* of every thing that *gifted men* may do." It is not *by our gifts* that we shall be judged, but by the *use* we make of them; and if we make a bad use of them, the greatness of our gifts will only increase the severity of our condemnation (*cp. Matt. vii. 23*).

(7) Yet further. God dealt with the old prophet of Bethel as He had dealt of old with Balaam. This old man was a prophet; but, like Balaam the prophet, he "held the Truth in unrighteousness;" he felt that the mission of the man of Judah against the Altar at Bethel was tantamount to a condemnation of himself; he desired to weaken the effect of that censure; he wished to appear to be on good terms with the man of Judah; he cared little whether he involved him in ruin; he allured him back to Bethel by a profession of prophetic sanctity, and by a pretence of an angelic message; he did this, although he well knew that he was thus setting himself against the command of the Lord Himself. And he seemed almost on the point of defeating God's good purposes, and of blasting His merciful design in sending the prophet from Judah to Bethel.

But at this critical point God Himself interfered. He did with this old prophet, as He had done with Balaam before (see on Num. xxii. 5; xxiii. 5). He caught him in his own snare; He made him the instrument of declaring the prophet's sin and God's righteousness; He put a word into his mouth, which He constrained him to utter: "It came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, thy carcase shall not come unto the sepulchre of thy fathers" (*vs. 20—22*).

The old prophet, at the Table at Bethel, was like Balaam on the high place of Baal, and on the top of Peor (see on Num. xxiii. xxiv.).

He was a prophet, who sinned against God, and sold himself to the Evil One. But God still used him as a prophet, and overruled even his sin for the triumph of His own power,



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1 ver. 9.

m ch. 20. 36.

† Heb. broken.

† Heb. broken.

n Jer. 22. 18.

o 2 Kings 23. 17,  
18.  
p ver. 2.  
2 Kings 23. 16,  
19.

q See ch. 16. 24.

r ch. 12. 31, 32.  
2 Chron. 11. 15. &  
13. 9.

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† Heb. returned  
and made.

† Heb. filled his hand, Judg. 17. 12.

<sup>20</sup> And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: <sup>21</sup> And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, <sup>22</sup> But camest back, and hast eaten bread and drunk water in the <sup>1</sup>place, of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

<sup>23</sup> And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back. <sup>24</sup> And when he was gone, <sup>m</sup> a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. <sup>25</sup> And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt. <sup>26</sup> And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath † torn him, and slain him, according to the word of the LORD, which he spake unto him. <sup>27</sup> And he spake to his sons, saying, Saddle me the ass. And they saddled *him*. <sup>28</sup> And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor † torn the ass. <sup>29</sup> And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. <sup>30</sup> And he laid his carcase in his own grave; and they mourned over him. *saying*, <sup>n</sup> Alas, my brother! <sup>31</sup> And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; <sup>o</sup> lay my bones beside his bones: <sup>32</sup> <sup>p</sup> For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of <sup>q</sup> Samaria, shall surely come to pass.

<sup>33</sup> <sup>r</sup> After this thing Jeroboam returned not from his evil way, but † made again of the lowest of the people priests of the high places: whosoever would, he † consecrated him, and he became *one* of the priests of the high places.

and for the display of His own glory. God prophesied by him, as He did by Balaam and Caiaphas. God declared the truth by a bad man, as He did by Judas, and Pilate, who declared the innocency of Christ, betrayed and condemned by them.

(8) So it has been, and so it will one day even more clearly be, with the Old Prophet, the Father of Lies, the Tempter himself.

Satan is a Spirit, an Angel, a Prophet, with great spiritual, angelic, and prophetic gifts. But he sinneth from the beginning (1 John iii. 8). He lures men by his lies; and when he has done so, he exults over them, even when sitting at his table, with the meat of sin in their mouths. But God controls his purposes, and makes him to be the prophet of His own Truth to the World. He overruled his designs at the Crucifixion, and made them instrumental in proving the truth of the Prophecies of the Old Testament, and in overcoming Death, and in saving the World.

This plan of God's Providence permitting evil, trying men's faith and obedience by it, and overruling it for good, will be consummated in the transactions of the Great Day.

(9) The disobedience of the man of Judah has a glorious contrast in the history of ELIJAH (xvii.—xix.).

(10) For some excellent remarks on this history, in which God's justice, punishing the sin of disobedience in the man of

Judah, was tempered with mercy for his immortal soul; see *S. Augustine* de curâ pro Mortuis gerendâ c. 7, vol. vi. p. 874; *S. Greg.*, Moral. iv. 24. It was very mercifully provided by God that the man of Judah should have time to repent of his sin. The language of the old prophet at the table must have had a solemn effect upon his mind. Filled with sorrow and reverential awe, he went alone homeward to Judah; and probably in that solitary journey, he communed with his own heart, and lifted it up to God in prayer for pardon. And, looking at his eternal interest, may we not say that there was mercy even in the speediness of the punishment, executed while his penitential sorrow was most bitter, and before the salutary effect of those terrible words of the old prophet had been weakened by time?

**30—32.]** From these words it may be inferred that this signal example made some impression on the mind of the old prophet; and the reverence for his bones confirms this opinion: see 2 Kings xxi. 18.

**33.** *After this thing Jeroboam returned not*] It might have been expected that he would have been warned by this visitation; but he hardened his heart, like Pharaoh, and became more obdurate in sin.

— *whosoever would, he consecrated him*] Literally, *he filled*



34 <sup>s</sup> And this thing became sin unto the house of Jeroboam, even <sup>t</sup> to cut it off, and to destroy it from off the face of the earth.

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s ch. 12. 30.  
t ch. 14. 10.  
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XIV. <sup>1</sup> At that time Abijah the son of Jeroboam fell sick. <sup>2</sup> And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that <sup>a</sup> *I should be king over this people.*

a ch. 11. 31.

<sup>3</sup> <sup>b</sup> And take <sup>†</sup> with thee ten loaves, and <sup>||</sup> cracknels, and a <sup>||</sup> cruse of honey, and go to him: he shall tell thee what shall become of the child. <sup>4</sup> And Jeroboam's wife did so, and arose, <sup>c</sup> and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes <sup>†</sup> were set by reason of his age. <sup>5</sup> And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another woman.

b See 1 Sam. 9. 7, 8.  
† Heb. in *thine* hand.  
|| Or, *cakes*.  
|| Or, *bottle*.  
c ch. 11. 29.  
† Heb. *stood for* his hoariness.

<sup>6</sup> And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee with <sup>†</sup> heavy tidings. <sup>7</sup> Go, tell Jeroboam, Thus saith the LORD God of Israel, <sup>d</sup> Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, <sup>8</sup> And <sup>e</sup> rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, <sup>f</sup> who kept my commandments, and who followed me with all his heart, to do *that only which was* right in mine eyes; <sup>9</sup> But hast done evil above all that were before thee: <sup>g</sup> for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and <sup>h</sup> hast cast me behind thy back: <sup>10</sup> Therefore, behold, <sup>i</sup> I will bring evil upon the house of Jeroboam, and <sup>k</sup> will cut off from Jeroboam him that pisseth against the wall, <sup>l</sup> and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. <sup>11</sup> <sup>m</sup> Him that dieth of Jeroboam in the city shall the dogs eat;

† Heb. *hard*  
d See 2 Sam. 12. 7, 8.  
ch. 16. 2.  
e ch. 11. 31.  
f ch. 11. 33, 35. & 15. 5.  
g ch. 12. 28.  
2 Chron. 11. 15.  
h Neh. 9. 26.  
Ps. 50. 17.  
Ezek. 23. 35.  
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i ch. 15. 29.  
k ch. 21. 21.  
2 Kings 9. 8.  
1 Deut. 32. 36.  
2 Kings 14. 26.  
m ch. 16. 4. & 21. 24.

his hand. See on Exod. xxviii. 41; xxix. 9. Cp. *S. Hippolyt.*, p. 87, ed. Lagarde.

CH. XIV. 2. *Jeroboam said to his wife—get thee to Shiloh*] Jeroboam had no faith in his calves, when the hour of trouble came, but sent his wife to the Lord's prophet at Shiloh, and thus condemned himself.

— *disguise thyself*] Literally, *change thyself*. — *Shiloh*] See xi. 29. On the loyalty of Ahijah, see above, on xi. 29.

3. *ten loaves*] As a present to the prophet. Cp. 1 Sam. ix. 7, 8. 2 Kings viii. 8.

— *cracknels*] Heb. *nikkudim*, cakes marked with points; from *nakad*, to prick, *καλλυρίδας* (*Sept.*).

4. *his eyes were set*] Cp. 1 Sam. iv. 15. Yet God enabled the blind prophet to see through the disguise of Jeroboam's wife, and to foresee the future state of her son.

6. *Come in*] Ahijah prevented her, before she could offer the present, which he would not receive. Jeroboam was a subtle schemer, but could not cheat even a blind prophet by the disguise of his wife. "God laughs in heaven at the frivolous fetches of crafty politicians; and when they think themselves most safe, shames them with a defection and a defeat" (*Bp. Hall*).

— *I am sent to thee with heavy tidings*] Literally, *I am sent to thee hard*, i. e. a *hard* vision (cp. xii. 4. Isa. xxi. 2). The adjective (*kashah*) is feminine here (*Gesen.* 747; *Ewald*, § 284). The prophet himself is sent as a *Message*, or *Vision*. He is the *Message*.

9. *other gods, and molten images*] God will not acknowledge the calves to be what Jeroboam intended them to be,—a representation of Himself. He denounces them as *other gods*

(a phrase used in Exod. xx. 3, 4), and as *idols*: see above, on xii. 28.

— *cast me behind thy back*] A phrase adopted by Ezekiel, xiii. 35.

10. *him that—wall*] Every male. See on 1 Sam. xxv. 22; and *Gesen.* 853.

— *shut up and left*] Heb. *atsur ve-azub*. The phrase is from Deut. xxxii. 36; and is found also below, xxi. 21. 2 Kings ix. 8. Many expositors interpret these words as *opposed* to each other, viz. as signifying the married and unmarried (*L. de Dieu, Keil*), or the bond and free (*Gesen.* 617; and so *Winer*). But it is not certain that there is any such opposition between them. The *Sept.* renders them *ἐχόμενον καὶ ἐγκαταλειμμένον* (cp. below, 2 Kings xiv. 26); and *Vulg.*, "elatum et novissimum."

The verb *atsur* signifies to restrain, to close, to detain, to stay, to shut up, and to keep, to retain. Cp. 1 Chron. xxix. 14. 2 Chron. xxii. 9. Dan. x. 8. 16; xi. 6. (*Gesen.* 648.) The verb *azab* signifies to leave behind, and does not appear to have any other meaning; and these words taken together seem to represent whatever is retained and left, and to signify the remnant, whether it be retained by power, or forsaken through neglect. Cp. above, on Deut. xxxii. 36; and see below, 2 Kings xiv. 26, where it is said, "there was not any shut up, nor any left, nor any helper for Israel."

— *will take away the remnant*] Literally, *I will exterminate after*. The Hebrew verb *baar* (to remove, to sweep out), is followed by *achar* (after), because one who expels and exterminates another follows *after* him (*Gesen.* 133. Cp. xvi. 3; xxi. 21).

Observe the solemn warning which is here delivered, and the awful punishment denounced, against rebellion, schism, and idolatry. Surely it has its meaning for these latter days.

11. *Him—shall the dogs eat*] They shall lie unburied, the

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n ver. 17.

o 2 Chron. 12. 12.  
& 19. 3.

p ch. 15. 27, 28,  
29.

q 2 Kings 17. 6.  
Ps. 52. 5.

r Josh. 23. 15, 16.

s 2 Kings 15. 29.

t Exod. 34. 13.

Deut. 12. 3, 4.

u ch. 12. 30. &

13. 34. & 15. 30,

34. & 16. 2.

x ch. 16. 6, 8, 15,

23.

Cant. 6. 4.

y ver. 12.

z ver. 13.

a 2 Chron. 13. 2,  
& c.

† Heb. lay down.  
954.

b 2 Chron. 12. 13.  
975.

c ch. 11. 36.

d ver. 31.

972.

e 2 Chron. 12. 1.

f Deut. 32. 21.

Ps. 78. 58.

g Deut. 12. 2.

Ezek. 16. 24, 25.

|| Or, standing

images, or

statues.

and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*. <sup>12</sup> Arise thou therefore, get thee to thine own house: *and* <sup>n</sup> when thy feet enter into the city, the child shall die. <sup>13</sup> And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him <sup>o</sup> there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam. <sup>14</sup> <sup>p</sup> Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now. <sup>15</sup> For the LORD shall smite Israel, as a reed is shaken in the water, and he shall <sup>q</sup> root up Israel out of this <sup>r</sup> good land, which he gave to their fathers, and shall scatter them <sup>s</sup> beyond the river, <sup>t</sup> because they have made their groves, provoking the LORD to anger. <sup>16</sup> And he shall give Israel up because of the sins of Jeroboam, <sup>u</sup> who did sin, and who made Israel to sin.

<sup>17</sup> And Jeroboam's wife arose, and departed, and came to <sup>x</sup> Tirzah: *and* <sup>y</sup> when she came to the threshold of the door, the child died; <sup>18</sup> And they buried him; and all Israel mourned for him, <sup>z</sup> according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

<sup>19</sup> And the rest of the acts of Jeroboam, how he <sup>a</sup> warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel. <sup>20</sup> And the days which Jeroboam reigned *were* two and twenty years: and he <sup>†</sup> slept with his fathers, and Nadab his son reigned in his stead.

<sup>21</sup> And Rehoboam the son of Solomon reigned in Judah. <sup>b</sup> Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city <sup>c</sup> which the LORD did choose out of all the tribes of Israel, to put his name there. <sup>d</sup> And his mother's name *was* Naamah an Ammonitess. <sup>22</sup> <sup>e</sup> And Judah did evil in the sight of the LORD, and they <sup>f</sup> provoked him to jealousy with their sins which they had committed, above all that their fathers had done. <sup>23</sup> For they also built them <sup>g</sup> high places, and <sup>||</sup> images, <sup>h</sup> and groves, on every high hill, and <sup>i</sup> under every green tree. <sup>24</sup> <sup>k</sup> And there

h 2 Kings 17. 9, 10.

i Isa. 57. 5.

k Deut. 23. 17. ch. 15. 12. & 22. 46. 2 Kings 23. 7.

punishment of the worst malefactors (Deut. xxviii. 26. Cp. Rev. xix. 17, 18).

14. *a king*] Baasha, xv. 27—30.

— *that day: but what? even now*] This seems to be the correct rendering. The doom of Jeroboam's house will surely arrive; nay, it has already begun to be executed, not only in the death of his son (v. 17), but by the appointment of a king in his place. The blind prophet sees the future as present.

15. *root up Israel*] Therefore the sins of Rulers are no excuse for the sins of their People. Jeroboam set up the calves, and the People bowed down before them; he shall be punished first, but they will be punished also, as Moses and Joshua had warned them (Deut. xxviii. 63, 64; xxix. 27. Josh. xxiii. 15, 16).

— *the river*] Euphrates. For the fulfilment of this prophecy, see 2 Kings xv. 29; xvii. 6. 23; xviii. 11.

17. *Tirzah*] Probably now called *Talza*, about six miles north of *Nablus* (Robinson: see Josh. xii. 24). It was the residence of the kings of Israel till the time of Omri, who purchased Samaria, and fortified it (xvi. 23, 24).

19. *how he warred*] Especially with Abijah, King of Judah: see 2 Chron. xiii. 3.

— *book of the chronicles*] Literally, the "*Words of days*" (Heb. *dibrei hay-yamim*); the same name as that by which our present Book of Chronicles is designated. Although the completion of our present "*Book of Chronicles*" was much later than that of the Books of Kings (see 2 Chron. xxxvi. 23), yet it is probable that a good deal of the material found in the Books of Chronicles was derived from these earlier *Dibrei hay-yamim*, so often referred to in the Book of Kings. See 1 Kings

xiv. 29; xv. 23. 2 Kings xiv. 18. 28; xv. 6. 36; xvi. 19, &c. See above, *Introduction*.

20. *Nadab his son*] In the kingdom of Israel, few kings were succeeded by their own sons: God marked the difference between that schismatical kingdom and the kingdom of Judah by this and other characteristics.

21. *Rehoboam—forty and one years old*] Therefore he was born a year before the accession of Solomon (ii. 24; iii. 1. Cp. 2 Chron. xii. 13). The *Sept.*, in its additions to 2 Chron. xii. 13, speaks of Rehoboam as only sixteen years of age at his accession, and says that he reigned twelve years. Some of the Hebrew Rabbis were of opinion that Solomon was only twelve years of age at his accession; and so *S. Jerome*, Epist. Crit. ad Vitalem, ii. 19; and they would confirm the opinion from Solomon's language in iii. 7, "I am a little child;" but this is probably an error: see note there.

— *an Ammonitess*] Rather, *the Ammonitess*. This is repeated v. 31. There is a special emphasis in the words, both here and there, and also in 2 Chron. xii. 13, and they are, doubtless, designed to intimate that the mother of Rehoboam, "*the Ammonitess*," was accessory to his idolatry: cp. xv. 13. The *Queen Mother* had usually great influence with the kings of Judah, and is always mentioned by name. See xv. 2. 13; xxii. 42, &c.

Thus Solomon's unhappy marriages with idolatrous women exercised not only a pernicious influence on himself, but on his son and successors.

22. *Judah did evil*] After the three years in which Rehoboam reigned well. See 2 Chron. xi. 15—23; xii. 1.

23. *images*] Heb. *matseboth*, stone columns, statues for idolatrous worship (Exod. xxiii. 24; xxxiv. 13).

were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

<sup>25</sup> <sup>1</sup> And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: <sup>26</sup> <sup>m</sup> And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold <sup>n</sup> which Solomon had made. <sup>27</sup> And king Rehoboam made in their stead brasen shields, and committed them unto the hands of the chief of the † guard, which kept the door of the king's house. <sup>28</sup> And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber.

<sup>29</sup> <sup>o</sup> Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? <sup>30</sup> And there was <sup>p</sup> war between Rehoboam and Jeroboam all their days. <sup>31</sup> <sup>q</sup> And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. <sup>r</sup> And his mother's name was Naamah an Ammonitess. And <sup>s</sup> Abijam his son reigned in his stead.

XV. <sup>1</sup> Now <sup>a</sup> in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. <sup>2</sup> Three years reigned he in Jerusalem. <sup>b</sup> And

Before  
CHRIST  
972.

972.  
1 ch. 11. 40.  
2 Chron. 12. 2.  
m 2 Chron. 12. 9,  
10, 11.

n ch. 10. 17.

† Heb. runners.

o 2 Chron. 12. 15.

p ch. 12. 24. &  
15. 6.  
2 Chron. 12. 15.

q 2 Chron. 12. 16.  
r ver. 21.

s 2 Chron. 12. 16,  
Abijah.

Matt. 1. 7, Abia.

958.  
a 2 Chron. 13. 1,  
2.  
b 2 Chron. 11. 20,  
21, 22.

— groves] Heb. *asherim*, idolatrous pillars of wood (Exod. xxxiv. 13. Deut. vii. 5. Judg. iii. 7).

On the *asherim* and *matseboth*, see the note of Keil, i. p. 241—246, in the English translation of his first edition; and pp. 159, 160, in his 2nd German Edition.

Probably the evil example of Maachah, his favourite wife (2 Chron. xi. 20—22), whose idolatrous tendencies were displayed under Asa, her grandson (2 Chron. xv. 16), was not without a pernicious effect on Rehoboam. We hear of idolatrous altars, high places, statues, and pillars, in the history of the Canaanites and other nations in Palestine, and the imitations of them by the Israelites, but not of idolatrous temples. The true God was distinguished from the false by one central abode, where He communed with His people, and by one place of worship,—the Temple at Jerusalem. Thus God provided a safeguard against the licentious orgies of polytheism.

<sup>24</sup> also sodomites in the land] Literally, even the consecrated person was in the land: the original word here rendered Sodomite is *kadesh*, properly consecrated, *iepebs*, sacerdos Priapo mancipatus, vel Gallus truncatus in honorem Atyos (*S. Jerome* in Hos. c. 4). Magna Deorum mater etiam Romanis templis castratos intulit,—abscissorum consecratione Mater deorum coli meruit. *S. Augustine* de Civ. Dei vii. 26. See Pfeiffer, Dubia, p. 231. *Movers*, Phoenix. i. 678. *Gesen.*, p. 725, for evidence of such abominations as these, existing among the Canaanites, who made them a part of their religion. See above, on Gen. xxxviii. 21. Deut. xxiii. 18; and compare the note below, on the remarkable words of St. Paul, in his Epistle to the Churches of Galatia, v. 12.

Here we see a reason for God's command, requiring the extirpation of the Canaanites. Notwithstanding the judgments executed upon them, even from the days of Lot, they still continued to practise their unholy rites in Palestine, and polluted Israel with their sins. Here also is a warning against the notion, that Wealth and Commerce, Literature and Civilization, can preserve a Nation from the grossest unnatural sins. Solomon's reign was "the golden age" of Hebrew civilization; but there were "Sodomites in the land;" ep. St. Paul's language concerning the moral condition of Rome, even in "the golden age" after Augustus, Rom. i. 24. The "golden age" of man's intellect is too often the "iron age" of his heart.

<sup>25</sup> Shishak] With whom Jeroboam was connected. See above, on xi. 26. 40. The connexion of the rival kingdom of Israel with the monarchy of Egypt, whose idolatry it had adopted, may help to account for this invasion. Probably, the Egyptians were invited by Israel, their allies, to come up against Jerusalem. Solomon had broken God's law which forbade the kings of Judah to go down into Egypt, and to multiply horses from Egypt (see x. 28, 29), and now Egypt is made the scourge in God's hand for the sins of Judah. Shishak was the first king of the

twenty-second or Bubastic dynasty. See above, on iii. 1; cp. xi. 40. He is called Sesonchis by *Julius Africanus*, and Sesonchosis by *Eusebius*; and Sheshonk or Shoshonk on the Egyptian monuments, where his name has been deciphered by *Champollion* (*Précis*, p. 204; cp. *Thenius* and *Keil* here).

In a bas-relief at Karnak, two figures are represented as dragging toward the feet of their god more than 130 captives, with their hands bound behind their backs. These figures are supposed by some to represent cities of Judea; inscriptions are attached to them; among them is one which was explained by *Champollion* to mean *Jewish King*. Although this explanation has been questioned by many critics (as *Lepsius* and *Brugsch*), yet it seems to be generally agreed that the bas-relief represents a victory gained over the Hebrew nation by the Egyptian King here called Shishak; so *Heeren*, *Winer*, *Bunsen*, *Keil*, *Bertheau*, *Raclinson*, *Bp. Colton*, B. D. ii. 1025; *Stanley*, *Lect.* p. 385; and *Kitto*, p. 170, where is an engraving of what is supposed to be a figure of one of the Jewish captives, and also of Shishak himself, from the sculptures of Karnak. Cp. below, on Ps. 89.

<sup>26</sup> the shields of gold] x. 17.

<sup>27</sup> brasen shields] Brazen instead of gold; an expressive emblem of the degeneracy of Judah, and of the unhappy consequences of apostasy from God. How soon the mention of the profusion of gold in the age of Solomon (ix. 28; x. 10. 22), when "silver was nothing accounted of" (x. 21), is succeeded by this mention of brass (or copper) in its place. "How is the gold become dim! How is the most fine gold changed!" (Lam. iv. 1.)

<sup>29</sup> book of the chronicles] See above, on v. 19; ep. 2 Chron. xii. 15.

<sup>31</sup> Naamah an Ammonitess] Rather, the Ammonitess. See on v. 21. This fact is mentioned here a second time, for the sake of emphasis, and in order to suggest that the connexion of Solomon with the Ammonitess was a source of misery to Judah.

— Abijam] Called Abijah in the Chronicles: 2 Chron. xiii. 1. He was the son of Maachah (the granddaughter of Absalom), see xv. 2, the favourite wife of Rehoboam, who set him over his brethren, as we learn from the Chronicles (2 Chron. xi. 21).

As to this form (Abi-jam for Abi-jah), the jam is derived from *Jah*, by *Samonis*, it is rendered sea by *Gesenius*, p. 5; and it is translated splendour by *Fuerst*, p. 10, who supposes that *yam* is the original Hebrew form of *yom*, day. Perhaps it was a form only adopted by his subjects, and by the sacred historian, to mark his unworthiness of the name of Abijah, on account of his sin against *Jehovah*, v. 3.

CH. XV. 2. Three years] Not three full years, for he died in the twentieth year of Jeroboam, v. 9: cp. below, on v. 25.

Before  
C H R I S T  
955.  
c 2 Chron. 13. 2,  
Michaiah the  
daughter of Uriel.  
d 2 Chron. 11. 21,  
Absalom.  
e ch. 11. 4.  
Ps. 119. 80.  
f ch. 11. 32, 36.  
2 Chron. 21. 7.  
|| Or, candle,  
ch. 11. 36.  
g ch. 14. 8.  
h 2 Sam. 11. 4,  
15. & 12. 9.  
i ch. 14. 30.

k 2 Chron. 13. 2,  
3, 22.

955.  
1 2 Chron. 14. 1.

|| That is, grand-  
mother's, ver. 2.  
m 2 Chron. 14. 2.  
about  
951.  
n ch. 14. 24. &  
22. 46.  
o 2 Chron. 15. 16.

his mother's name *was* <sup>c</sup>Maachah, the daughter of <sup>d</sup>Abishalom. <sup>3</sup> And he walked in all the sins of his father, which he had done before him: and <sup>e</sup>his heart was not perfect with the LORD his God, as the heart of David his father. <sup>4</sup> Nevertheless <sup>f</sup>for David's sake did the LORD his God give him a || lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: <sup>5</sup> Because David <sup>g</sup>did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, <sup>h</sup>save only in the matter of Uriah the Hittite. <sup>6 i</sup> And there was war between Rehoboam and Jeroboam all the days of his life.

<sup>7 k</sup> Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. <sup>8 l</sup> And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

<sup>9</sup> And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. <sup>10</sup> And forty and one years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom. <sup>11 m</sup> And Asa did *that which was* right in the eyes of the LORD, as *did* David his father. <sup>12 n</sup> And he took away the sodomites out of the land, and removed all the idols that his fathers had made. <sup>13</sup> And also <sup>o</sup>Maachah his mother, even her he removed

— *his mother's name*] See xiv. 21. 31.

— *Maachah, the daughter of Abishalom*] So in 2 Chron. xi. 20—22. But in another place of the Chronicles (2 Chron. xiii. 2), the mother of Abijah is called "Michaiah, the daughter of Uriel of Gibeah."

From these passages, put together, it may be inferred, that Maachah was the granddaughter of Absalom, the son of David, and was probably so called from his mother, daughter of Talmi, King of Geshur (2 Sam. iii. 3), and that she was probably a daughter of Tamar (who alone of Absalom's children outlived him), and that Tamar was married to Uriel of Gibeah, and bare to him Maachah, who became the wife of Rehoboam, and the mother of Abijam.

The word *daughter* is used for *granddaughter* here, as *mother* is for *grandmother* in v. 10: cp. *Kitto*, p. 172. And so *Josephus* understood the sacred text (Antt. viii. 10. 1). It is not at all probable, on account of disparity of age, that a *daughter* of Absalom would have been married by Rehoboam, and have been his favourite wife, as Maachah was (2 Chron. xi. 20).

On her name *Micaiah*, see below, 2 Chron. xiii. 2.

<sup>3</sup>. *not perfect*] Not whole. Heb. *shalem*.

<sup>4</sup>. *a lamp*] Heb. *nir* (cp. xi. 36. 2 Kings viii. 19. 2 Chron. xxi. 7). The cognate substantive *ner* is similarly used, 2 Sam. xxi. 17. Job xviii. 6. Ps. xviii. 28; cxxxii. 17, "I have ordained a *lamp* (*ner*) for mine anointed."

<sup>5</sup>. *save only—Hittite*] Not that David did not commit other sins (see, for example, 1 Sam. xxv. 21. 2 Sam. xxiv. 1), but they were sins of infirmity or ignorance, not wilful and presumptuous sins, like his sin in the matter of Uriah. David himself marks the difference between such a sin and sins of infirmity, in Ps. xix. 13; cp. note below, on Acts iii. 17; xxiii. 5. 1 Tim. i. 12, 13.

It can be little pleasure (says *Bp. Sanderson*, in his excellent sermon on Ps. xix. 13) to rave into (i. e. to expose) the infirmities of God's servants; yet sith all these things "are written for our learning" (Rom. xv. 4), and are as glasses to represent unto us our frailties, and as marks to mind us of the rock whereto others have shipwrecked, it cannot be blamed in us to take notice of them. David's diffidence, then, lest he should perish one day by the hand of Saul (1 Sam. xxvii. 1), when he had God's promise that he should outlive him; his deep dissimulation with and before Achish (1 Sam. xxi. 12; xxvii. 10; xxix. 8), especially when he tendered his service to him in the wars; his rash choleric vow to destroy Nabal and all that belonged to him, who had indeed played the churl and the wretch with him, as covetous and unthankful men sometimes will do, but yet, in *rigore*, had done him no wrong (1 Sam. xxv. 22); his fond affection to his ungracious son Absalom, in tendering his life before his own safety and the public

good, and in taking his death with so much unmanly impatience (2 Sam. xviii. 5. 33; xix. 5—7); his lenity and indulgence to his other son Adonijah, to whom he never said so much at any time as Eli did to his sons, *Why hast thou done so?* (1 Kings i. 6); his carnal confidence in the multitude of his subjects, when he caused them to be numbered by the poll (2 Sam. xxiv. 1, &c.); these, and perhaps some other sinful oversights, are registered of David, as well as the murder of Uriah. Yet, as if all these were as nothing in comparison of *that one*, that one alone is put in by the Holy Ghost by way of exception, and so inserted as an exception in that glorious testimony which we find given of him (1 Kings xv. 5): *David did that which was right in the eyes of the Lord, and turned not aside from any thing that He commanded him all the days of his life, save only in the matter of Uriah the Hittite*. That is, he turned not aside so foully and so contemptuously, so presumptuously and so provokingly, in any other thing, as he did in that business of Uriah. All his ignorances, and negligences, and inconsiderations, and infirmities, are passed over in silence; only this great presumptuous sin standeth up as a pillar or monument erected *ad perpetuam rei memoriam*, to his perpetual shame in that particular; for all succeeding generations to take warning and example by (*Bp. Sanderson*, i. p. 101).

<sup>6</sup>. *And there was war—all—his life*] Rehoboam's life: this is repeated from xiv. 30, and prepares the way for the declaration in v. 7.

<sup>7</sup>. *war*] An open conflict, *prælium* (*Ital.*); the hostility, between Rehoboam and Jeroboam, which had smouldered, broke out into a violent flame in a fierce battle under Abijam, in which the power of Jeroboam was broken, as is related at large in the Chronicles (2 Chron. xiii. 3—20).

<sup>8</sup>. *Abijam slept with his fathers*] Having reigned only two years and a few months. Abijam began to reign in the eighteenth year of Jeroboam (v. 1), and Asa succeeded him in the twentieth year of Jeroboam. Asa reigned forty-one years, v. 10: cp. 2 Chron. xvi. 13.

— *Asa*] Which means a *healing one*, a *physician* (*Gesen.* 66. *Fuerst*, 126).

<sup>10</sup>. *forty and one years reigned he*] Observe how God prolongs the reigns of kings who serve Him, and cuts off those who disobey Him. Asa, King of Judah, saw eight Kings of Israel, — Jeroboam, Nadab, Baasha, Elah, Zimri, Tibni, Omri, and Ahab (*A Lapide*).

<sup>12</sup>. *sodomites*] See xiv. 24.

— *idols*] Heb. *gillulim*: see Lev. xxvi. 30.

<sup>13</sup>. *Maachah his mother*] His grandmother (see v. 2), the mother of his father. Maachah, who had been the best beloved wife of King Rehoboam, was a favourer of idolatry. But the

from *being* queen, because she had made an idol in a grove; and Asa † destroyed her idol, and <sup>p</sup> burnt it by the brook Kidron. <sup>14</sup> <sup>q</sup> But the high places were not removed: nevertheless Asa's <sup>r</sup> heart was perfect with the LORD all his days. <sup>15</sup> And he brought in the † things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

Before  
CHRIST  
about  
951.

† Heb. cut off.  
p So Exod. 32.  
20.  
q ch. 22. 43.  
2 Chron. 15. 17,  
18.  
r See ver. 3.  
† Heb. holy.

<sup>16</sup> And there was war between Asa and Baasha king of Israel all their days.

<sup>17</sup> And <sup>s</sup> Baasha king of Israel went up against Judah, and built <sup>t</sup> Ramah, "that he might not suffer any to go out or come in to Asa king of Judah."

s 2 Chron. 16. 1,  
&c.  
t Josh. 18. 25.  
u See ch. 12. 27.

<sup>18</sup> Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to <sup>x</sup> Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at <sup>y</sup> Damascus, saying, <sup>19</sup> *There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may † depart from me.*

x 2 Chron. 16. 2.  
y ch. 11. 23, 24.

† Heb. go up.

<sup>20</sup> So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote <sup>z</sup> Ijon, and <sup>a</sup> Dan,

z 2 Kings 15. 29.  
a Judg. 18. 29.

young King Asa feared and loved God more than any human relation, and he removed her from being *Queen*,—a noble example of moral courage, and of a salutary and vigorous exercise of authority in behalf of God and His truth: cp. our Lord's words, Matt. x. 37.

— *even her he removed from being queen*] She is called *Queen* because she held the place of *Queen-mother* (Heb. *gebirah*, v. 13, and 2 Chron. xv. 16. *Gesen.* 154), like the "Sultana Walide" in the Ottoman Empire: see *Hammer*, Osman. Reich. ii. 68—71, and the remarks of *Kitto*, pp. 177—181. One of the consequences of Oriental polygamy, observable in the history of the Kings of Judah, as well as in other histories and in ancient dramas (e. g. the Persæ of *Æschylus*, where Atossa, the Queen-mother, holds a prominent place, vv. 159—850), is, that we do not hear of such a personage as a "*Queen Consort*;" but her place is occupied by the King's Mother, who is often called in Scripture "*the Queen*."

— *she had made an idol in a grove*] *An idol*; literally, an object of terror. The Hebrew word *mipheletseth* is from *palats* in *hithpaal*, to tremble (Job ix. 6), whence *pallatsuth*, horror, Job xxi. 6. Ps. lv. 6. Isa. xxi. 4 (*Gesen.* 498. 677).

The words rendered, *in a grove*, are *la-asherah*, and ought rather to be translated of *Asherah*, or, to *Astarte*. Maachah had made a *pillar* like the *Asherim* mentioned above in xiv. 23: cp. *S. Jerome* in Hos. iv., who regards it as a *simulacrum obscenum*; and so *Fulg.* Cp. *Selden* de diis Syriis, ii. 5. From the word rendered *destroyed*, which properly means he *hewed down*, it seems to have been of wood: and therefore the *Arabic* Version explains it to have been an "idol of a high tree."

<sup>14</sup> *The high places were not removed*] How then (it may be asked) could it be said in 2 Chron. xiv. 3—5, that "he took away the high places?"

(1) Either because he took away the high places of false gods, but did not take away all those of *Jehovah*. So *Schmidt*, *Michaelis*, *Thenius*, *Bertheau*, and others: see *Bertheau*, on 2 Chron. xiv. 3.

(2) Or because though the *King* did his part, yet he could not prevail on *the people* to do theirs; and so, though he took away the high places, yet still they were frequented by them, and did not disappear,—literally, did not depart (*Keil*: see below, on 2 Chron. xiv. 3).

God in His mercy gives men the credit of doing a thing (although it is not effected), if they do all in their power that it may be done.

— *Asa's heart was perfect*] Evidence of this, in his religious acts, and in God's wonderful intervention in his favour, is supplied in the narrative of the Chronicles (2 Chron. xiv. 4—13; xv. 1—18). It is added, "*all his days*," which is true so far as that he did not fall from the Lord to idols; but he did not entirely trust in the Lord: see 2 Chron. xvi. 7—9, where he is blamed for resorting to the King of Syria for help; and see

2 Chron. xvi. 10, where he is said to have "sought to the physicians," and not to the Lord.

<sup>15</sup> *his father had dedicated*] Probably, the spoil taken by his father in his victory over Jeroboam, which is related in 2 Chron. xiii. 16. The statements in this place serve to confirm the narrative in the Chronicles of the victories of Abijah and his son Asa; and on the other hand, the narrative of the Chronicles illustrates what is recorded here, and is supplementary to it (*Thenius*; *Bertheau*, *Chronik*, p. 324).

<sup>17</sup> *Baasha—built Ramah*] In the thirty-sixth year after the division of the kingdom, and in the sixteenth of Asa's reign, Baasha built (see on 2 Chron. xvi. 1), i. e. was building and fortifying, Ramah, only about five miles north of Jerusalem (see Josh. xviii. 25).

Ramah was a border-town between the kingdoms of Israel and Judah, and a key to either.

How are we to account for the fact that the King of *Israel*, not the King of Judah, was eager to fortify it, and that the King of Judah, Asa, having drawn Baasha from the work, did not seize upon the fortress, but (as we are informed in v. 22) carried off the stones and timber, and used them elsewhere? This is more remarkable, because the numerical strength lay on the side of Israel (see 1 Kings xii. 21. 2 Chron. xiii. 3).

The answer is, Jeroboam had set up a rival worship at Bethel and Dan, and did not allow the Priests and Levites in his kingdom to go to Jerusalem to officiate (1 Kings xii. 20. 2 Chron. xi. 14). The consequence was, that there was a great tide of emigration of the Priests and Levites, and of the best classes of society, from Israel to Judah (see 2 Chron. xi. 13—16), to the great detriment of Israel. The erection of Ramah on the frontier was designed by Baasha to check that emigration. See 2 Chron. xvi. 1.

The narrative of the Chronicles here, as in numerous other places, supplies the clue for the interpretation of the history in the Book of Kings.

<sup>18</sup> *Asa took all the silver and the gold—house of the LORD*] An act of distrust and sacrilege, for which Asa was severely reproved by Hanani the Seer. See 2 Chron. xvi. 7.

— *Ben-hadad*] *Son of the Sun*; a common title of the Syrian kings (*Macrob.* i. 24. *Winer*, R. W. B. i. 15. *Movers*, *Phoen.* i. 196). See xx. 1, where the son of this Benhadad is mentioned; and 2 Kings xiii. 24, where the son of Hazael has that name (*Vandeveldt*).

<sup>20</sup> *and smote Ijon—Naphtali*] The chastisement inflicted on Israel in this region, for its sins, was like a warning and rehearsal of the still severer punishment with which they were to be there visited afterwards. But these chastisements were to have their counterpart of Divine Mercy in Christ. See below, on 2 Kings xv. 29.

— *Dan*] Formerly Laish; now *Tell-el-Kady* (Josh. xix. 47).

Before  
CHRIST  
about  
951.  
b 2 Sam. 20. 14.

c 2 Chron. 16. 6.

† Heb. *free*.

d Josh. 21. 17.

e Josh. 18. 26.

f 2 Chron. 16. 12.

914.

g 2 Chron. 17. 1.  
h Matt. 1. 8,  
called *Josaphat*.

954.

† Heb. *reigned*.

i ch. 12. 30.  
& 14. 16.

k ch. 14. 14.

l Josh. 19. 44.  
& 21. 23.  
ch. 16. 15.

m ch. 14. 10, 14.

n ch. 14. 9, 16.

o ver. 16.

953.

and <sup>b</sup> Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.  
<sup>21</sup> And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

<sup>22</sup> <sup>c</sup> Then king Asa made a proclamation throughout all Judah; none *was* † exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them <sup>d</sup> Geba of Benjamin, and <sup>e</sup> Mizpah.

<sup>23</sup> The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless <sup>f</sup> in the time of his old age he was diseased in his feet. <sup>24</sup> And Asa slept with his fathers, and was buried with his fathers in the city of David his father: <sup>g</sup> and <sup>h</sup> Jehoshaphat his son reigned in his stead.

<sup>25</sup> And Nadab the son of Jeroboam † began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. <sup>26</sup> And he did evil in the sight of the LORD, and walked in the way of his father, and in <sup>i</sup> his sin wherewith he made Israel to sin.

<sup>27</sup> <sup>k</sup> And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at <sup>l</sup> Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon. <sup>28</sup> Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

<sup>29</sup> And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto <sup>m</sup> the saying of the LORD, which he spake by his servant Ahijah the Shilonite: <sup>30</sup> <sup>n</sup> Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger. <sup>31</sup> Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

<sup>32</sup> <sup>o</sup> And there was war between Asa and Baasha king of Israel all their days.

<sup>33</sup> In the third year of Asa king of Judah began Baasha the son of Ahijah to

the site of Jeroboam's idolatry (xii. 28). God punished it for its sins by the hand of Benhadad, and it never appears again in history. Cp. 2 Kings xv. 29, where it is *not* mentioned; and see *Dr. Thomson*, p. 250.

— *Abel-beth-maachah*] Now *Abel-el-Kaneh*. 2 Sam. xx. 14.  
— *all Cinneroth*] The land of Gennesareth. Josh. xi. 2.

<sup>21</sup>. *Tirzah*] See xiv. 17.

<sup>22</sup>. *Geba*] Now *Jeba*, about two miles N.E. of Ramah, or *Er-Ram*. Josh. xviii. 24. On the dismantling of Ramah, see at v. 17.

— *Mizpah*] N.W. of Jerusalem; now *Naby Samwil*. Josh. xviii. 26. 1 Sam. vii. 5. Jeremiah (xli. 9) mentions a cistern which Asa constructed at this time, and which was filled with dead bodies by Ishmael the son of Nethaniah, of the seed royal, when he rose up against Gedaliah, the son of Ahikam.

<sup>23</sup>. *diseased in his feet*] The Sacred Writer here mentions Asa's disease, but he does *not* mention that in his disease he trusted rather in the skill of the physicians than in God. This is mentioned in the Chronicles (2 Chron. xvi. 12). *Asa's* name signifies a physician; but he does not seem to have been duly mindful that God is the true Healer.

It is observable that the Chronicles supply certain other particulars not favourable to Asa, which had not been noticed in the Kings. See 2 Chron. xvi. 7, 12.

Here is a proof, that though in the Chronicles no mention is made of the apostasy of one of the greatest kings of Judah, Solomon, this reticence supplies no argument (as some have alleged) for disbelief of the fact of that defection; nor again (as others have said), is it to be ascribed to any undue partiality of the writer of the Chronicles for the house of David. It has been providentially ordered by the Holy Spirit (as if in foresight of such objections as these) that while some sins of the kings of

Judah which are mentioned in the Books of Kings, are not repeated, but are passed over, in a spirit of charity, by the Author of the Chronicles, some sins of other kings of Judah (such as those of Asa) are described in the Chronicles, which had not been noticed in the Book of Kings. Thus the character for impartiality, as well as for charity, of both historians, is established; and we recognize the independence of each, and the duty of studying both these portions of Scripture.

<sup>25</sup>. *two years*] Here is a proof (as *Keil* has observed) that any part of a year is counted as a *whole year* in the reckoning of the durations of the reigns of the kings. Nadab began to reign in the second year of Asa (v. 25), and Asa began to reign in the twentieth year of Jeroboam (v. 9). Therefore Jeroboam cannot have reigned *twenty-two full years* (xiv. 20), but only twenty-one years and a part of a year. And since Baasha succeeded Nadab, or, in other words, since Nadab *ceased* to reign, in the third year of Asa (v. 28), therefore Nadab cannot have reigned *two whole years*.

<sup>27</sup>. *Gibbethon*] In the tribe of Dan; a Levitical City. Josh. xix. 44; xxi. 23; and see below, xvi. 15.

Gibbethon was a Levitical City. The Levites of Israel left their cities in the days of Jeroboam, and fled to Judah (2 Chron. xi. 13, 16). Gibbethon, being evacuated by its old inhabitants, would become an easy prey. By driving out the Levites Jeroboam weakened his own kingdom, and exposed it to inroads from its enemies (cp. *Blunt*, *Coincidences*, pp. 186, 190).

<sup>28</sup>. *did Baasha slay him*] The family of Jeroboam was slain by Baasha; the son of Baasha was slain by Zimri (xvi. 8), and Zimri was slain by Omri (xvi. 16); yet the kings and people of Israel hardened their hearts against God's judgments.

<sup>29</sup>. *the saying of the LORD*] xiv. 7—14.



reign over all Israel in Tirzah, twenty and four years. <sup>34</sup> And he did evil in the sight of the LORD, and walked in <sup>p</sup> the way of Jeroboam, and in his sin wherewith he made Israel to sin.

Before  
CHRIST  
953.  
p ch. 12. 28, 29.  
& 13. 33, & 14. 16.

XVI. <sup>1</sup> Then the word of the LORD came to <sup>a</sup> Jehu the son of Hanani against Baasha, saying, <sup>2</sup> <sup>b</sup> Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and <sup>c</sup> thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; <sup>3</sup> Behold, I will <sup>d</sup> take away the posterity of Baasha, and the posterity of his house; and will make thy house like <sup>e</sup> the house of Jeroboam the son of Nebat. <sup>4</sup> <sup>f</sup> Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

about  
930.  
a ver. 7.  
2 Chron. 19. 2.  
& 20. 34.  
b ch. 14. 7.  
c ch. 15. 31.

d ver. 11.  
e ch. 14. 10.  
& 15. 29.  
f ch. 14. 11.

<sup>5</sup> Now the rest of the acts of Baasha, and what he did, and his might, <sup>g</sup> *are* they not written in the book of the chronicles of the kings of Israel? <sup>6</sup> So Baasha slept with his fathers, and was buried in <sup>h</sup> Tirzah: and Elah his son reigned in his stead.

g 2 Chron. 16. 1.  
930.  
h ch. 14. 17 &  
15. 21.

<sup>7</sup> And also by the hand of the prophet <sup>i</sup> Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because <sup>k</sup> he killed him.

i ver. 1.  
k ch. 15. 27, 29.  
See Hos. 1. 4.

<sup>8</sup> In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. <sup>9</sup> <sup>1</sup> And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza <sup>†</sup> steward of *his* house in Tirzah. <sup>10</sup> And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. <sup>11</sup> And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him <sup>m</sup> not one that pisseth against a wall, || neither of his kinsfolks, nor of his friends. <sup>12</sup> Thus did Zimri destroy all the house of Baasha, <sup>n</sup> according to the word of the LORD, which he spake against Baasha <sup>†</sup> <sup>o</sup> by Jehu the prophet, <sup>13</sup> For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger <sup>p</sup> with their vanities. <sup>14</sup> Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

930.  
1 2 Kings 9. 31.  
† Heb. which was over.  
929.  
m 1 Sam. 25. 22.  
|| Or, both his kinsmen and his friends.  
n ver. 3.  
† Heb. by the hand of.  
o ver. 1.  
p Deut. 32. 21.  
1 Sam. 12. 21.  
Isa. 41. 29.  
Jonah 2. 8.  
1 Cor. 8. 4. &  
10. 19.

<sup>15</sup> In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped <sup>q</sup> against Gibbethon, which belonged to the Philistines. <sup>16</sup> And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. <sup>17</sup> And Omri went up from Gibbethon, and all Israel with him, and they besieged

q ch. 15. 27.

CH. XVI. 1. *Jehu the son of Hanani*] The name *Jehu* signifies *Jehovah is He* (*Gesen.* 293), and *Hanani* means *gracious* (*Gesen.* 293). *Jehu* the son of Hanani the Seer, is mentioned in 2 Chron. xix. 2 as reproving Jehoshaphat.

2. *Forasmuch as I exalted thee*] The language of Jehu to Baasha is like that of Ahijah to Jeroboam (xiv. 7—11), and in some respects it resembles the language of Samuel to Saul (1 Sam. xv. 17—19). All the Prophets in succession have the same message from God for the same sins.

6. *Elah*] Which means *oak* or *strength* (*Fuerst*, 93).

7. *And also*] This does not refer to any new prophecy, but is a comment of the writer on what has gone before. That pro-

phesy (in *vv.* 2—4) was delivered against Baasha, not only because he followed Jeroboam in his sins, but *also* because he *killed him*, or rather *killed it*; i. e. because he took upon him to destroy the house of Jeroboam without a commission from God, and to gratify his own sinful ambition.

This sentence is introduced in order to vindicate Ahijah from the charge of prompting Baasha to murder the seed of Jeroboam.

9. *Zimri*] Which means *renowned* (*Gesen.* 248).

16. *Omri*] Which means *servant of Jehovah*, from *amar*, to bind (*Gesen.* 641). Omri gave his name to a dynasty. Athaliah, a daughter of Ahab, is called the daughter of Omri.



Before  
CHRIST  
929.

r ch. 12, 28, &  
15, 26, 34.

Tirzah. <sup>18</sup> And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died, <sup>19</sup> For his sins which he sinned in doing evil in the sight of the LORD, <sup>r</sup> in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. <sup>20</sup> Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

<sup>21</sup> Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. <sup>22</sup> But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

925.

<sup>23</sup> In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah. <sup>24</sup> And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, <sup>†</sup> Samaria. <sup>25</sup> But <sup>t</sup> Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him. <sup>26</sup> For he <sup>u</sup> walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their <sup>x</sup> vanities. <sup>27</sup> Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel? <sup>28</sup> So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

† Heb. *Shomeron*.  
s See ch. 13, 32.  
2 Kings 17, 24.  
John 4, 4.  
t Micah 6, 16.  
u ver. 19.

x ver. 13.

918.

<sup>29</sup> And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. <sup>30</sup> And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him. <sup>31</sup> And it came to pass, <sup>†</sup> as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, <sup>y</sup> that he took to wife Jezebel the daughter of Ethbaal king of the <sup>z</sup> Zidonians, <sup>a</sup> and went and served Baal, and worshipped him. <sup>32</sup> And he reared up an altar for Baal in <sup>b</sup> the house of Baal, which he had built in Samaria. <sup>33</sup> <sup>c</sup> And Ahab made a grove; and Ahab <sup>d</sup> did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

† Heb. *was it a light thing, &c.*

y Deut. 7, 3.

z Judg. 18, 7.  
a ch. 21, 25, 26.  
2 Kings 16, 18, &  
17, 16.  
b 2 Kings 10, 21,  
16, 27.  
c 2 Kings 13, 6.  
& 17, 10, & 21, 3.  
Jer. 17, 2.  
d ver. 30.  
eh. 21, 25.

Samaria is styled in Assyrian inscriptions, the house of Omri; and even Jehu, the destroyer of the dynasty, is called in an Assyrian inscription deciphered by *Dr. Oppert*, "the son of Omri." The Statutes of Israel are called the "Statutes of Omri." Micah vi. 16. Cp. *Rawlinson*, Five Monarchies, ii. 364, Bampton Lect. 105. *Stanley*, Lectures, p. 284.

18. *the palace*] Rather, *the castle*. Heb. *aremon*, so called from its height. See *Gesen*. 80. *Fuerst*, 151.

— *burnt the king's house over him*] i.e. over himself, as Sardanapalus did (*Justin*, i. 3).

24. *he bought the hill Samaria of Shemer for two talents of silver*] About £700. Zimri, his predecessor, had burned the palace at Tirzah; and Omri bought the fair round hill of Samaria, about seven miles N.W. of Shechem; and it became the capital of the kingdom of Israel, and continued to be so for about two hundred years, till its destruction by Shalmaneser (2 Kings xviii. 9), about 720 B.C.

The fine round swelling hill, or almost mountain, of Samaria (says *Dr. Robinson*, iii. 138), stands almost alone in a great basin, and nearer the eastern side of it. The mountains and the valleys around are to a great extent arable, and enlivened by many villages. The situation is one of great beauty. The hill is cultivated to the top. It would be difficult to find in all Palestine a situation of equal strength, fertility, and beauty (p. 146). *Dr. Thomson* (p. 468), says, "The view from the

topmost terrace of Samaria over the rich plains and hills around it, and far away to the blue Mediterranean, is truly magnificent." See also *Stanley* (Palestine, pp. 243, 244). Six miles from Shechem, following the course of the same green and watered valley, the traveller finds himself in a wide basin, in the centre of which rises an oblong hill with steep yet accessible sides, and a long flat top. This was the mountain of Shomron, corrupted through the Chaldee "Shemrin" into the Greek "Samaria." Cp. *Stanley*, Lectures, p. 285. It commanded a full view of the sea and the plain of Sharon on the one side, and of the vale of Shechem on the other. See also *Dr. Kitto*, Bib. Ill., 45th Week, p. 199, and *Dr. Hesse*, in B. D. ii. 1099, 1101, where a view of the site may be seen.

25. *Omri wrought evil*] Whence the "Statutes of Omri" became a by-word for wickedness. Micah vi. 16.

29. *Ahab*] Which probably means, *God is friend* (*Fuerst*, 55).

— *twenty and two years*] Although the reigns of Ahab, Ahaziah, and Jehoram, extend only over a space of thirty-four years, yet they occupy the residue of this book and the first nine chapters of the Second Book of Kings; and little is said in them concerning the affairs of the kingdom of Judah.

30—33. *Ahab the son of Omri—did more to provoke the LORD God of Israel to anger than all the kings of Israel that*

<sup>34</sup> In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, ° according to the word of the Lord, which he spake by Joshua the son of Nun.

Before  
CHRIST  
918.

e Josh. 6. 26.

XVII. <sup>1</sup> And † Elijah the Tishbite, *who was* of the inhabitants of Gilead,

about  
910.

† Heb. *Eljahu*, Luke 1. 17. & 4. 25, he is called *Elias*.

*were before him*] From these verses it appears that the reign of Ahab forms a new era in the history of the kingdom of Israel.

He was not content with following Jeroboam, who set up the golden calves at Dan and at Bethel to be symbols of Jehovah (xii. 28), and with walking in his sins as if it were a light thing; or rather, *was it not* in his eyes *a light thing to do that*? Yes; for he went far beyond him, and married Jezebel, the daughter of Ethbaal, King of Tyre, and introduced the worship of Baal, the Phœnician idol, into Israel, and built an altar to Baal in his capital city, Samaria.

Ethbaal, i. e. *with Baal* (Euerst, 169), was a priest of the Phœnician goddess Astarte, or Ashtoreth (above, xi. 5); and he rebelled against his brother Phœles, King of Tyre and Sidon, and usurped his throne, which he occupied thirty-two years (*Menander*, in *Josephus*, c. Apion, i. 18; Antt. viii. 13. 1).

Jezebel (a name perhaps connected with *Baal-zebul*, Euerst, 71), the daughter of this idolatrous priest, regicide and fratricide, became the wife of the King of Israel, and followed in her father's steps in idolatry and cruelty, and led her husband Ahab with her (xxi. 25), so that in his reign the false worship of Baal superseded the worship of Jehovah.

The name of Jezebel became a by-word for false doctrine, idolatry, and harlotry, in after ages of the Church: see Rev. ii. 20.

Baal, which signifies *lord*, was the principal male deity of the Phœnicians, as Bel, or Belus, among the Babylonians. He was their sun-god, the author of all physical life and energy, in their Mythology, and was displayed in various forms, Baalim. *Movers*, Phœn. i. 175, p. 184; see above, Judg. ii. 11. 13; vi. 25; viii. 33; and *Kitto*, Bibl. Ill., 45th Week, pp. 207—212.

33. *a grove*] Rather, the *asherah*, or image of Astarte, which was a companion to the image of Baal: cp. Exod. xxxiv. 13. Judg. vi. 25; above, xiv. 23.

34. *In his days did Hiel the Beth-elite build Jericho*] This building of Jericho in Ahab's days is mentioned as an evidence of the prevalent forgetfulness and contempt of God's Word at that time. "In his days,"—perhaps (as *Keil* supposes) under his direction,—Hiel of Bethel (once the sanctuary of God, and afterwards the shrine of one of Jeroboam's calves) built, i. e. fortified Jericho: surrounded it with walls so as to be a frontier garrison of the territory of Israel, and to command the Jordan. Ahab allowed him, perhaps commissioned him, to do this, in defiance of God's word by Joshua (see on Josh. vi. 26), as if there could be any fortress so strong as the word of God, and as if any thing could avail against it! But Hiel paid the penalty denounced by that word, and so God's word was magnified even by means of man's sin. Here was a warning to Ahab, who had set up the altar of Baal in his own capital at Samaria, in opposition to the worship of God.

#### PRELIMINARY NOTE ON THE MISSION OF ELIJAH THE PROPHET, CHAP. XVII.

The name Elijah signifies "the LORD, JEHOVAH, He is God" (*Gesen.* 51), and the life of Elijah agrees with his name. He came forward as a faithful living witness, in an age of religious apostasy, to proclaim to idolatrous princes, priests, and people, that the LORD He is God, and that He *alone* is God, and that all other gods are usurpers, and that their priests and prophets are to be exterminated from Israel according to God's law (see below, xviii. 40), as guilty of rebellion against Him (Deut. xiii. 5; xviii. 20).

He came forth to bring Israel back to the true knowledge and worship of God, from which they had fallen to the service of Baal. He was a second Enoch. Enoch prophesied to the antediluvian world of Judgment to come (Jude 14), and pleased God, and was translated (Heb. xi. 5), without seeing death, as Elijah was.

Elijah was also another MOSES, an asserter of the Divine Supremacy in opposition to the rival claims of heathen deities.

He was also a restorer of true religion. He is described by the Prophet Malachi "as coming to turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. iv. 6: cp. below, xviii. 37); and thus he was the John Baptist of the Old Dispensation (see on Matt. xi. 14; xvii. 10. Luke i. 17; ix. 8). Elijah looked backward to Moses and to Enoch; and he looked forward to CHRIST. He restored the

Law, and prepared the way for the Gospel. His miracles have both a retrospective and prospective character. In their sternness and severity against sin, as in the execution of God's vengeance against idolatry at Carmel and at Kishon, he awakened, as it were, the thunders and lightnings of Horeb; but they have also evangelic gleams of mercy and love, as, for instance, in his tender care for the faithful widow of Zarephath.

The miracles of Elijah, so numerous and extraordinary as they are, have in modern days been made an occasion for the objections of sceptical criticism. How are they to be accounted for? Was there any adequate cause for their operation? Can the history of them be accepted as true? Such questions have been asked; and they have been answered by some in the negative. The narrative before us has been represented as little better than a mythical legend, sketched in the fantastic and grotesque lineaments, and coloured with the brilliant hues of oriental romance; see the treatises of *Bieh-horn*, *W. Meyer*, *G. L. Bauer*, *Berthold*, *Tatke*, *Knobel*, *Köster*, *Röliger*, *Gramberg*, and others, noticed by *Keil*, i. 263; and *Wüner*, R. W. B. i. 319.

Certainly it must be admitted, that if the age, in which Elijah lived, had been an ordinary time, this outburst and flashing-forth of miraculous working in the dazzling splendour of his ministry would have been unaccountable.

But his position was altogether unprecedented; and the profusion of God's miraculous working in Elijah was due to the exorbitant wickedness of the rulers of Israel at that time, which required an extraordinary manifestation of God's divine power, asserting His supremacy, in order to recover His people from the ruin and misery into which they had fallen.

Elijah's life was a crisis in the history of Israel. Jeroboam had emerged into Ahab; calf-worship had been developed into Baalism; the God of Israel had been supplanted by the idols of Phœnicia; the curse of Joshua on the builders of Jericho was defied; the thunders and lightnings of Sinai were forgotten; the Law of Moses was exploded; a Jezebel, the daughter of Ethbaal, the Priest of Baal, shared the Throne which had been occupied by David; and the abominations of Tyre and Sidon domineered in the capital of Israel.

The unique character of that age is exhibited by the Holy Spirit, not only in the Old Testament, but in the New Testament. In the Apocalypse, when He would personify a corrupt Priesthood and Prophecy, He calls it a Jezebel (Rev. ii. 20); and when He would describe the working of those noble spirits who stand almost alone in a corrupt age, and fight against Antichristianism, He draws His imagery from the acts of Elijah (Rev. xi. 6).

But God overruled evil with good.

In the history of His people, whenever the regular ministries of the Temple and Priesthood fail, there the mission of *Prophets* is mercifully vouchsafed by Him in order to supply the deficiency. The manifestation of Prophecy was always exactly adjusted to the needs of the times. When Eli connived at the sins which the Priests, his sons, committed at the door of the Tabernacle, a SAMUEL was raised up; when the Ark was taken by Philistines, and Shiloh was destroyed, Samuel offered sacrifices at Gilgal. Samuel the prophet was the precursor and pattern of Elijah the prophet. Samuel had rebuked Saul, Elijah rebuked Ahab. Samuel established Schools of the Prophets, Elijah confirmed them (see on 2 Kings ii. 3). But when the Ark was brought to Sion by David, and the Temple was built by Solomon at Moriah, the voice of Prophecy was hushed. It awakened from its slumber, in some terrible utterances in the schismatical kingdom of Israel in the days of Jeroboam, in the voice of Ahijah the Shilonite (xi. 29; xii. 15; xiv. 6; xv. 27), and in the denunciations of the man of Judah against the idolatrous altar at Bethel (xiii. 1, 2). It became no longer a wandering voice but a living Word, in the days of Ahab. Then, when it came forth, it was a forerunner of the Incarnation itself of the Everlasting Word, Who is not only a Prophet and the Lord of the Prophets, but may be said to be the Word of Prophecy itself, in the fullest sense of the term.

Prophecy was supplementary to the Priesthood. We never hear of Elijah at Jerusalem, and once only in the confines of Judah (xix. 3), and why? Because at Jeru-

Before  
CHRIST  
about  
910  
2 Kings 3, 14.  
1 Deut. 10, 8.  
1 James 5, 17.  
1 Luke 4, 25.

said unto Ahab, <sup>a</sup> *As the LORD God of Israel liveth, <sup>b</sup> before whom I stand, <sup>c</sup> there shall not be dew nor rain <sup>d</sup> these years, but according to my word.*

<sup>2</sup> And the word of the LORD came unto him, saying, <sup>3</sup> *Get thee hence, and*

salem was the Ark, and the Temple, and the Priesthood, and the regular ministries of religion. His mission was to Ahab and Jezebel, and to Israel, and to the idolatrous prophets of Baal. When Prophecy was at its zenith, the Priesthood was at its nadir: the Midnight of the Priesthood was the Noonday of Prophecy. It has indeed been alleged by some, that the kingdom of Israel may be inferred to have been more favoured by God than Judah, because, when both Kingdoms stood side by side, Prophets rose up oftener in Israel than in Judah. But the reverse of this is the case. The appearance of Prophets in Israel was a sign of Israel's defection, and was due to it, and to God's anger for their sins. And, in course of time, when Judah became more depraved, and resembled Israel in its apostasy, and when the regular ministers of the Temple and the Priesthood had become degenerate and corrupt, then Prophets appeared in Judah with more frequency and energy. The most vicious age of Judah was the age of Amos, Micah, Isaiah, Jeremiah, and Ezekiel, the Prophets.

In this respect also Elijah was a forerunner of Christ. His first Advent was in the thick darkness of the worst days of Priestly degeneracy among the Jews, and in the thick gloom of heathen idolatry and unbelief. Then it was that the GREAT PROPHET, whom Moses had pre-announced, was raised up to prophesy to the World (Deut. xviii. 18. Cp. Acts iii. 22; vii. 37). And it will be in a time of moral corruption in the World, and of spiritual degeneracy in a large part of the Christian Israel, the Church of God, it will be in the hour of an Antichristian Midnight, when His SECOND ADVENT will shine like Lightning from one part of heaven to the other (Matt. xxiv. 27. Luke xvii. 24).

CH. XVII. 1. *Elijah* [*Eliyah*, i.e. the Lord He is God (*Gesen.* 51. Cp. xviii. 3, *Obadiah*). Let us observe this name. As God revealed Himself specially as JEHOVAH to Moses, that is, as the Everlasting I AM, and sent Moses forth as His commissioned minister, when He was about to enter into conflict with the idol *non-entities* of Egypt (see on Exod. vi. 2), and to display Himself as the God of the Universe, as well as the God of His covenanted People Israel; so, when He is about to engage in a contest with the idol *non-entities* of Phenicia, Baal and Ashtaroth, and to recall His people Israel from their debasing subjection to them, He sends forth His Prophet, a second Moses, who proclaims His message in His name, JEHOVAH (not Baal) is GOD.

The times were fit for Elijah; and Elijah was fit for the times. The greatest Prophet is reserved for the worst age. Israel had never such an impious King as Ahab, nor such a miraculous Prophet as Elijah: "The God of the spirits of all flesh" knows how to proportion men to the occasion. Elijah comes in with a tempest, and goes out in a whirlwind (*Bp. Hall*).

— The *Tishbite*, who was of the inhabitants of Gilead. The site of *Tishbe*, or *Thisbe*, is unknown. A place called *Thisbe* seems to be mentioned in Tobit i. 2, as in Galilee, but this is not certain. The word rendered *inhabitants* (*toshabim*) ought rather to be translated *strangers*, or *sojourners*, as it always is in the Authorized Version in the other places,—about twelve in number,—where it occurs. Cp. Gen. xxiii. 4. Exod. xii. 45. Lev. xxii. 10; xxv. 6. 23. 35. 40. 45. 47. Cp. *Gesen.*, p. 860. The *Sept.* supposes that *Thisbe*, or *Thisbæ*, was in Gilead; and so *Josephus*, viii. 13. 2, who calls the place *Thesboné*; and many modern writers (as *Ewald*, iii. 486) have adopted the opinion that he was of Gilead (cp. *Grove*, B. D. i. 525). *Winer* (R. W. B. i. 318) supposes him to have been a native of *Thisbe*, and a sojourner in Gilead; and so *Keil*, in his last German edition, p. 175, who supposes *Thisbe* to be in Naphtali, and to be mentioned in the Book of Tobit, i. 2. It is not improbable that the place *Tishbi* may be connected with the word *toshab*, a *stranger*, an *emigrant*. It seems certain that, wherever it was, *Tishbi* was not (as some have supposed) in Gilead itself. Elijah migrated from his own country *Thisbe*, and became a sojourner (Heb. *toshab*) in Gilead.

The mysterious suddenness of Elijah's first appearance, his rapid disappearances, and no less unexpected manifestations (cp. xviii. 12; xxi. 18), the uncertainty which prevailed in Israel as to his parentage, like that of Melchizedek (cp. Heb. vii. 3), the glorious display and marvellous effects of his

acts, and the prevalent popular ignorance as to whence he came, and how his actions were performed, make Elijah to be a signal type of Christ, of Whom it is said, "Who shall declare His generation?" (Isa. liii. 8;) and Whose Gospel is the clearest revelation of the truth which is contained in the name of Elijah, "the LORD He is GOD." And Elijah the Prophet, who came forth in an age of apostasy, and whose presence was like the lightning, shining in the gloom of that dark period, will be seen to be a still more striking figure of Him, Whose presence will be suddenly manifested (Matt. xxiv. 27. Luke xvii. 24), and will blaze forth with exceeding glory and flaming fire in the night of unbelief (2 Thess. i. 8, 9), and will make all Nations fall prostrate before Him on their faces, and say, "The LORD He is the GOD, the LORD He is the GOD" (xviii. 39).

#### ELIJAH AND THE DROUGHT.

— *As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word*] These are the first recorded words of Elijah.

What is their meaning?

It may seem at first sight that there is something of harshness and presumption in them. But they are very significant, and proclaim a great truth, and temper judgment with mercy. Thou, Ahab, the Ruler of God's people, hast forsaken Jehovah, and hast set up an altar of Baal, and an image of Ashtaroth, in thine own capital city (xvi. 32), in opposition to the Temple of God. Thou supposest that, since the country of thy Queen Jezebel is a rich, prosperous, commercial country, therefore the deities of Tyre and Sidon are more powerful than Jehovah. Baal and Ashtaroth, or Astarte, are worshipped by thee and thy people, as if they had supreme power over the elements. Baal is the Sun-god, Ashtaroth is the Moon-goddess, of thy novel idolatrous devotions (see above, xvi. 30—33. *Movers*, *Phoeniz.* i. 184). Thou supposest that thou hast conciliated the favour of those deities who can give fruitful seasons and abundant harvests to thy kingdom. But thou art deceived. Thou hast deserted Him, Who created the Sun and Moon, and rules the Elements, and alone is able to give sunshine and shower, and to bestow temporal felicity, as well as eternal. Thou hast forsaken JEHOVAH. He, Who is the Lord God of Israel, is also the Lord of heaven and earth, the Giver of rain and dew to the earth, as well as of all spiritual blessings to the soul. In proof of this assertion I, Elijah, who stand before Him as His servant and His messenger, ready to run on His errands (cp. Luke i. 19; and cp. *Irenæus*, iii. 11), declare to thee that, as Jehovah, the *Lord God of Israel liveth*, (whom thou, the King of Israel, hast forsaken for idols that are *dead*), *before whom I stand*, Whose minister I am, and am sent to stand and speak before thee, who fallest down, and worshippes dumb and deaf stocks and stones, there shall be neither dew nor rain these years, but according to my word. And since I, who am His servant, am enabled to shut heaven that it rain not, what must His power be? Therefore, by this sign, I call thee back from thy false worship, to acknowledge and adore Him whom I serve, and who alone can bless thee in body and soul.

The Apostle James says, that "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months" (James v. 17: cp. Luke iv. 25). There was mercy in this prayer, because by it Elijah desired to deliver Ahab from the worship of Baal and Ashtaroth, and to restore him and his people to the worship of Jehovah, and to the fear of the Lord his God, "Who maketh the dew, and giveth the former and latter rain in his season" (Jer. v. 24. Job v. 10; xxxviii. 28: cp. below, xvii. 14).

Elijah does not claim power to *give rain* by his own authority. No: he ascribes that to God, "The LORD sendeth rain upon the earth" (v. 14): cp. *Waterland*, *Scrip. Vind.*, p. 157.

It is not said that Elijah prayed that it might not rain for *three years and a half*, but it is said that there should not be rain except according to his word; and it seems that Ahab's obstinacy and impenitence was the cause why the drought was continued for three years and a half. It was not till that time had expired that the King and his people were brought to repentance, and to acknowledge that "the LORD (and not Baal) He is the GOD;" and immediately that this was the case,

turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. <sup>4</sup> And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. <sup>5</sup> So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. <sup>6</sup> And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. <sup>7</sup> And it came to pass † after a while, that the brook dried up, because there had been no rain in the land.

Before  
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<sup>8</sup> And the word of the LORD came unto him, saying, <sup>9</sup> Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. <sup>10</sup> So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. <sup>11</sup> And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a

† Heb. at the end of days.

e Obad. 20.  
Luke 4. 26, called  
Sarepta.

"Elijah cast himself down upon the earth, and put his face between his knees" (xviii. 42), i. e. *prayed earnestly*, and there "was a great rain" (xviii. 45).

#### ELIJAH AT CHERITH.

**3. Get thee hence—Cherith]** God thus owns the truth of Elijah's declaration, and teaches him how to act in consequence of it. Get thee hence from Samaria, in the time of the coming drought, where thou wilt be exposed to persecution, as if thou (and not the sins of Ahab and Israel) wert the cause of this visitation; get thee hence from this well-watered region, abundantly supplied with food, and go to Cherith, where I will sustain thee. Here was a trial of his faith and obedience.

The precise site of Cherith, which flowed into the Jordan, is unknown (see *Keil*, 176; *Grove*, B. D. 300).

Elijah's escapes from the hands of his enemies, and his departures into unknown places, are faint resemblances of the mysterious vanishings of our Blessed Lord Himself, after He had delivered some of His divine messages which excited the anger of the People (Luke iv. 29. John viii. 59; x. 39. Compare the promise to the Church of God, Rev. xii. 6. 14).

**4. I have commanded the ravens to feed thee there]** God fed Elijah by means of ravens, the most voracious of birds;

As *Milton* expresses it (*Paradise Reg.*, ii.):

"Him thought, he by the brook of Cherith stood,  
And saw the ravens with their horny beaks  
Food to Elijah bringing, even and morn;  
Though ravenous, taught to abstain from what they brought."

God knoweth all the fowls upon the mountains (Ps. l. 11); He sustained the animals in the Ark, and He fed His People Israel in the wilderness, for forty years, with manna from the clouds (Exod. xvi. 35. Ps. lxxviii. 23), and He brought water from the rock to refresh them (Ps. lxxxviii. 15), He sent quails to satisfy their desire for flesh (Exod. xvi. 13. Num. xi. 31. Ps. cv. 40). Shall we then deny with some, that God could send the fowls of the air to feed His Prophet in that wilderness whither He Himself had commanded him to go? (Cp. below, xix. 8.) Our Lord supplies the answer, "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4, from Deut. viii. 3.) St. Paul, after his conversion, was disciplined by God in the wilderness for his future apostolic career (see on Acts ix. 23, and on Gal. i. 17). Elijah was trained in the wilderness, by this miraculous support in the time of drought, to trust God in all the difficulties of his future prophetic mission.

God reproved the rebellion and idolatry of Ahab, and of His own People Israel, by means of the fowls of the air. Men, who were most favoured by Him, disobeyed God and persecuted His prophets, but the birds of heaven obeyed Him, and ministered to His faithful servant Elijah.

It is a remarkable fact that, throughout Scripture, when men *disobey*, God reproves them by the *obedience* of the *inferior creatures*. The old World disbelieved God's warnings by Noah, and would not go into the Ark, and perished in the Flood; but the inferior animals went into the Ark and were fed there.

Balaam was rebuked for his disobedience by the ass on which he rode. The disobedient Prophet was slain by the lion, whom God sent from the forest, and who spared the ass and the carcass of the Prophet. The disobedience of Ahab and Israel was rebuked by the obedience of the ravenous birds, bringing food to Elijah. Jonah fled from God, and God sent the whale to bring him back to prophesy against Nineveh. The Lions spared Daniel, when his own colleagues would have slain him. Christ was with the wild beasts in peace (Mark i. 13), when He was about to be rejected by Mankind.

**6. the ravens brought him bread and flesh—morning—and evening]** God had promised that the ravens would feed him. The marvellous promise is amply fulfilled day after day, morning and evening. Thus Elijah's faith and obedience were rewarded and strengthened.

The ravens are made to feed the Prophet of God, when Israel rejects him. Some of the Fathers observe that the raven was an unclean bird (see Gen. viii. 7. Lev. xi. 15), and Elijah would not have eaten food brought by them, unless he had been ordered by God (*Theodoret*, Qu. 52); and they regard this as typical of the reception of the Gospel by the Gentiles when it was rejected by the Jews. See *S. Hilary* in Ps. cxlvi. 12.

Elijah, despised and persecuted by Israel, is nourished by ravens and by a widow of Zarephath; so Christ, rejected by His own People Israel, is received by the Gentile Church (*Theodoret*, *Augustine*).

**7. after a while]** Lit. *at the end of days*. Cp. v. 15.

#### ELIJAH AT ZAREPHATH.

**9. Arise, get thee to Zarephath, which belongeth to Zidon]** By the Mediterranean Sea, between Tyre and Sidon; called Sarepta in the New Testament (Luke iv. 26), now *Sarafend*. Here was another trial of his faith and obedience. Go to Zarephath, which belongs to Zidon, the royal city of Ethbaal, the father of Jezebel. The specification of Zidon placed the difficulty plainly before Elijah, and tried his faith. Compare the words of the angel to Philip, Go hence on the road toward Gaza, which is desert (see on Acts viii. 26). The faith and obedience of Elijah and Philip were tried by such words as these, which placed the difficulty fully before them; they looked the difficulty full in the face, encountered it, conquered it, and were rewarded and glorified.

— *I have commanded a widow woman there to sustain thee]* Even in the land of heathens and idolaters; the dominion of Ethbaal, the idolatrous priest and fratricide king, the father of Jezebel (xvi. 31). God had prefigured to Elijah that He would feed him by ravens in the wilderness; He now pre-announces to him, that He would feed him by a widow woman at Zarephath. The fulfilment of both these remarkable prophecies confirmed the faith of Elijah, and they were delivered with that merciful purpose.

Again, as God rebuked the disobedience of Ahab and Israel by the obedience of the fowls of the air; so He reproved their faithlessness by the faith of the widow of Zarephath (*Theodoret*, Qu. 53). God never leaves Himself without a witness. When Kings and People forsake Him and become Infidels and Idolaters, then the widows of heathen Zarephaths, and the very ravens of the wilderness, testify against them.

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910.

morsel of bread in thine hand. <sup>12</sup> And she said, *As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.* <sup>13</sup> And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son. <sup>14</sup> For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD † sendeth rain upon the earth. <sup>15</sup> And she went and did according to the saying of Elijah: and she, and he, and her house, did eat || *many* days. <sup>16</sup> And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake † by Elijah.

† Heb. *giveth*.

|| Or, *a full year*.

† Heb. *by the hand of*.

† See Luke 5. 8.

g 2 Kings 4. 34, 35.

† Heb. *measured*.

† Heb. *into his inward parts*.

<sup>17</sup> And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. <sup>18</sup> And she said unto Elijah, † What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? <sup>19</sup> And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. <sup>20</sup> And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? <sup>21</sup> <sup>g</sup> And he † stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come † into him again. <sup>22</sup> And the LORD heard the voice

12. *As the LORD thy God liveth*] Even a poor widow of the native country of Jezebel owes the Name of Jehovah. Perhaps she had prayed to Him in her distress. Our Lord tells us that Elijah was sent by God specially to her (Luke iv. 26). God's eye was upon her, and made the famine and the drought to be an occasion of spiritual refreshment to her soul. So the sickness of the daughter of the woman of the same country brought her to Christ, and she received a signal blessing from Him (Matt. xv. 21—28). Cp. *S. Augustine*, Sermon ciii., who compares this widow, receiving Elijah, to Mary and Martha receiving Christ; cp. also his Sermon, No. 239, "The widow gave refreshment to the prophet, and received a blessing in return. Her cruse became a fountain of oil. Her handful of meal surpassed the richest harvests. Blessed are they who are allowed to harbour Christ. Only walk thou in the right road, and Christ will not fail to be thy guest."

— *I have not a cake, but an handful of meal*] *A cake*, Heb. *maogh*, the same as *ugah*, ἐγκυβλάς (*Sept.*), a round cake baked under ashes, from *ug*, to go round (*Gesen.* 492. 605. 610).

From this speech of the widow it would seem that the famine had spread to Phœnicia; and *Josephus* (viii. 13. 2) quotes a testimony from the Phœnician History of Menander, relating that a long drought prevailed in that country in the reign of Ethbaal, the father of Jezebel.

16. *the barrel of meal wasted not*] See the blessed consequences of her faith: doubtless by receiving Elijah into her house (v. 20) she received inestimable spiritual benefits to her soul also, and the souls of her household.

This miracle was a figure of what would be done by Christ, whose way was prepared by all the Prophets, the Divine Giver of sustenance to body and soul in the Gospel. *Tertullian* c. Marcion. iv. 21. "Pascit populum Christus in solitudine, de pristino scilicet more: sic, in tempore famis sub Heliâ, viduæ Sareptensi modica et suprema alimenta, ex Prophetæ benedictione, per totum famis tempus redundaverunt."

On the typical character of the acts of Elijah related in this chapter, and on their figurative reference to Christ and the Gospel, see *S. Augustine* c. Faustum Manichæum, xii. 43, and his Sermons, Sermon 9, and Appendix, Sermon 40 de Tempore. *S. Prosper Aquitanus*, ii. 29. *S. Cygrian*, de Opere, c. 17.

17. *no breath left in him*] That he was really dead appears from Elijah's words, "Thou hast brought evil upon the widow by slaying her son (v. 20), and by his prayer, "O Lord, let this

child's soul come into him again" (v. 21, and see v. 22, and cp. *Bp. Pearson*, Art. xi., p. 379).

19. *a loft*] Rather, *the upper room*. Heb. *alyyah*, ὑπερώον, cænaculum. See *Gesen.* 632. Judg. iii. 23. 2 Kings iv. 10. This word, *alyyah*, is still the common Arabic word for the upper room, which is the best part of the house, and is given to guests who are treated with honour. The lower part of the building is simply called *beit*, or house. The mode of building, and the custom of giving the upper room to the guests was probably the same in Elijah's time as now (*Dr. Thomson*, p. 160).

20. *hast thou also brought evil*] No—Thou hast not brought evil; for this dearth will be the occasion of a manifestation of Thy glory and mercy, and for the confirmation of the widow's faith. See v. 24, and cp. *S. Augustine* (de Quest. ad Simplician. ii. 5), on the meaning of these words, which are to be explained by the subsequent act of Elijah, and its results.

21. *he stretched himself upon the child*] In order that it might be understood that the Lord, whose Prophet he was, is the Giver of life, and that He was pleased to work by Elijah in restoring it. The word here rendered, *he stretched himself*, is the *hithpaël*, from *madad*, to measure; *metior*, mete. *Gesen.* 449.

This is the first example in Scripture of a raising from the dead; and it is very remarkable and significant. This stretching of the Prophet of his own limbs on the limbs of the dead child that it might be revived, was an image of the spiritual work of vivification which Elijah was sent to perform upon the dead corpse of the Israelitish nation.

It was also a foreshadowing of the far greater work which in the fulness of time was to be performed by CHRIST, the Lord Jehovah, condescending to take our nature, and to be born in the weakness of infancy for us, and to stretch Himself on the cold, dead limbs of our Humanity by His Incarnation, in order that we may have eternal life, both of body and soul, and be transfigured to His likeness (cp. John i. 4; v. 26; vi. 33; x. 10, xi. 25, Col. iii. 4. Cp. *Eucherius* and *Angelomus* here; and see further below, on 2 Kings iv. 34, 35).

— *cried unto the LORD*] In prayer. So Elisha went in and "prayed unto the Lord" (2 Kings iv. 33). So the Apostle Peter (see Acts ix. 40). But the SON of God acted by His own Divine power, and said, "Talitha cumi," "Young man, arise," "Lazarus, come forth" (Mark v. 41. John ix. 43).

of Elijah; and the soul of the child came into him again, and he <sup>h</sup> revived.  
<sup>23</sup> And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. <sup>24</sup> And the woman said to Elijah, Now by this <sup>i</sup> I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

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h Heb. 11. 35.

i John 3. 2. &  
16. 30.

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906.  
a Luke 4. 25.  
James 5. 17.  
b Deut. 28. 12.

XVIII. <sup>1</sup> And it came to pass *after* <sup>a</sup> many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and <sup>b</sup> I will send rain upon the earth. <sup>2</sup> And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

<sup>3</sup> And Ahab called † Obadiah, which *was* † the governor of *his* house. (Now Obadiah feared the LORD greatly: <sup>4</sup> For it was *so*, when † Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) <sup>5</sup> And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, † that we lose not all the beasts. <sup>6</sup> So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

† Heb. Obadiah.  
† Heb. over his house.  
† Heb. Jezebel.

† Heb. that we cut not off ourselves from the beasts.

<sup>7</sup> And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah? <sup>8</sup> And he answered him, I *am*: go, tell thy lord, Behold, Elijah *is here*. <sup>9</sup> And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? <sup>10</sup> *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is not there*; he took an oath of the kingdom and nation, that they found thee not. <sup>11</sup> And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*. <sup>12</sup> And it shall come to pass, *as soon as* I am gone from thee, that <sup>c</sup> the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. <sup>13</sup> Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? <sup>14</sup> And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*: and he shall slay me. <sup>15</sup> And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

c 2 Kings 2. 16.  
Ezek. 3. 12, 14.  
Matt. 4. 1.  
Acts 8. 39.

<sup>16</sup> So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. <sup>17</sup> And it came to pass, when Ahab saw Elijah, that Ahab said unto him, <sup>d</sup> *Art* thou he that <sup>e</sup> troubleth Israel? <sup>18</sup> And he answered, I have not

d ch. 21. 20.  
e Josh. 7. 25.  
Acts 16. 20.

Chr. XVIII.] The greater part of this chapter was appointed to be read by the ancient Jewish Church in the Synagogues, as the parallel Haphtarah to Exod. xxx. 11—xxxiv. 35, which records the sin of the golden calf, and the indignation of Moses, and the zeal of the Levites, and the severe punishment of the idolaters. Thus the ancient Hebrew Church invited her people to compare Moses with Elijah, and the acts of Moses at Horeb with the acts of Elijah at Carmel.

1. *the third year*] Probably of his sojourn at Zarephath. The drought lasted three years and six months (Luke iv. 25. James v. 17), and it was now drawing to an end, for God says, "I will send rain upon the earth."

3. *Obadiah*] Which means *servant of Jehovah* (Gesen. 600; cp. xvii. 1).

—*feared the LORD*] Obadiah was a servant of God, though his master, Ahab, was a slave of Baal.

4. *Jezebel cut off the prophets of the LORD*] Probably, for

this reason among others, because they were scholars of Elijah, and because she desired to revenge herself on him, whom she regarded as having caused the drought by some magic power.

10. *there is no nation—to seek thee*] Perhaps to force him to revoke the magic spell, by which they may have thought that the drought had been produced.

12. *the Spirit of the LORD shall carry thee*] It seems that such sudden movements of Elijah had taken place in his previous history.

15. *the LORD of hosts*] It is not Baal or Ashtaroth who are the rulers of the heavenly bodies, and regulate the seasons, and cause rain, but Jehovah. See above, on xvii. 1.

16. *Ahab went to meet Elijah*] The place of meeting was probably near the s.e. of Carmel.

17. *that troubleth Israel*] By this drought and dearth. Art thou the *Achan* of Israel? Cp. above, Josh. vi. 18; vii. 1. 25. 1 Sam. xiv. 29. Gesen. 626.



Before  
CHRIST  
about  
906.

f 2 Chron. 15. 2.  
g Josh. 19. 26.

h ch. 16. 33.

i ch. 22. 6.

k 2 Kings 17. 41.  
Matt. 6. 24.

|| Or, thoughts?  
l See Josh. 24. 15.

troubled Israel; but thou, and thy father's house, 'in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. <sup>19</sup> Now therefore send, and gather to me all Israel unto mount <sup>e</sup> Carmel, and the prophets of Baal four hundred and fifty, <sup>h</sup> and the prophets of the groves four hundred, which eat at Jezebel's table. <sup>20</sup> So Ahab sent unto all the children of Israel, and <sup>i</sup> gathered the prophets together unto mount Carmel.

<sup>21</sup> And Elijah came unto all the people, and said, <sup>k</sup> How long halt ye between two || opinions? if the Lord *be* God, follow him: but if Baal, <sup>l</sup> then follow him.

## 18. Baalim] xvi. 31.

### ELIJAH AT CARMEL.

19. *unto mount Carmel*] Carmel (which properly signifies a fruitful, well-cultivated region, *Gesen.* 414, 415), is the lofty mountain range which runs from the headland in the Mediterranean at the Bay of Akka, in a s.s.e. direction for about twelve miles, separating the plain of Jezreel, or Esdraelon, on the north from that of Sharon on the south (see *Robinson*, iii. 189. *Fandevelde*, i. 317. *Stanley*, 352—354. *Thomson*, 485—488. *Groce*, B. D. i. 279).

Mount Carmel, by its name, still bears testimony to the events related in this history. It is called from Elijah, *Mar Elias*. Probably Carmel was chosen by Elijah as the site of this gathering of Israel, not only on account of its natural qualifications (see on v. 20), but because it was an ancient sanctuary of Jehovah; see v. 30, where it is said that Elijah "repaired the altar of the Lord that was broken down."

— *of the groves*] Rather, of *Asherah* (the Hebrew word here used), or Astarte: see xvi. 33, the Moon-goddess. The prophets of Baal and Astarte, i. e. of the Sun and Moon, who had been set up by Ahab, King of Israel, in the place of Jehovah, are now to be brought into conflict with Him on this lofty mountain, in the sight of all Israel. They are to have the advantage of numbers on their side; they are 850 men; and on the Lord's side is Elijah alone. What a grand spectacle!

20. *unto mount Carmel*] Probably to the site called *El-Mukhrakah*, which is the spot pointed out by the combined tradition of Jews, Christians, Moslem, Druses, and Bedouins (*Thomson*, 483, 484). The name *Mukhrakah* signifies the place of *burning*, and appears to be a record of the fact related in v. 38.

It is about twelve miles s.s.e. of the Mediterranean Sea, at a height of 1635 feet above the level of it; and at the east of it there is a rapid steep descent into the plain (*Fandevelde*).

It commands the last view of the sea to the west, and the first view of the great plain in front, where the glades of the forest sink into the lowlands beneath it. Close beneath it, under the shade of olives, and round a well of water, said to be perennial, were ranged the King, the People, and the Prophets. The city of Jezreel, with Ahab's palace and temple, would be visible: in the nearer foreground the stream of Kishon working its way through the pass of the hills, into the Bay of Acre (*Fandevelde*, *Stanley*). This spot, where an altar of the Lord had stood (v. 30), which was rebuilt by Elijah, seems to have been the site mentioned by *Suetonius* (V. *Vespas.*), *Tacitus* (Hist. ii. 78), as that to which the Emperor Vespasian came, as to an oracle, drawn thither by the sacred character of the place. Tacitus speaks of the altar standing there at that time, without any "simulacrum Deo." Perhaps it may have been a relic of the altar rebuilt by Elijah.

The following description is from the work of a recent traveller (*Tristram*, *Travels in Palestine*, p. 116):—

We were standing on the edge of a cliff, from the base of which the mountain sank steeply down 1000 feet into the plain of Esdraelon, the battle-field of Israel.

We looked down on a map of Central Palestine. The hewn stones among which we stood, mark the site of the altar of the Lord, which Jezebel overthrew, and Elisha repaired. To this spot came Elijah's servant to look for the little cloud which at length rose to the Prophet's prayer, and portended the coming rain, exactly as it does now. No site in Palestine is more indisputable than that of the little hollow in the knoll, 300 feet below us, where the Lord God of Elijah manifested His divinity before Ahab, and assembled Israel. The lower slopes rose abruptly beneath us from the plain. This, though slightly inclining westward, appeared a dead flat, bounded on the north by the hills of Galilee, generally bare and woodless, and on the south by those of Samaria, with Mount

Tabor rising proudly behind on the east, and seeming almost to span the distance across from Galilee to Gilboa. We were overlooking the sites of the old cities of Jezreel, Megiddo, Shunem, Nain, and many others. The day was clear enough to discern all the positions more or less distinctly, and we had a panorama of three quarters of a circle. Immediately below, on the banks of the Kishon, was a small, flat-topped green knoll, "Tell Cassis," "the Mound of the Priests," marking in its name the very spot where Elijah slew the prophets of Baal, when he had brought them down to the "brook Kishon." For twenty miles the eye could follow the vast expanse, with not a tree, and scarcely a village in its whole extent, now a desolate flat, swampy and brown, though said in spring to be a many-coloured carpet, with flowers of every hue. Behind us, on the one side of Carmel, stretched the sea, whence rose the little cloud, like a man's hand, and a long strip of Sharon; on the other side we had a peep of the plain of Acre, and the sea washing its edge. Down that distant Tabor once poured the hosts of Barak; on the edge of that Gilboa the shouts and the sudden gleaming lights of Gideon's trusty 300 startled the sleeping Midianites; and in the unbroken darkness of another night, Saul crept up that same Gilboa's side to seek the witch's cave, which he quitted but to lose kingdom, life, and army on its top; "for *there* the shield of the mighty was vilely cast away."

Across that plain fled in broken disorder the hosts of Sisera, to be engulfed in the mud and swamps, and overwhelmed in the Kishon, then, as to-day, swollen and treacherous, with hardly a bush or a tree to mark its sluggish course. At the further end of Esdraelon was scattered the routed army of Saul; across it marched the Assyrian hordes of Sennacherib to the final destruction of Israel; and, nearer still to Carmel, fell Josiah, at the battle of Megiddo.

We remained here for an hour, drinking in the features and the associations of the wondrous landscape, and then, leaving our horses, descended by a slippery path to the Mukhrakah, or place of sacrifice. It is a glade, overlooking the plain, somewhat in the shape of an amphitheatre, and completely shut in on the north by the well-wooded cliffs, down which we had come. No place could be conceived more adapted by nature to be that wondrous battle-field of truth. In front of the principal actors in the scene, with the King and his courtiers by their side, the thousands of Israel might have been gathered on the lower slopes, witnesses of the whole struggle to its stupendous result. In the upper part of the amphitheatre, to the left, is an ancient fountain, overhung by a few magnificent trees, among them a noble specimen of the Turkey oak. The reservoir of the spring is stone-built, and square, about eight feet deep; and the old steps, which once descended to it, may yet be traced. The roof partially remains. The water is of some depth, and is perennial. This was corroborated by the existence of molluscs (*Neritina michonii*), attached to the stones within the cistern. In that three years' drought, when all the wells were dry, and the Kishon had first sunk to a string of pools, and then finally was lost altogether, this deep and shaded spring, fed from the roots of Carmel, remained. After we had drunk of this fountain, whence Elijah drew for the trench round his altar, while Ahab sat under the rock, probably just where the oak-tree now grows, we toiled up again to our horses, alarming the jays, and many a flight of wood-pigeons (*Columba palumbus*, L.), rarely here disturbed (*Tristram*).

21. *How long halt ye between two opinions?*] Literally, *between the two thoughts*: the Hebrew is *st'iphim*, from *saaph*, to divide (cp. Ps. cxix. 13. *Gesen.* 592). The words are rendered, "Quosque claudicatis in ambabus suffraginibus?" by the ancient Latin Translator of *S. Irenaeus* (iv. 6), where is a comment on this history.

Elijah is an example, in days of national degeneracy like ours. In such times, many persons seem disposed to give up the cause



And the people answered him not a word. <sup>22</sup> Then said Elijah unto the people, "I, *even* I only, remain a prophet of the LORD; " but Baal's prophets *are* four hundred and fifty men. <sup>23</sup> Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire *under*: and I will dress the other bullock, and lay it on wood, and put no fire *under*: <sup>24</sup> And call ye on the name of your gods, and I will call on the name of the LORD: and the God that ° answereth by fire, let him be God. And all the people answered and said, † It is well spoken.

Before  
CHIRST  
about  
900.  
m ch. 19. 10, 14.  
n ver. 19.

o ver. 38.  
† Chion. 21. 26.  
† Heb. *The Word*  
is good.

<sup>25</sup> And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye *are* many; and call on the name of your gods, but put no fire *under*. <sup>26</sup> And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, || hear us. But *there was* <sup>p</sup> no voice, nor any that || answered. And they || leaped upon the altar which was made. <sup>27</sup> And it came to pass at noon, that Elijah mocked them, and said, Cry † aloud: for he *is* a god; either || he is talking, or he † is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. <sup>28</sup> And they cried aloud, and ° cut themselves after their manner with knives and lancets, till † the blood gushed out upon them. <sup>29</sup> And it came to pass, when midday was past, ' and they prophesied until the *time* of the † offering of the *evening* sacrifice, that *there was* <sup>s</sup> neither voice, nor any to answer, nor any † that regarded.

|| Or, *answer*.  
p Ps. 115. 5.  
Jer. 10. 5.  
1 Cor. 8. 4. &  
12. 2.  
|| Or, *heard*.  
|| Or, *leaped up*  
and down at the  
altar.  
† Heb. *with a*  
*great voice*.  
|| Or, *he*  
*meditated*.  
† Heb. *hath a*  
*pursuit*.  
q Lev. 19. 28.  
Deut. 14. 1.  
† Heb. *poured*  
*out blood upon*  
*them*.  
r 1 Cor. 11. 4, 5.  
† Heb. *ascending*.  
s ver. 26.  
† Heb. *attention*.  
t ch. 19. 10.

<sup>30</sup> And Elijah said unto all the people, Come near unto me. And all the people came near unto him. ' And he repaired the altar of the LORD *that was* broken down. <sup>31</sup> And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came,

of a national religion as hopeless. Not so Elijah. In the darkest days of Israel's history he did not say to them, "I leave you to yourselves. Follow your own devices; adore Baal. The Baalites form the great mass of the people. Ahab and Jezebel are on that side; religion is only an affair between man and his Maker; and it would be an infraction of religious liberty to denounce their form of worship. We, who are Jehovah's worshippers, are a mere handful; and we ought to be content if we are allowed to worship God in caves and deserts. I will retire to my brook Cherith, and leave Israel to itself." Elijah was too good a patriot to speak thus. His language to the People was: "If the Lord be God, follow Him; but if Baal, then follow him." He boldly maintained the truth in the presence of idolatrous Priests, Princes, and People, and recalled the Nation from its apostasy to the worship of God.

On this account, the example of Elijah has its special uses in an age and country where strenuous efforts are made to induce the State to renounce the profession of the true faith, and to proclaim religious indifference as its principle of public policy.

There is the same God in our age as there was in Elijah's. England is as much subject to God as Israel was. Thrones and Empires depend on His will. They are in His hand (Isa. xl. 15. Jer. xviii. 6). Whatever may be the destiny of our Country and the World, yet our efforts, like those of Elijah, cannot fail. They may not be rewarded in this world. But in the chariots and horses of fire, which carried Elijah to heaven, and in his subsequent glorious reappearance on the Mountain of Transfiguration with Christ (Luke ix. 31), when the disciples beheld in the face of Elijah, a glimpse of the future glory of beatified saints, we may see a pledge and earnest of the future triumph of all who have not been beguiled by the specious opinions and fleeting fashions of this world, but have preferred unpopular truths to popular fallacies, and have stood steadfast among the wavering, and unflinching among the faithless, and have pleaded the cause of God on the Carmels of this world, as good witnesses of the Truth, and as valiant soldiers of Christ.

— *I only, remain*] See xix. 18.

22. *Baal's prophets are four hundred and fifty men*] It seems that the prophets of Astarte (p. 19) were not present, or that they reserved themselves to engage in some future conflict. Jezebel also was absent: see xix. 1.

24. *the God that answereth by fire, let him be God*] Baal, being your *sun-god*, ought surely to be able to answer by fire: see above, on xvii. 1.

27. *Cry aloud: for he is a god*] Here is one of the few examples of irony in Scripture. Cp. below, xxii. 15. Judg. x. 14. Job xii. 2; xxxviii. 5. Ezek. xxviii. 3. Zech. xi. 13. Mark vii. 9. 1 Cor. iv. 8. 2 Cor. xi. 9. Cp. *Glass*, Phil. Sac. 709—712.

28. *they cried aloud, and cut themselves*] The scene here described agrees with the account given of the phrenzied orgies of the Syrian and Phœnician ritual by ancient writers, such as *Lucian*, *Statius*, *Apuleius*, *Arnobius*, and others, quoted by *Movers*, *Phœniz*, p. 682.

29. *until the time of the offering of the evening sacrifice*] Rather, *till toward the time*: cp. Exod. xxix. 39. Elijah's sacrifice on Mount Carmel was at about the same time as David's on Mount Moriah; see the note above, on 2 Sam. xxiv. 15, where it is observed that God often showed special regard, as He did at this crisis, to the appointed ministries of the Temple, by adjusting His gracious manifestation to the hours of the Temple Service, and by making those manifestations to synchronize with them, and thus showing the blessedness of public prayer and praise. Cp. 2 Kings iii. 20. Ezra ix. 5. Acts x. 3. There was something very significant in this synchronism, on the present occasion, when it was the design of Elijah to recall Israel from idolatry, to the true God, who was worshipped at Jerusalem.

30. *he repaired the altar*] Which had probably been built before the erection of the Temple; and inasmuch as the Ten Tribes were now severed from the Temple, and could not be brought to the Temple, Elijah restored the Altar (*Theodoret*). This was an emblem of Elijah's mission, to *restore* what was *broken down*: cp. Mal. iv. 6. Matt. xvii. 11.

Elijah stands, as it were, midway between Moses and Christ. He repairs what had been built up, under God's direction, by Moses, and which had been broken down in succeeding ages, especially in the days of Ahab; he prepares the way for Him Who makes all things new in the Gospel (Rev. xxi. 5). See above, *Prelim. Note* to chap. xvii.

Concerning this altar, see note above, on c. 20.

31. *twelve stones—tribes*] Here was a lesson of unity in the Truth. By taking these twelve stones, according to the

Before  
CHRIST  
about  
905.  
u Gen. 32. 28. &  
35. 10.  
2 Kings 17. 34.  
x Col. 3. 17.  
y Lev. 1. 6, 7, 8.  
z See Judg. 6. 20.

† Heb. *went*.

a ver. 32, 33.

b Exod. 3. 6.

c ch. 8. 43.  
2 Kings 19. 19.  
Ps. 83. 18.  
d Num. 16. 28.

e Lev. 9. 24.  
Judg. 6. 21.  
1 Chron. 21. 26.  
2 Chron. 7. 1.

f ver. 24.

|| Or, *Approachd*.  
g 2 Kings 10. 25.  
h Deut. 13. 5. &  
18. 20

saying, "Israel shall be thy name: <sup>32</sup> And with the stones he built an altar <sup>\*</sup> in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. <sup>33</sup> And he <sup>\*</sup> put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and <sup>z</sup> pour *it* on the burnt sacrifice, and on the wood. <sup>34</sup> And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time. <sup>35</sup> And the water <sup>†</sup> ran round about the altar; and he filled <sup>a</sup> the trench also with water. <sup>36</sup> And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD <sup>b</sup> God of Abraham, Isaac, and of Israel, <sup>c</sup> let it be known this day that thou *art* God in Israel, and *that I am* thy servant, and *that* <sup>d</sup> I have done all these things at thy word. <sup>37</sup> Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again. <sup>38</sup> Then <sup>e</sup> the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

<sup>39</sup> And when all the people saw *it*, they fell on their faces: and they said, 'The LORD, he is the God; the LORD, he is the God. <sup>40</sup> And Elijah said unto them, || <sup>g</sup> Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and <sup>h</sup> slew them there.

number of the Tribes, and building up again God's altar, Elijah showed, that the division of the kingdom under Jeroboam, and the defection of the Ten Tribes from the worship of God in His sanctuary at Jerusalem, were contraventions of God's Will and Word. This altar of twelve stones was a protest against that division, and was a symbol of unity. He also thus foreshadowed the time when all true Israelites would be built on the foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner-stone (Eph. ii. 20. Cp. Rev. xxi. 14).

<sup>32</sup>, *he made a trench—seed*] Literally, *he made a trench according to the house of* (i. e. room for) *two measures (seals) of seed*: i. e. such as would suffice for them (*Gesen.* 116). As the *seah* is only two gallons, or at most about three (*Bertheau*: cp. B. D. ii. 1742), this expression must mean that the trench was like a furrow round the altar, of such a circumference, that two *seahs* might be sown in it; not that two *seahs* would fill it.

Why should the *two measures of seed* be mentioned?

The Hebrew *seah* is the Greek *σάρον*, which occurs in two places in the Gospel (Matt. xiii. 33. Luke xiii. 21), where our Lord is comparing the world to *three measures of meal*, leavened by the leaven of the Gospel.

Can these *two measures of seed* have any symbolical significance? They are spoken of in reference to the trench which is filled with water, to be licked up by fire from heaven consuming the sacrifice. The *seed*, supposed to be sown near the altar of God, is, as it were, *accepted* by Heaven. So will Israel and Judah be, if these *two kingdoms* are united at the same altar of Jehovah. They will become a good seed,—a *Jezebel*, i. e. "a seed of God." See Hos. ii. 22, 23, "They shall hear *Jezebel*; and I will sow her unto Me in the earth." It is observable, that Ahab dwelt at the city called *Jezebel* (see v. 45); and probably Jezebel was there at this time: but how little did they realize its name! how little did they think that all Israel was designed to be "a seed of God,"—in Christ, "the Seed of the woman," the Seed of Abraham,—in whom all families were to be blessed. It was to a conscious and thankful recognition of this privilege that Elijah now invited them.

<sup>33</sup>. *Fill four barrels*] Four buckets, or pitchers, such as women carried on their shoulders (Gen. xxiv. 14. Judg. vii. 16. *Gesen.* 384).

— *water*] The water was poured on the altar in abundance; it was drenched with it in the sight of the people, lest it might be alleged that Elijah had practised some such impostures as were not unusual among idolatrous priests, for introducing fire to consume the sacrifice (*Ephraim Syrus*).

Some have thought this profusion of water to be improbable

on account of the drought (*Thenius*). Some have endeavoured to account for it by the supposition that it was brought from the sea (*M. Henry* here, and *Blunt*, p. 196). But if the site of this wonderful work was, as is most probable, at *Mukhrakah*, then the sea was many miles distant; and then also water was close at hand in a very abundant fountain, which, as *Vandevelde* affirms (p. 245), would not be affected by the drought; and so *Tristram* (Palestine, p. 117). *Dr. Thomson* supposes that the water was obtained from the permanent sources of the Kishon, at the base of Carmel; particularly the fountain of *Saadich* (p. 484; and so *Kitto*, p. 242).

<sup>35</sup>, <sup>37</sup>. LORD God of Abraham—*thou hast turned their heart back again*] Here is another evidence of the *restorative* character of Elijah's mission: "he turns the heart of the children to their fathers," Mal. iv. 5, especially to the Father of all.

<sup>38</sup>. *the fire of the LORD fell*] As at the consecration of the Tabernacle (Lev. ix. 24), and of the Temple (2 Chron. vii. 1).

<sup>39</sup>. *The LORD—God*] Heb. *YHWH Hu Ha-Elohim*.

#### BAAL'S PROPHETS SLAIN.

<sup>40</sup>. *Take the prophets of Baal—slew them there*] This act has been censured by some recent writers as an act of cruelty. But it is to be remembered—

(1) That God Himself had commanded in the Law, that false prophets, who turned the people away from the Lord, should be put to death (Deut. xiii. 5; xvii. 2—5; xviii. 20). Cp. *Hengst.*, Auth. i. 128, who observes that Elijah's conduct on this and other occasions, affords clear evidence of the existence and divine authority of the Pentateuch.

(2) That Moses himself had set the example of the execution of such a severe sentence as this, on the leaders of idolatry at Horeb; and God Himself had approved and rewarded the Levites for executing it (Exod. xxxii. 25. 29. Deut. xxxiii. 8, 9). The ancient Hebrew Church has taught us to compare Moses with Elias, and Horeb with Carmel, by appointing this chapter as Haphtarah to the Parashah, Exod. xxx. 11; xxxiv. 35. See above, note prefixed to this chapter.

Far be it from us to accuse God's commands of cruelty. It was His charge that the authors of idolatry should die; no eye or hand might spare them. The prophet only moved the performance of God's Law, which Israel could not have omitted without sin (*Bp. Hall*).

(3) That God approved and rewarded a like act of zeal in Phineas (Num. xxv. 7—13).

(4) That Elijah was a reviver and a restorer of the Law of Moses, and acted according to its commands, and in imitation of the great Legislator, whom God commended as "faithful in all His House" (Num. xii. 7).

<sup>41</sup> And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* || a sound of abundance of rain. <sup>42</sup> So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; <sup>1</sup> and he cast himself down upon the earth, and put his face between his knees, <sup>43</sup> And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times. <sup>44</sup> And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, † Prepare *thy chariot*, and get thee down, that the rain stop thee not. <sup>45</sup> And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. <sup>46</sup> And the hand of the Lord was on Elijah; and he <sup>k</sup> girded up his loins, and ran before Ahab † to the entrance of Jezreel.

Before  
CHRIST  
about  
906.

|| Or, a sound of  
a noise of rain.  
† James 5. 17, 18.

† Heb. Tic, or,  
Bind.

k 2 Kings 4. 29.  
† 9. 1.  
† Heb. till thou  
come to Jezreel.

(5) The people themselves acknowledged the justice of the sentence. They themselves co-operated in carrying it into execution. It is said that "*they took them*," i.e. the prophets of Baal; and we do not hear that Ahab made any resistance to the execution of the sentence.

(6) To condemn Elijah, because it is not *now* God's will that idolatrous teachers should be put to death, is to ignore the Incarnation of Christ. Jehovah has now vouchsafed to join Himself to Man, by uniting our Nature to the Divine in Emmanuel, God with us. God was in Christ reconciling the world unto Himself (2 Cor. v. 19), and He has relaxed the rigour of the Law, which said, "Cursed is every one that continueth not in all things which are written in the Book of the Law to do them" (Gal. iii. 10. See Deut. xxvii. 26), and idolatrous teachers are not now punished by death, not because idolatry is less sinful than it was in the days of Elijah (rather, it is more so; see Matt. xi. 21), but because God has given us a clearer view of the *Universal Judgment to come*, and because He reserves sins to be punished at that awful Day (1 Cor. vi. 9. Rev. xxi. 8; xxi. 19).

(7) The act of Elijah appears to have been expressly approved by God Himself. Immediately after its performance, Elijah prays (v. 42), and his prayer is heard (v. 45), and it is expressly said that "the hand of the Lord was on Elijah" (v. 46).

(8) On the whole, then, this history proclaims, in the strongest terms, the sinfulness of idolatry; and the duty of shunning every thing that tends to it; it declares God's fierce indignation against all who are guilty of it, and against all who tempt others to be guilty of it.

— *Kishon*] Now called *Nahr Mukatta*, "the torrent of slaughter," as some suppose from this slaughter of the priests of Baal: cp. Judg. iv. 7; v. 21. The Kishon runs close under Carmel at the point above described (v. 20), *El-Mukhrakah*, which is above 1000 feet above the torrent, and a ravine leads down from that point to the torrent below (*Vandevelde*).

<sup>41</sup> there is a sound of abundance of rain.] Consequent on the repentance of the people, owning "the Lord to be the God" (v. 39), and on the execution of the sentence of God's Law on Idolatry. This shows that the *drought* was due to their sin; see xvii. 1.

No ears but those of the faithful prophet could hear the sound of that coming rain (*Bp. Hall*).

<sup>42</sup> Ahab went up to eat and to drink.] In obedience to the command of Elijah (v. 41).

— *Elijah went up to the top of Carmel*] To pray. Although God had promised to send rain (v. 1), yet Elijah did not think his own prayers superfluous; rather, he prayed the more *because* God had promised. The top of Carmel is at *Estfia*, to the North-West of *Mukhrakah*, and is 1720 feet above the sea.

— *cast himself down*] St. James explains the meaning of this attitude; it was an attitude of earnestness in prayer; Elias prayed earnestly" (James v. 17).

<sup>43</sup> Go again seven times.] Here was an act of faith on Elijah's part and on that of his servant; and also a prophecy. The cloud, which promised the long-expected rain, appeared at the seventh time. The walls of Jericho fell down after they had been compassed seven times on the seventh day (Josh. vi. 15—20). Naaman was cleansed after he had washed seven times (2 Kings v. 14). There are seventy-seven generations from Adam to Christ.

The Christian Fathers were of opinion that almost all these acts of Elijah were typical of Christ. Elijah was a figure of the Saviour (says an ancient writer); he was persecuted by

his own people, and was fed by ravens, whom the Israelites regarded as unclean. So Christ was rejected by the Jews, and was ministered to, by the Gentiles, whom they despised. Elijah was driven from Judaea, and fled to Tyre and Sidon, where he was nourished and entertained by a widow woman. So Christ, disowned by His own People, is gladly entertained by the Gentile Church. And now Elias sacrifices, and goes up to a higher part of Carmel to pray: Christ offered Himself as a sacrifice, and then went up from Mount Olivet to Heaven, where He is ever praying for us (compare *Bede*, *Quæstiones*, *Quæst.* c. 8; and *Angelomus*, p. 390). Elias prayed on the top of Carmel that rain might come on the earth, after *three years* and *a half* of drought; Christ prayed in heaven, and the Father gave the "gracious rain" of the Holy Spirit on His inheritance, and refreshed it when it was weary" (Ps. lxxviii. 9), after *three years* and *a half* of His ministry of humiliation and sorrow upon Earth. The cloud out of the sea was at first like the open palm of a man's hand (see on v. 44), but it swelled by degrees; so the gracious outpouring of the Spirit was gradual, it was at first limited to Palestine, but at length the heaven of the world was black with clouds and wind, and there "was a great rain." "Thou sentest a gracious rain on thine inheritance, and refreshedst it when it was weary," says David, when he prophesies of the outpouring of the Holy Ghost in the sixty-eighth Psalm, appointed to be used on Whit-Sunday (Ps. lxxviii. 9). Elijah's sacrifice was followed by the destruction of Baal's idolatrous Prophets. So Christ's sacrifice was offered in order that men might forsake their idols, and worship the One God in Spirit and in Truth (see the author, perhaps *Casarius*, in *S. Augustine's* Works, vol. v. 2419: cp. *Bede*, *Angelomus*, and *S. Ambrose* de Elia, c. 83, 84; and the exposition ascribed to *Eucherius*).

<sup>44</sup> hand] Heb. *caph*, the palm; but in v. 46 the Heb. word rendered *hand* is *yad*. Cp. above, on Judg. viii. 6.

<sup>45</sup> Jezreel] Now *Zerin* (see Josh. xix. 18), probably Ahab's summer residence. See below, on xxi. 1.

#### ELIJAH RUNNING BEFORE AHAB.

<sup>46</sup> the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab.] A distance of about twelve miles from the height of Carmel.

This act of Elijah may at first sight seem an extraordinary one for a person of his age, character, and office; but when it is examined it will be found to be full of important instruction. Elijah, as God's minister, had overwhelmed Ahab with shame and confusion in the presence of his subjects. The natural tendency of this would be to lower the King in their eyes, and to lessen their respect for his authority. But it was far from the intention of Elijah to weaken his government, or to encourage rebellion. The Prophet was divinely directed to give a testimony of respect and honour to the King, as public and striking as had been his opposition and rebuke to his idolatry. The mode of doing honour to Ahab by running before his chariot was in accordance with the customs of the East. Cp. 1 Sam. viii. 11. It is performed by *skaters* in Persia, where it is regarded as a necessary part of royal state to have runners at their side when they are on horseback (cp. *Kitto*, p. 249). "I was reminded" (says *Dr. Thomson*, p. 485) "of this incident of Elijah more than twenty years ago at Jaffa, when Mohammed Aly came to that city with a large army to quell the rebellion of Palestine. The officers were constantly going and coming, preceded by runners, who always

Before  
CHRIST  
about  
906.  
a ch. 18. 40.  
b Ruth 1. 17.  
ch. 20. 10.  
2 Kings 6. 31.

XIX. <sup>1</sup> And Ahab told Jezebel all that Elijah had done, and withal how he had <sup>a</sup> slain all the prophets with the sword. <sup>2</sup> Then Jezebel sent a messenger unto Elijah, saying, <sup>b</sup> So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time. <sup>3</sup> And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

<sup>4</sup> But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree : and he <sup>c</sup> requested † for himself that he might die ; and said, It is enough ; now, O LORD, take away my life ; for I *am* not better than my fathers. <sup>5</sup> And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat. <sup>6</sup> And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his † head. And he did eat and drink, and laid him down again. <sup>7</sup> And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat ; because the journey is too great for thee. <sup>8</sup> And he arose, and did eat and drink, and went in the strength of that meat <sup>d</sup> forty days and forty nights unto <sup>e</sup> Horeb the mount of God.

c Num. 11. 15.  
Jonah 4. 3, 8.  
† Heb. *for his*  
*life*.

† Heb. *bolster*.

d So Exod. 34.  
28.  
Deut. 9. 9, 18.  
Matt. 4. 2.  
e Exod. 3. 1.

kept just ahead of the horses, no matter how furiously they were ridden ; and in order to run with the greatest ease, they not only 'girded their loins' very tightly, but also tucked up their loose garments under the girdle, lest they should be incommoded by them. Thus, no doubt, did Elijah. The distance from the base of Carmel across the plain to Jezreel is not less than twelve miles ; and the race was probably accomplished in two hours, in the face of a storm of rain and wind. It was necessary that the 'hand of the Lord should be upon' the Prophet, or he would not have been able to achieve it."

— *to the entrance of Jezreel*] He does not seem to have entered the city. Like our Blessed Lord, Elijah shunned the worldly fame and glory that would be produced by his mighty acts.

#### ELIJAH IN THE WILDERNESS AND AT HOREB.

The comparison between Elijah and Moses, which was made by the ancient Hebrew Church, appointing the greater part of the foregoing chapter to be read as a Haphtarath to Exod. xxx. 11—xxxiv. 35 (see the note prefixed to chap. xviii. ; and comp. *Prelim. Note* to chap. xvii.), was continued by the appointment of the present chapter to be read as a Haphtarath to Num. xxv. 10—xxx. 1.

CH. XIX. 2. *Jezebel sent a messenger unto Elijah*] Elijah's acts at Carmel had made an impression even on Jezebel. Otherwise she would not have sent a message to him, but would immediately have despatched a force to arrest him. She desired to alarm him by threats, and to drive him from the kingdom of Israel, in order that he might not gain an ascendancy over Ahab, and destroy the worship of Baal.

Jezebel herself had not seen the miraculous descent of fire on the altar at Carmel ; and even if she had, it might not have permanently changed her heart, any more than the miracles of Moses and Aaron had wrought the conversion of Pharaoh.

3. *went for his life*] It is said in v. 4 that he requested for himself that he might die ; that is, not by the hands of Jezebel, but that God would take him to Himself.

— *Beer-sheba*] On the southern border of Canaan. Gen. xxi. 31.

Perhaps he resorted to Beersheba in order to strengthen his faith with the recollection of the Patriarchs who had dwelt there, and of God's promises to them ; and because it lay on his way to Horeb.

— *which belongeth to Judah*] It is assigned to Simeon in Josh. xix. 2, but Simeon was now mingled with Judah (cp. 2 Kings xxiii. 28. 2 Chron. xix. 4).

Why did not Elijah take refuge in Jerusalem ? The *Priests* and *Levites*, we read, had left the land of *Israel*, and had resorted to *Judah* for safety, under Jeroboam ; why did not Elijah follow their example, under Ahab ?

(1) Circumstances had changed since the days of Rehoboam. The royal house of Judah was now on friendly relations with that of Israel. In xxii. 4, Jehoshaphat says to Ahab, "I am as thou art, my people as thy people, my horses as thy horses." The

son of Jehoshaphat married Athaliah, the daughter of Jezebel, who sought Elijah's life (2 Kings viii. 18 : cp. *Blunt*, p. 193).

(2) This may have been one reason ; but the principal reason was, that the mission of Elijah the prophet was to the *idolatrous* Princes and People of *Israel*, and not to persons who had the benefit of the regular ordinances of religion, in the Ark, the Temple, and the Priesthood, at Jerusalem. The very circumstance just noticed, the confluence of the *Priests* and *Levites* to Judah, was a reason why Elijah the prophet should not resort thither. See above, *Prelim. Note* to chap. xvii.

— *left his servant*] For he was about to commune alone with God. Abraham left his servants (Gen. xxii. 5) when he went up to Moriah. Moses was alone, when God communed with him on Horeb (Exod. xxiv. 2. 12. 14 ; xxxiii. 11).

4. *went—into the wilderness*] of Paran ; as Hagar did : see Gen. xxi. 14. 21.

Elijah went *into the wilderness*. He had no command from God to do so, as he had to go to Cherith and to Zarephath. He retired, as it were, from his work, as if it had been frustrated, and were abortive. Disappointed, after the wonderful manifestation of the Divine Power and glory at Carmel, and perhaps astonished, that God should allow an idolatrous woman, the cruel Jezebel, to domineer in Israel, and to persecute God's prophet, he seemed to be on the point of resigning and abdicating his office ; but God sent His Angel to comfort him, and changed his solitary pilgrimage in the wilderness into an occasion of glorious revelations and also of divine admonition.

— *juniper*] Heb. *rothem* (from *ratham*, to bind ; as *juncus*, from *jungo*) ; it is not the juniper, but the genista monosperma, or spartium junceum (*Lin.*), broom : see *Gesen.* 782 ; it was used for fuel (see Ps. cx. 4). The station called *Rithmah* (Num. xxxiii. 18, 19), derived its name from this shrub.

The *Retem* is the largest shrub of these deserts, growing thickly in the water-courses and valleys. "Our Arabs" (says *Dr. Robinson*) "selected the place of encampment in a spot where it grew, in order to be sheltered by it at night from the wind ; and during the day they often sat and slept under a bush of *Retem*, to protect them from the sun. It was in this desert, a day's journey from Beersheba, that the prophet Elijah lay down and slept beneath the same shrub" (Bibl. Res. i. 299—302).

— *he requested for himself that he might die*] Even as Moses had done in the wilderness (Num. xi. 15). Moses and Elias showed some signs of impatience. But Christ in His agony referred all to His Father's Will (Matt. xxvi. 39).

5. *an angel*] Compare the history of Hagar in this wilderness (Gen. xxi. 15—19).

6. *a cake baken on the coals—water*] The same God, who had fed Moses and the people of Israel, for forty years with bread from Heaven, and with water from the rock in the wilderness, would also feed him.

8. *forty days and forty nights*] The Israelites, who had received the Law at Horeb, for their disobedience had been condemned to wander in the wilderness *forty years*, during which time they were sustained by God. The prophet Elijah, who had

<sup>9</sup> And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? <sup>10</sup> And he said, 'I have been very <sup>s</sup>jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and <sup>h</sup>slain thy prophets with the sword; and <sup>i</sup>I, even I only, am left; and they seek my life, to take it away. <sup>11</sup> And he said, Go forth, and stand <sup>k</sup>upon the mount before the LORD. And, behold, the LORD passed by, and <sup>l</sup>a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: <sup>12</sup> And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. <sup>13</sup> And

Before  
CHRIST  
about  
906.

f Rom. 11. 3.  
g Num. 25. 11,  
13.  
Ps. 69. 9.  
h ch. 18. 4.  
i ch. 18. 22.  
Rom. 11. 3.  
k Exod. 24. 12.  
l Ezek. 1. 4. &  
37. 7.

been zealous for God's worship, and had boldly reproved the King and people for their apostasy, is strengthened by food, which he receives after one day's journey from Judah; and he comes in *forty days and forty nights* to the same mountain where the Law was given, and where God revealed Himself to Moses (Exod. xxxiii. 18—23; xxxiv. 5—10. 34). Moses, who was faithful to God, was admitted to commune with Him at Horeb, and was there *forty days and forty nights*, without eating bread or drinking water (Deut. ix. 8, 9); and at the end of those forty days he received the Tables of the Law (Deut. ix. 10).

There was a contrast between Moses and Israel, and a resemblance between Moses and Elijah at that time. Moses, the faithful servant of God, was admitted to the Vision of God at Horeb. At that very time the Israelites were guilty of *idolatry*; "they made a calf in *Horeb*, and worshipped the work of their own hands" (Ps. cvi. 19). Moses remained faithful, and displayed his zeal for the Lord, and was admitted to a nearer vision of Jehovah. He was imitated by Elijah. The King and People of Israel had fallen away from God to idolatry, and were worshipping Baal. Elijah had shown his zeal for the Lord at Carmel, and he also was rewarded, as Moses was. The journey from Beersheba to Horeb was about 130 miles, and might have been accomplished in much less than forty days. Moses himself says, "There are *eleven days'* journey from Horeb by the way of Mount Seir unto Kadesh-barnea" (Deut. i. 2). In the case of Elijah, the journey was perhaps extended to *forty days*, in order that the resemblance between Elijah and Moses, the *faithful leader* of Israel, might be made more manifest to himself and others; and that the contrast between Elijah and the *unfaithful* Israelites might be more apparent.

At the same time, the mercy of God, even to Israel, had been manifest also. For they had been miraculously fed by God during those forty years; and though the old and rebellious generation were excluded from *Canaan*, yet God brought the new generation into the promised Land under Joshua, the type of Christ; and the consideration of their history might encourage Elijah with the gracious assurance, that if Israel were brought to repentance by his means, God would mercifully receive them again into favour with Himself: cp. *Hengstl.*, Auth. i. 128, 129.

This leads us on to observe, that Elijah's journey in the *wilderness* to Horeb, the Mount of God, and to the hearing of His message of love in the still small voice, after the terrors of the wind, earthquake, and fire, had not only a *retrospective* relation to the stay of Moses in the Mount, neither eating bread nor drinking water for *forty days and forty nights*, and to the admission of *Moses* to the Vision of God at Horeb; it had also a *prospective* reference to CHRIST. Elijah stands, as it were, at a middle point between Moses and Christ. He looks back to the Law, and forward to the Gospel. He restores the one, and prepares the way for the other. He hears an echo of the terrors of the Law in the wind, the earthquake, and the fire; he hears the far-off whispers of love in the Gospel in the still small voice. He represented Moses, and he prefigured Christ. Christ also was led up into the *wilderness*, and was there *forty days and forty nights*; and after those days overcame the Tempter, and Angels came and ministered unto Him (Matt. iv. 1—11). And Elijah's journey foreshadowed those other great *forty days and forty nights* of Christ, during which He was content to sojourn in the wilderness of this world (Aets i. 3), before His glorious Ascension to the heavenly Horeb, the Mount of God.

<sup>9</sup>. a cave] Heb. the cave, supposed by some to have been the same cave as that where Moses was (*Jarchi, A Lapide*).

— lodged there] Passed the night there. (*Gesen.* 434.)

— What doest thou here, Elijah? Why hast thou left thy work in the cities of Israel, and hast come into the wilderness? see v. 4; *Keble* (Christian Year, 9th Sunday after Trinity),

"Perhaps our God may of our conscience ask,

'What dost thou here, frail wanderer from thy task?'"

"THE LORD GOD OF HOSTS."

<sup>10</sup>. I have been very jealous for the LORD God of hosts] This is the first place, I believe, in the Bible, where any one is introduced as using the words, "LORD GOD OF HOSTS."

It occurs indeed in 2 Sam. v. 10, but there it is in the narrative of the historian, not in a speech.

It is very appropriate in the mouth of Elijah.

God had revealed Himself in a special manner as the LORD (JEHOVAH) to Moses; for the reasons stated above in the note on Exod. vi. 2, 3.

The Name "LORD OF HOSTS" (JEHOVAH SABAOTH) as used by a person in the Sacred History, first appears in a prayer in the mouth of the Mother of Samuel the Prophet; for the reasons mentioned above in *Introd.* to Samuel, p. vii., and note on 1 Sam. i. 3. 11. The title LORD GOD OF HOSTS (JEHOVAH ELOI, SABAOTH) is first heard in the mouth of Elijah the prophet, who had been very zealous for JEHOVAH, in opposition to Baal and Ashtaroth, the Phœnician deities, the Sun and Moon, and the host of Heaven (cp. 2 Kings xxiii. 5), "Baal, the Sun, and Moon, and Planets, and all the host of heaven." The title does not occur, I think, in any other place in the Kings or Chronicles. It is found in the Psalms (Ps. lix. 5; lxxix. 6; lxxx. 4. 19; lxxxix. 8), and in Isaiah (x. 23, 24; xlii. 5. 12. 14, 15; xxviii. 22), and in Jeremiah (ii. 19; v. 14; xv. 16; xxxv. 17; xlix. 5; 1. 23. 31). Hosea xii. 5. Amos v. 15. But after the captivity, the prophets seem to have returned to the use of the title, "the Lord of Hosts," which occurs about fourteen times in Haggai, and about fifty times in Zechariah, and about twenty-five times in Malachi; but the "Lord God of Hosts" is never found in those books. Elijah's mission was to proclaim, against idolaters in Israel, that the JEHOVAH of Israel was also the ELOHIM of the natural world; but the prophets after the captivity had not to deal with idolaters.

I have been very jealous, says Elijah. Did he not remember the promise made in the wilderness to Phinehas for his zeal, as recorded in Num. xxv. 12, 13, a Parashah appointed to be read in the Synagogues, together with this chapter? Elijah and Moses also, were betrayed into momentary expressions of vainglory (see Num. xx. 10). Christ was consumed by "the zeal of His Father's house;" but He left it for others to remember that this was prophesied of Him (John ii. 17).

— I, even I only, am left] The Holy Spirit, speaking by St. Paul, gives the clue to the right interpretation of this passage. Elijah, distressed, disappointed, desponding, and dejected by the seeming unfruitfulness of his service, expostulates with God against Israel, κατὰ τοῦ Ἰσραὴλ (Rom. xi. 2). He is betrayed by human infirmity into the language of despair, of murmuring against God, and of severe censure against Israel. But God corrects his erroneous judgment, and yet comforts and cheers His faithful servant in his sadness (r. 18), as He afterwards consoled the prophet Jonah (iv. 3—11).

How strong is the evidence of truth afforded by this history, which does not disguise the weaknesses of the greatest and most heroic of God's saints; even of Elijah himself, who stood alone against the Prophets of Baal in Carmel, and was carried up into Heaven, without passing through the grave!

<sup>11</sup>. the LORD passed by] Though the Lord was not in the wind, yet the wind was the power of God.

THE WIND, THE EARTHQUAKE, THE FIRE, AND THE STILL SMALL VOICE.

<sup>11</sup>, <sup>12</sup>. a great and strong wind—before the LORD—earthquake—fire—a still small voice.

Before  
CHRIST  
about  
900.  
m So Exod. 3. 6.  
Isa. 6. 2.  
n ver. 9.  
o ver. 10.

p 2 Kings 8. 12,  
3.

q 2 Kings 9. 1—3.

it was *so*, when Elijah heard *it*, that <sup>m</sup> he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. <sup>n</sup> And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah? <sup>14</sup> <sup>o</sup> And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. <sup>15</sup> And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: <sup>p</sup> and when thou comest, anoint Hazael *to be* king over Syria: <sup>16</sup> And <sup>q</sup> Jehu the son of Nimshi shalt thou anoint *to be* king

What was the signification of these manifestations?

(1) They did not intimate (as some have said) that God desired to censure Elijah for what he had done in executing the sentence of death on the prophets of Baal at Kishon (see above, note on xviii. 40).

The Wind, the Earthquake, and the Fire were in the Mount of the Lord, and passed before the Lord. They were all temporary and preparatory; not permanent, and God was not *in* them. He did not *abide* in them.

(2) The vision to Moses at this place was similar. God had revealed Himself by fire and thunder on Sinai; but when Moses came up a second time to the mount, and "the Lord proclaimed the Name of the Lord," it was "the Lord,—the Lord God *merciful and gracious, long-suffering, and abundant in goodness and truth*" (see above, note on Exod. xxxiv. 6).

(3) The Wind, and Earthquake, and Fire came first, the still small Voice was reserved for the last. Storm, Earthquake, and Fire are symbols of God's judgments against sin (Ps. xviii. 8. Isa. xlii. 13; xxix. 6. Nahum i. 5, 6). Elijah had performed God's commands in executing His sentence against idolatry, and he had done well; and this work of retribution was to be continued by Elisha (see v. 17).

Let it not, therefore, be supposed that God blamed Elijah for this. No; but God expostulated with Elijah for supposing that this vehement mode of procedure is God's only way of working; or that because God does not at once interfere to destroy His enemies, such as Jezebel, by the wind, earthquake, and fire of His wrath, therefore God does not observe them, and is indifferent to what they do. No: God spares a nation for the righteous, who are unobserved in it. As *S. Justin Martyr* says (Dial. c. Tryphon. c. 39), "God spared Israel on account of the 7000 in Israel who had not bowed the knee to Baal" (v. 18), and whom even Elijah had overlooked.

God exercises mildness and long-suffering, in order to bring sinners to repentance. He afterwards called Elijah's attention even to the outward signs of repentance *in Ahab* (see xxi. 29); and thus He showed that the Earthquake went before, in order that the still small voice might follow; and the goodness of God was designed to lead the sinner to repentance (Rom. ii. 4), and that mercy and love are those attributes which are most pleasing to Him in others, as well as those which He delights most to exercise Himself. Cp. *Tertullian*, c. Marcion. iv. 23; *Bp. Andrewes*, iii. 267; v. 318.

(4) But, doubtless, the same divine truth, which was signified by the vision vouchsafed to *Moses*, the giver of the Law at Horeb, when *after* the terrors of the cloud, and the fire, and the thunder, and lightning of Sinai, and the voice of the trumpet exceeding loud, God proclaimed Himself as "*merciful, and gracious, long-suffering, and abundant in goodness and truth*" (Exod. xxiv. 6), was communicated by this revelation which God gave to *Elijah*, the greatest of the *Prophets*, at Horeb, when *after* the wind, the earthquake, and the fire, He revealed Himself in the still small Voice.

These visions proclaimed one and the same truth, namely, that the Wind, and Earthquake, and Fire of the *Levitical Law*, and of *Ancient Prophecy*, were preparatory to the "still small voice" of the GOSPEL.

God acted by the wind, and earthquake, and fire of those dispensations, of which *Moses* and *Elijah* were the representatives; but God is *in* the still small voice of the Gospel. The former pass away, the Gospel remains for ever. This was made more striking by the place chosen for these revelations to *Moses* and *Elijah*. It was the *same place*,—*Sinai* itself,—where the Law was given. There God declared to *Moses*, the Giver and Representative of the Law, and to *Elias* the Prophet, the Restorer of the Law, that God *is*, that *is*, *exists*, as *JEHOVAH*, the Everliving One, in the still small Voice, to which the Wind, the Fire, and the Earthquake of the Law

and the Prophets were preparatory, viz. in the love of Christ, preached to the world, as "fulfilling the Law and the Prophets." By the Incarnation, God has come near to us, and *dwells in us* as LOVE. "God is *in* Christ, reconciling the world unto Himself (2 Cor. v. 19).

The Wind, the Fire, and Earthquake have gone before; and He dwells, and abides, and speaks in the still small Voice of the Everlasting Gospel (Rev. xiv. 6).

This Truth was declared in all its divine beauty and glory, when *Moses* and *Elias*,—the Representatives of the Law and the Prophets,—were brought together to *another* mountain,—the Mountain of *Transfiguration*,—to be invested with the splendour of Christ, and to speak of His Death (Luke ix. 31). Then another Voice was heard,—a Voice of love,—out of the bright cloud, saying, "This is *My beloved Son*, in whom I am well pleased; *hear ye Him*?" and then they passed away, and Jesus was *left alone* (Matt. xvii. 5—8. Mark ix. 8. Luke ix. 36. Compare the excellent remarks of *S. Ireneus*, iv. 37). God makes a way for Himself by terror, but conveys Himself to us in sweetness. It is happy for us, if, after the gusts and flashes of the Law, we have heard the soft voice of Evangelical mercy (*Bp. Hall*). The Word was in the still small voice. God spoke to His People with terror in the Law; but in the Gospel He lays aside the accents of terror, and speaks in the voice of love (*M. Henry*). On this important subject, see notes above, on Exod. xxxiii. 22; and xxxiv. 33.

13. *he wrapped his face in his mantle*] So *Moses* hid his face at Horeb; for he was afraid to look upon God (Exod. iii. 6. *S. Gregory* in Ezek. Hom. lib. ii. 13).

The mantle: in Heb. *addereth*, was so called, from *adar*, to be wide; the word occurs in Gen. xxv. 25. Josh. vii. 21. 2 Kings ii. 8; see the note; cp. *Jonah* iii. 6. *Zech.* xi. 3; xiii. 4, where the prophet speaks of "a rough garment," used in order to deceive.

It is translated by the Sept. *μλωτή*, the word adopted in Heb. xi. 37: "They wandered about in *sheepskins*," &c.; and it describes the large garment, made of sheep skin or goat skin, or camel's hair, worn by the prophet (see below, on 2 Kings i. 8; and cp. Matt. iii. 4, the description of the dress of the Baptist; *Gesen.* 15; *Fuerst*, 24). This rough mantle of hair was a "sermo propheticus realis;" it was like a practical Lenten sermon on repentance, for the sins of Israel.

15. *anoint Hazael*] This was not done by Elijah personally, but by his successor Elisha, who declared to Hazael God's will that he should be king (2 Kings viii. 13. See next note).

16. *and Jehu—shalt thou anoint*] This also was not done by Elijah personally, but by one of the prophets sent by Elisha, Elijah's successor (2 Kings ix. 1—10).

This is remarkable. It shows the *continuation* of Elijah's work in Elisha, and in those who were sent by him, and in those whom they sent. He worked by them, and in them (cp. *Theodoret*, Qn. 60).

Here is a spiritual mystery.

Elijah, going up into heaven, and leaving his mantle, and a double portion of his spirit to Elisha, has always been regarded by the ancient Fathers as a figure of CHRIST ascending to heaven, and sending the gift of the Holy Spirit to His Apostles, and dwelling in them, and in their successors, and acting by them. And this commission to Elijah to do works which were *not* done by him personally on earth, but by those who had their commission from him, is a shadow of the working of Christ in His Apostles, and by them and their successors, to whom He has promised His presence, even to the end of the world (Matt. xxviii. 20); see below, on 2 Kings ii. 1—15.

—*Jehu—Nimshi*] The meaning of which words is, "*the Lord is He*," and "*chosen*," literally, "*drawn out*."



over Israel: and 'Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. <sup>17</sup> And \* it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu ' shall Elisha slay. <sup>18</sup> <sup>u</sup> Yet || I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, \* and every mouth which hath not kissed him.

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r Luke 4. 27,  
called *Eliensis*.  
s 2 Kings 8. 12.  
& 9. 14, &c. &  
10. 6, &c. & 13. 3.  
t See Hos. 6. 5.  
u Rom. 11. 4.  
|| Or, *I will leave*.  
x See Hos. 13. 2.

<sup>19</sup> So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. <sup>20</sup> And he left the oxen, and ran after Elijah, and said, <sup>y</sup> Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, † Go back again: for what have I done to thee? <sup>21</sup> And he returned back from him, and took a yoke of oxen, and slew them, and <sup>z</sup> boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

y Ma<sup>t</sup>. 8. 21, 22.  
Luke 9. 61, 62.

† Heb. *Go return*.

z 2 Sam. 24. 22.

901.

XX. <sup>1</sup> And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it. <sup>2</sup> And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith

— *Elisha*] This name, *Elisha*, is remarkable. It means, "God is salvation" (*Gesen*. 52); or, "God is dispenser of salvation" (*Fuerst*, 100), and was very appropriate for one who succeeded *Elijah* (the Lord is God), and who was a figure of Christ giving salvation by the Apostles, and by others sent by Him to continue the work of salvation, which He, our Divine *Elijah*, had come into the world to perform.

— *the son of Shaphat*] Which means *judge*. We know the generation of *Elisha*; but *Elijah* came forth suddenly, and, as it were, without any predecessor: he was the Melchizedek of Prophecy (see above, *Prelim. Note* to chap. xvii.). But *Elisha* is described as the son of *Shaphat*, and he is sent by *Elijah*. Christ, in the Apostles, continued the work which He, who is from Eternity, had begun in His own Divine Person.

May we not also say that, in a spiritual sense, the Apostles were sons of *Shaphat*, in the Hebrew sense of the word *sons* (*Gesen*. 126, 127), i. e. *disciples*, servants of the JUDGE, and conforming themselves to His likeness?

— *of Abel-meholah*] In the Jordan valley, ten miles south of Scythopolis, where Gideon gained a great victory over the Midianites (*Judge*. vii. 22).

On the anointing of *Prophets*, as well as of *Kings* and *Priests*, see *Bp. Pearson*, Art. ii. 93. It does not appear, whether *Elisha* was literally anointed with oil, and whether *Hazael* was literally anointed by him; and these instances may, perhaps, show that the term to *anoint* was even then gradually acquiring a spiritual sense (cp. *Isa*. lxi. 1. *Keil*, p. 194).

<sup>17</sup> *the sword of Hazael shall Jehu slay*] Hence it is evident, that though the exercise of mercy is God's own desire and design (see *vv*. 11, 12), yet He will not spare those who presume on His mercy, and wilfully violate His laws. It is observable, that the gracious declaration of love which God made to Moses at Horeb is concluded by the solemn warning, "that He will by no means clear the guilty, visiting the iniquity of the fathers upon the children," who walk in the sins of their fathers (*Exod*. xxiv. 7. *Cp*. xx. 7). So also God speaks by the *Prophets*, even in His most gracious announcements of mercy (see *Nahum* i. 3—7).

<sup>18</sup> *Yet I have left me seven thousand*] An answer to *Elijah's* complaint that he was left alone (*v*. 14). For *St. Paul's* application of those words to the believing remnant of Israel in the days of the Gospel, see *Rom*. xi. 4, 5; and compare *Kelte*, Christian Year (Ninth Sunday after Trinity):—

"Yet in fall'n Israel are there hearts and eyes,  
That day by day in prayer like thine arise,  
Thou know'st them not, but thy Creator knows:  
Go, to the world return."

— *not kissed him*] Either by kissing the hand to him (*Job* xxxi. 27. *Minuc. Fel.* Oct. 2; *S. Jerome* in *Hos*. xiii.),

or in kissing his image. Cp. *Cicero* in *Verr*. iv. 43, "Simulacrum non solum venerari sed osculari solent;" and note below, on *Rev*. xiii. 4. 14.

<sup>19</sup> *twelve yoke of oxen before him, and he with the twelfth*] We are not to suppose that he had a team of twelve yoke of oxen before him. But there were *twelve ploughs* following one another, as is usual in Syria at this day. "I have seen" (says *Dr. Thomson*, p. 144) "more than a dozen of them thus at work. *Elisha* was their master, and came last in order to keep them steadily employed in their work. *Elisha*, therefore, was, like *St. Matthew*, a man of substance; but he arose, and went after *Elijah*, as *St. Matthew* left all, arose, and followed Christ" (*Luke* v. 28). The Apostles were sent forth as "*yoke-fellows*," "two and two;" and our Lord speaks of the ministerial work under the term *ploughing*; and He seems to refer to this act of *Elijah* (*Luke* ix. 62). And there is some reason for the opinion that the *twelve* oxen are mentioned as representing that *Elisha*, who is henceforth to put his hand to the plough in spiritual husbandry, is to be the Prophet of the Twelve Tribes of Israel (cp. *Hengst.*, *Auth.* i. 144).

— *his mantle*] See below, 2 Kings ii. 13. *Elijah* thus invested *Elisha* in the prophetic office.

<sup>20</sup> *And he said unto him, Go back again: for what have I done to thee?*] Thou sayest that thou wilt follow me, after that thou hast kissed thy father and mother. Go back then, if thou wilt; for do not think that I wish to constrain thee by force to do any thing: I will have thy *free* service, or none. Compare our Lord's words in *Matt*. viii. 21, 22. *Luke* ix. 61.

*Elisha* felt the force of this gentle remonstrance, and did not go back and kiss his father and mother, who would probably have detained him by endearing solicitations.

Our Lord Himself seems to refer to this also, when He says, "If any man" (when called by Me) "will come" (literally, *willeth to come*) "after Me, and hate not his father and mother" (in comparison to the love he bears to Me), "he cannot be My disciple" (*Luke* xiv. 26).

*Elisha* went and slew a yoke of oxen, and boiled them with fire, lit from the wood of his plough (see 2 Sam. xxiv. 22), and thus showed that he was ready to sacrifice his substance, and leave his occupation, for *Elijah*, and made a public declaration of this resolve by a farewell entertainment to his friends. He thus (says *Abulensis*) gave us an example that, when we are called by God, we should immediately leave all, and cheerfully obey the call; and in this respect this history may have been in the minds of those in after ages in the same country, who, being called by Christ, forsook all, and followed Him (*Matt*. iv. 20. 22. *Luke* v. 11. 28).

— *ministered unto him*] See 2 Kings iii. 11.

CH. XX. 1. *Ben-hadad the king of Syria*] See xv. 20. — *horses, and chariots*] Which had been supplied to kings of Syria by Solomon. See x. 29.



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Ben-hadad, <sup>3</sup> Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine. <sup>4</sup> And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

† Heb. *desirable*.

† Heb. *I kept not back from him*.

<sup>5</sup> And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; <sup>6</sup> Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is † pleasant in thine eyes, they shall put *it* in their hand, and take *it* away. <sup>7</sup> Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and † I denied him not. <sup>8</sup> And all the elders and all the people said unto him, Hearken not *unto him*, nor consent. <sup>9</sup> Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

a ch. 19. 2.

† Heb. *are at my feet*.  
So Exod. 11. 8.  
Judg. 4. 10.

† Heb. *word*.  
b ver. 16.  
|| Or, *tents*.  
|| Or, *Place*: the engines: *And they placed engines*.  
† Heb. *approached*.  
c ver. 28.

<sup>10</sup> And Ben-hadad sent unto him, and said, <sup>a</sup> The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that † follow me. <sup>11</sup> And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off. <sup>12</sup> And it came to pass, when *Ben-hadad* heard this † message, as he *was* <sup>b</sup> drinking, he and the kings in the || pavilions, that he said unto his servants, || Set *yourselves in array*. And they set *themselves in array* against the city.

|| Or, *servants*.  
† Heb. *bind*, or, *tie*.

<sup>13</sup> And, behold, there † came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, <sup>c</sup> I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD. <sup>14</sup> And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the || young men of the princes of the provinces. Then he said, Who shall † order the battle? And he answered, Thou.

d ver. 12.  
ch. 16. 9.

<sup>15</sup> Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand. <sup>16</sup> And they went out at noon. But Ben-hadad *was* <sup>d</sup> drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. <sup>17</sup> And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria. <sup>18</sup> And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. <sup>19</sup> So these young men of the princes of the provinces came out of the city, and the army which followed them.

5, 6. *Thou shalt deliver me—they shall search*] The second demand was more importunate and overbearing than the first. In the first, Ahab was to send what he thought fit to give, in the second, Ben-hadad's servants were to take into their own hands whatever they thought fit to seize.

11. *Let not him that girdeth on his harness*] Armour: Let him not sing a psalm of victory, before he has fought the battle.

12. *the pavilions*] Heb. *succoth*, booths made of boughs, &c. See Lev. xxiii. 42. Deut. xvi. 13.

—*Set*] See 1 Sam. xv. 2, where the same Hebrew verb occurs in this sense.

13. *there came a prophet unto Ahab*] Here is an example of that mercy and long-suffering, intimated above in the "still

small voice," by which God would call Ahab to Himself in love, if he would be drawn.

It would seem, that the persecution of the prophets by Jezebel had somewhat abated, or that her influence over Ahab was not now so strong as it had been. We hear nothing of any attempt made on her part to seize this prophet of the LORD.

Elisha had been commanded to go toward Damascus, of Syria (xix. 15), and perhaps this prophet, who foretells the defeat of the Syrians to Ahab, was sent by him: cp. v. 28

14. *by the young men*] Their armour-bearers, a feeble company compared with the myriads of the enemy (rv. 1. 10). By 232 young men God would discomfit Ben-hadad with the vast army of his thirty-two kings.

<sup>20</sup> And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen. <sup>21</sup> And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter. <sup>22</sup> And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: <sup>e</sup> for at the return of the year the king of Syria will come up <sup>e 2 Sam. 11. 1.</sup> against thee.

<sup>23</sup> And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. <sup>24</sup> And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: <sup>25</sup> And number thee an army, like the army † that thou hast lost, <sup>† Heb. that was fallen.</sup> horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

<sup>26</sup> And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to † Aphek, † to fight against Israel. <sup>27</sup> And the children of Israel were numbered, and ‖ were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country. <sup>28</sup> And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord *is* God of the hills, but he *is* not God of the valleys, therefore <sup>g</sup> will I deliver all this great multitude into thine hand, and <sup>g ver. 13.</sup> ye shall know that I *am* the Lord. <sup>29</sup> And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. <sup>30</sup> But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, ‖ † into an inner chamber. <sup>‡ Or, from chamber to chamber.</sup>

<sup>31</sup> And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, <sup>h</sup> put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life. <sup>32</sup> So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother. <sup>33</sup> Now the men did diligently observe whether *any thing would* come from him, and did hastily catch *it*: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he

<sup>20.</sup> *with the horsemen*] Protecting him.

<sup>22.</sup> *at the return of the year*] When the vernal rains are over (2 Sam. xi. 1).

<sup>23.</sup> *Their gods are gods of the hills*] A double error: the Israelites had come forth from the hill of Samaria (v. 17—19), and therefore the Syrians supposed that the God of Israel was a god of the hills. Observe also that they speak of God as *gods*; i. e. as *plural in number* as well as *local* in presence and power, and thus they provoked Him to destroy them (v. 28).

<sup>24.</sup> *captains*] See x. 15, where the same word is rendered *governors*; see also 2 Chron. ix. 14. Ezra viii. 36. Neh. ii. 7. Esth. iii. 12. The word (*packoth*) seems to be of foreign, and not Hebrew, origin (*Gesen.*).

— *in their rooms*] So that there would be thirty-two. See v. 1, and below, xxii. 31.

<sup>26.</sup> *Aphek*] Probably in the plain of Jezreel, near Endor. 1 Sam. xxviii. 4; xxix. 1; *Keil*. Others suppose it to have been east of the Sea of Genesareth, at a place now called *Fik* (*Vandeveldt, Stanley, Thomson*).

<sup>27.</sup> *were all present*] Or, rather, were *provisioned* or *requisitioned* (as in the margin); the original word is the *pilpel* passive pret. of the Hebrew verb *cal*, to measure out, to contain, to sustain; used in Gen. xiv. 11; xlvii. 12. Ruth iv. 15. 2 Sam. xix. 32. 1 Kings xviii. 13 (*Gesen.* 386). Here is evidence of some faith and obedience in Ahab, as well as of prudence, and God rewarded him accordingly (v. 29).

<sup>29.</sup> *an hundred thousand*] God had promised that, if His people were obedient, “one should chase a thousand, and two put ten thousand to flight” (Dent. xxxii. 30).

<sup>30.</sup> *a wall fell*] Rather, *the wall fell*, i. e. the city wall; in order that the Israelites might know that the victory had not been gained by their own strength, but by the hand of God (*Theodoret*).

— *into an inner chamber*] Literally, *from one chamber to another*. Cp. xxii. 25.

<sup>33.</sup> *did diligently observe*] Augured, divined, took as an omen. Cp. Gen. xxx. 27; xliv. 15. *Gesen.* 545.

— *whether any thing would come from him, and did hastily*

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1 ch. 15. 20.

caused him to come up into the chariot. <sup>34</sup> And *Ben-hadad* said unto him, <sup>i</sup> The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said *Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

k 2 Kings 2. 3,  
5, 7, 15.  
1 ch. 13. 17, 18.

<sup>35</sup> And a certain man of <sup>k</sup> the sons of the prophets said unto his neighbour <sup>l</sup> in the word of the Lord, Smite me, I pray thee. And the man refused to smite him. <sup>36</sup> Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, <sup>m</sup> a lion found him, and slew him. <sup>37</sup> Then he found another man, and said, Smite me, I pray thee. And the man smote him, <sup>†</sup> so that in smiting he wounded him. <sup>38</sup> So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. <sup>39</sup> And <sup>n</sup> as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then <sup>o</sup> shall thy life be for his life, or else thou shalt <sup>†</sup> pay a talent of silver. <sup>40</sup> And as thy servant was busy here and there, <sup>†</sup> he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it. <sup>41</sup> And he hastened, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets. <sup>42</sup> And he said unto him, Thus saith the Lord, <sup>p</sup> Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. <sup>43</sup> And the king of Israel <sup>q</sup> went to his house heavy and displeased, and came to Samaria.

m ch. 13. 24.

† Heb. smiting  
and wounding.

n See 2 Sam. 12.  
1, &c.

o 2 Kings 10. 24.

† Heb. weigh.

† Heb. he was  
not

p ch. 22. 31—37.

q ch. 21. 4.

899.  
a 1 Sam. 8. 14.

XXI. <sup>1</sup> And it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria. <sup>2</sup> And Ahab spake unto Naboth, saying, Give me thy <sup>a</sup> vineyard,

*catch it*] Rather, they hastened, and made him declare whether this word (my brother) was from him, i. e. his real meaning. The word *hastened* is from *nahar* (see Isa. viii. 1. *Gesen.* 454). The word *made him declare* is the *hiphil* from *chalat* (*Gesen.* 280).

<sup>34.</sup> *make streets for thee in Damascus*] Make an Israelite quarter,—a bazaar,—in my capital (*Böttcher, Thenius, Keil*).

<sup>35—42.</sup> *a certain man of the sons of the prophets*] By this act and parable he elicited from Ahab a condemnation of himself; as Nathan had done from David. 2 Sam. xii.

<sup>36.</sup> *a lion found him, and slew him*] For disobedience to the Word of the Lord; as the prophet of Judah was slain (xiii. 24).

<sup>38.</sup> *ashes*] Rather, a head-band, *τελαμὼν* (*Sept.*). The Hebrew word here used, *apher*, has been rendered by some other Versions, as well as in our own, as if it were *epher*, dust, ashes (see *Gesen.* 73; *Fuerst*, 138).

<sup>42.</sup> *Because thou hast let go*] Ahab may have thought his act to be one of clemency, which, however, is not to be exercised towards bandits, who, when let loose, become worse than before, as Ben-hadad was; and it was an act of disobedience to God, who by a wonderful victory had delivered Ben-hadad into his hands, in order that justice might be executed on him, in God's name, for his sins. Ahab was indulgent to Ben-hadad, and cruel to Naboth and to the prophets. And he rued his sins when too late; he fell in battle against the armies of Syria, the kingdom of Ben-hadad (xxii. 34, 35). Here is a lesson for Christian Nations. If they persecute Truth and Virtue, and patronize Error and Sin, God will avenge the cause of what they persecute, and will punish them by means of what they patronize.

<sup>43.</sup> *heavy and displeased*] Cp. xxi. 4.

#### NABOTH AND CHRIST.

The following Chapter contains a true history; and, as ancient Expositors observe, it is also typical of Christ.

Naboth signifies *fruit, produce*, from the Hebrew verb

*náb*, to sprout, as a branch, to germinate (*Gesen.* 527. 537). Such is Christ, Who is called "the Branch" (Isa. xi. 1. Jer. xxiii. 5; xxxiii. 15. Zech. vi. 12), and Who was brought up at Nazareth, "the Branch-town" (see on Matt. ii. 23), near Jezreel. Naboth had a Vineyard at Jezreel, which means *sovereign of God*; so has Christ (see Isa. v. 1—7). Ahab and Jezebel desired to deprive Naboth of his vineyard: the Jews said of Christ, "Let us cast Him out of the vineyard, and the inheritance shall be ours" (cp. Matt. xxi. 39. Mark xii. 8. Luke xx. 15). Naboth was willing to die, rather than to give up the inheritance of his fathers: Christ shed His blood for His vineyard. Naboth was accused by two false witnesses; so was Christ (Matt. xxvi. 60). Naboth was arraigned before the Elders of his city; so was Christ. Naboth was charged with blasphemy against God and the king; so was Christ (Matt. xxvi. 65. Luke xxiii. 2). Death and Destruction came on Ahab and Jezebel (the type of false teachers, Rev. ii. 20), and their house, for the destruction of Naboth; so the persecutors and murderers of Christ were condemned to extermination for killing Him, and His blood is still required of them (cp. *Angelomus*, p. 393).

The Church is Christ's Vineyard; our souls are His Vineyard (1 Cor. iii. 9). They who rob Christ of His inheritance in the Church and in themselves, imitate Ahab and Jezebel in their sin, and will incur their punishment.

CH. XXI. 1. *Jezreel*] Samaria was the metropolis of his kingdom, but Ahab had a palace at Jezreel, where he seems to have resided during part of the year. It was on the heights at the western extremity of Mount Gilboa, on the eastern borders of the plain of Esdraelon, and about twenty-five miles north of Samaria. It commands a fine and noble view, and may be called the Windsor of Israel (*Kittó*). It is now called *Zerin*. It was probably Ahab's summer residence (cp. xviii. 45). Hero Jezebel was killed by the order of Jehu (2 Kings ix. 15—37).

<sup>2.</sup> *Give me thy vineyard*] A fulfilment of Samuel's prophecy, "your king will take your vineyards" (1 Sam. viii. 14).

that I may have it for a garden of herbs, because it is near unto my house : and I will give thee for it a better vineyard than it ; or, if it † seem good to thee, I will give thee the worth of it in money. <sup>3</sup> And Naboth said to Ahab, The LORD forbid it me, <sup>b</sup> that I should give the inheritance of my fathers unto thee.

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891.  
† Heb. be good in  
thine eyes.

<sup>4</sup> And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him : for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. <sup>5</sup> But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread ? <sup>6</sup> And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money ; or else, if it please thee, I will give thee another vineyard for it : and he answered, I will not give thee my vineyard. <sup>7</sup> And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel ? arise, and eat bread, and let thine heart be merry : I will give thee the vineyard of Naboth the Jezreelite. <sup>8</sup> So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. <sup>9</sup> And she wrote in the letters, saying, Proclaim a fast, and set Naboth † on high among the people : <sup>10</sup> And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst <sup>c</sup> blaspheme God and the king. And then carry him out, and <sup>d</sup> stone him, that he may die.

b Lev. 25. 23.  
Num. 35. 7.  
Ezek. 46. 18.

† Heb. in the top  
of the people.

c Exod. 22. 28.  
Lev. 24. 15, 16.  
Acts 6. 11.  
d Lev. 24. 14.

<sup>11</sup> And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. <sup>12</sup> <sup>e</sup> They proclaimed a fast, and set Naboth on high among the people. <sup>13</sup> And there came in two men, children of Belial, and sat before him : and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. <sup>14</sup> Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

e Isa. 58. 4.

f See 2 Kings 9.  
26.  
899.

<sup>15</sup> And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money : for Naboth is not alive, but dead. <sup>16</sup> And it came to pass, when Ahab heard that Naboth

3. The LORD forbid—fathers] This was not a churlish answer, but one dictated by fear of God, and reverence for His Law, which forbade an Israelite to alienate his paternal inheritance, in order that they might remember that their land was God's, and they sojourners in it (Lev. xxv. 23. Num. xxxv. 7). Here is another evidence of the truth of the Pentateuch. Naboth's answer is grounded upon it.

4. Ahab—heavy and displeased—would eat no bread] Compare xx. 43. Such traits of childish frowardness as these in Ahab show the moral weakness of his character, making him an easy prey to the energetic malice of Jezebel, his wife. "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up" (v. 25).

7. Dost thou now govern—Israel ?] Is this the way that thou actest the part of king over Israel ? (Sept.)

8. with his seal] Compare Esther viii. 10. Dan. vi. 17.

9. Proclaim a fast] As if some public calamity had happened ; such, Jezebel intimated, Naboth's blasphemy was ; and as if some heavy guilt in consequence had been incurred by his city, which it must expiate. Thus Jezebel prejudged the cause. — set Naboth on high] Literally, at the head of the people ; in a conspicuous place in the Court of Justice ; there to be arraigned in the sight of the people, so that the iniquitous proceeding might have the semblance of religion and justice.

10. two men] Even Jezebel bears witness to the Pentateuch (see Deut. xvii. 6 ; xix. 15. Num. xxxv. 30).

— sons of Belial] Rather, worthless men : see Judg. xix. 22, *ῥῆτορες ἀνόμοιοι* (Sept.), false witnesses, as in the arraignment of Christ in the Palace of the High Priest : Matt. xxvi. 60. (S. Ambrose de Nabuthe, cap. 11.)

— Thou didst blaspheme God and the king] The original word, *barac*, which is of very frequent occurrence, and almost always means *bless*, is correctly rendered *blaspheme* here and v. 10, and *curse* in Job i. 5, and in Job ii. 9 ; all these are in *piel*. The explanation of this usage seems to be, that to the Hebrew mind the very notion of blaspheming and cursing the Most High was so repugnant and shocking, that it was expressed by an euphemism, and the meaning of the verb in this passage is, thou didst *bless*, in the sense of giving a parting salutation to, bidding *farewell* to, of renouncing, as *χαίρω ἐὼς*, *χαίρω λέγω* in Greek (Schultens, Fuerst, Keil). The sense of imprecation is deduced by Gesenius, p. 142, from the general idea of *praying* expressed in the word *barac*, literally, to *kneel*, to invoke by prayer. Naboth was falsely accused of blaspheming "God and the King;" so was Christ (Matt. xxvi. 65. Luke xxiii. 2) : see above, *Prelim. Note* to this chapter.

— stone him] Another testimony from Jezebel to the Pentateuch (ep. Exod. xxii. 28. Deut. xiii. 10 ; xvii. 5. John x. 33).

13. carried him forth out of the city, and stoned him] As St. Stephen (Acts vii. 58). Some have inferred from 2 Kings ix. 26, that this was done at night.

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g Ps. 9. 12.

h ch. 13. 32.  
2 Chron. 22. 9.

i ch. 22. 38.

k ch. 18. 17.

l 2 Kings 17. 17.  
Rom. 7. 14.

m ch. 14. 10.  
2 Kings 9. 8.  
n 1 Sam. 25. 22.

o ch. 14. 10.

p ch. 15. 29.

q ch. 16. 3, 11.

r 2 Kings 9. 36.

|| Or, ditch.

s ch. 14. 11. &  
16. 4.

t ch. 16. 30, &c.

u ch. 16. 31.  
|| Or, incited.  
x Gen. 15. 16.  
2 Kings 21. 11.

y Gen. 37. 34.

z 2 Kings 9. 25.

was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 <sup>g</sup> And the word of the LORD came to Elijah the Tishbite, saying, <sup>h</sup> Arise, go down to meet Ahab king of Israel, <sup>i</sup> which is in Samaria: behold, <sup>j</sup> he is in the vineyard of Naboth, whither he is gone down to possess it. <sup>k</sup> 19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, <sup>l</sup> In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. <sup>m</sup> 20 And Ahab said to Elijah, <sup>n</sup> Hast thou found me, O mine enemy? And he answered, I have found thee: because <sup>o</sup> thou hast sold thyself to work evil in the sight of the LORD. <sup>p</sup> 21 Behold, <sup>q</sup> I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab <sup>r</sup> him that pisseth against the wall, and <sup>s</sup> him that is shut up and left in Israel, <sup>t</sup> 22 And will make thine house like the house of <sup>u</sup> Jeroboam the son of Nebat, and like the house of <sup>v</sup> Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. <sup>w</sup> 23 And <sup>x</sup> of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the <sup>y</sup> wall of Jezreel. <sup>z</sup> 24 <sup>s</sup> Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But <sup>t</sup> there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, <sup>u</sup> whom Jezebel his wife <sup>v</sup> stirred up. <sup>w</sup> 26 And he did very abominably in following idols, according to all <sup>x</sup> things <sup>y</sup> as did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and <sup>y</sup> put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. <sup>z</sup> 28 And the word of the LORD came to Elijah the Tishbite, saying, <sup>a</sup> 29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: <sup>b</sup> but <sup>c</sup> in his son's days will I bring the evil upon his house.

16. *Ahab rose up—to take possession*] It appears from 2 Kings ix. 26, that Naboth's sons were also put to death, and so his property was confiscated.

Behind Ahab, perhaps in the same chariot, rode Bidkar, and the avenger of Naboth's murder—Jehu: see the words of Jehu to Bidkar in 2 Kings ix. 25, 26.

19. *Hast thou killed*] Naboth's death is ascribed by Elijah to Ahab, as Uriah's death is attributed by Nathan to David (2 Sam. xii. 9), although neither Ahab nor David had been the actual perpetrator of the murder. "Sed qui facit per alium, facit per se."

— *In the place*] Jezreel. It is objected by some that this prophecy failed. Ahab's blood was not licked by dogs at Jezreel, but at Samaria (xxii. 38). How is this to be explained?

It is to be accounted for by what is added in v. 29. In consequence of Ahab's repentance, the sentence upon him was modified. "In his son's days I will bring the evil upon his house," and his son's blood was licked at Jezreel, 2 Kings ix. 25, 26; and Jehu there declares that this was the word of the Lord.

However, since Ahab relapsed, the sentence, in substance, was executed upon him; his blood was licked by dogs, and in his own capital city—Samaria. Some suppose that Naboth was stoned at Samaria, and not at Jezreel (Bib. Diet. ii. 28), but this is not probable.

20. *thou hast sold thyself*] Thou, a King, the representative of Jehovah, hast sold thyself to be a slave of Satan: cp. Rom. vi. 16; vii. 14.

23. *The dogs shall eat Jezebel—Jezreel*] The prophecy is, that Jezebel, the Queen of Israel, shall be eaten by dogs; and that this will take place, not at Samaria, the capital, where she usually resided, but in Jezreel, where Naboth had been murdered by her orders.

It was also said of Ahab, that dogs should lick his blood

there, but, on his repentance, this sentence was modified, and transferred to his son (see v. 29). But Jezebel did not repent, and this sentence was executed upon her at Jezreel; the scene of her sin was made, by God's dispensation, the scene of her punishment (2 Kings ix. 35—37). Cp. ii. 28.

"The wall of Jezreel" (Heb. *cheyl*) was the open space (the pomærium) between the houses of the city and the city wall (cp. 2 Kings ix. 36). The Palace of Ahab was near the city gate: see 2 Kings ix. 31, 32.

25. *there was none like unto Ahab*] There were twenty Kings of Israel, and not one, or but one (Jehu) good; and of these twenty, none like Ahab for wickedness: cp. xvi. 30. 33. (Bp. Sanderson.)

These words are inserted as a preparation to Ahab's death, to be described in the following chapter: see xxii. 20.

#### AHAB'S REPENTANCE.

27—29. *Ahab—rent his clothes—in his son's days will I bring the evil upon his house*] These verses suggest some important questions; as follows—

(1) Ahab's repentance was only superficial and temporary, as appears from his subsequent conduct. Could God be deceived by a mere alteration of gait and attire, not accompanied by any change of the heart? Could the purposes of God, who had just before denounced the heaviest woes on Ahab, be changed by such a show of repentance as that? Can it be thought that God could approve such a repentance, and that He should revoke the sentence in consequence of it?

(2) Could it be consistent with justice to transfer the punishment from Ahab to his son?

As to the first of these questions, it may be replied, that God "deals with men exactly as they deal with Him; He metes to them according to their own measure." God's dealings with Ahab were exactly proportioned and adjusted to

XXII. <sup>1</sup> And they continued three years without war between Syria and Israel. <sup>2</sup> And it came to pass in the third year, that <sup>a</sup> Jehoshaphat the king of Judah came down to the king of Israel. <sup>3</sup> And the king of Israel said unto his servants, Know ye that <sup>b</sup> Ramoth in Gilead is ours, and we be <sup>†</sup> still, and take it not out of the hand of the king of Syria? <sup>4</sup> And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, <sup>c</sup> I am as thou art, my people as thy people, my horses as thy horses.

<sup>5</sup> And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to day. <sup>6</sup> Then the king of Israel <sup>d</sup> gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king.

<sup>7</sup> And <sup>e</sup> Jehoshaphat said, Is there not here a prophet of the LORD besides, that

Ahab's own conduct. To a temporary and superficial repentance God adapted a punishment, modified by certain temporary and local incidents. He gave him a promise of a prorogation of temporal punishment in this world, but He gave him no promise of remission of future and eternal punishment, which is the proper penalty of sin. The blood of Ahab's own person was not licked by dogs at Jezreel, but it was licked at Samaria; and his blood was licked at Jezreel in the person of his son: see 2 Kings ix. 26.

God thus showed that He does not overlook any effort, however feeble, toward repentance. He is compassionate and merciful; He does not break the bruised reed, nor quench the smoking flax (Isa. xlii. 3. Matt. xii. 20); "He cherishes the least sparks of goodness in any one." But by giving only a temporary and local modification of punishment to such a superficial and transitory repentance as that of Ahab, He shows that the repentance for which He looks must not be superficial and transitory, but heartfelt and permanent. And if a real contrition is manifested in act, then He, who does not despise even the slightest external symptom of repentance, will certainly accept and reward it (see Jer. xviii. 7, 8. Ezek. xviii. 21).

The history of Hezekiah (2 Kings xx. 1. 11) and of Nineveh are proofs that God's judgments are denounced conditionally, and that they may be averted by repentance (Jonah iii. 10).

God therefore declared by this saying to Elijah (which was probably communicated to Ahab), that if Ahab would resolve to go on a step further in his repentance, and if he would turn to God with his whole heart, all the woes denounced against him would be revoked.

But he repented of his repentance, and perished (cp. S. Ambrose de Nabuthe, c. 17).

(2) As to the second question, it is certain that God desires that all men should be saved (Ezek. xviii. 31; xxxiii. 11. Matt. xxiii. 37. 1 Tim. ii. 4); and that He does not punish children by what are properly punishments, viz. sufferings in another world, for the sins of their parents (see Ezek. xviii. 4. 20; and note above, on Exod. xx. 5); and that God well knew, when He uttered these words, that the son of Ahab, to whom they referred (let us observe God does not mention the son's name, and it seems that Ahab had a numerous progeny, 2 Kings x. 1, and therefore God does not predestine him to sin), would not be moved by his father's miserable end, but would do evil in the sight of the Lord (2 Kings iii. 3), and would deserve, by his own sins, the punishment that was brought on Ahab's house in his days. And it is certain, that if Ahab's son had profited by this warning, as God intended he should do, the punishment which was adjourned upon the mere temporary, superficial repentance of Ahab his father, would have been altogether revoked by God. See below, the remarkable evidence of this in the note on 2 Kings vi. 33.

God warns men of coming punishments, not in order that they may incur them, but in order that they may escape them. If God did not despise even Ahab's temporary humiliation, it is clear that He will graciously accept all genuine repentance. He rewarded the one with a temporal favour, but He will bless the other with everlasting happiness. He may afflict even the penitent sinner with temporary chastisements in this world; but He will enable him, by His grace, to make them to be occasions of growth in Christian humility, faith and patience,

hope and love. He may visit him with thorns in the flesh for sin; but those thorns will blossom hereafter into roseate wreaths of glory in a better and eternal world.

On these verses, see the three excellent sermons of Bp. Sanderson, iii. 3—88.

CH. XXII. 1. *three years*] After the defeat of Ben-hadad (xx. 29—31).

2. *Jehoshaphat—came down to the king of Israel*] On a friendly visit, having united his son Jehoram in marriage with Ahab's daughter, Athaliah: see 2 Kings viii. 18; and 2 Chron. xviii. 1, 2, where it is related that Ahab made a great entertainment for him and his retinue at Samaria.

3. *Ramoth in Gilead*] About twelve miles east of the Jordan, and thirty-five south-east of Samaria: see on Deut. iv. 43.

—*we—the king of Syria*] Who, it would seem, had promised to restore it (see xx. 34).

4. *I am as thou art*] I and my forces are at thy service for the war (2 Chron. xviii. 3).

5. *Inquire—at the word of the LORD to day*] How is it to be explained that Jehoshaphat should imagine that Ahab would or could inquire "at the word of the LORD?"

Jehoshaphat had doubtless heard of Ahab's former triumphant campaign against the same nation as that with which he was about to contend, Syria (see xx. 15—30); and Jehoshaphat had heard that Ahab's victory over Syria had been foretold to Ahab by a prophet of the Lord (xx. 13. 22), and that it had been achieved by a miraculous intervention of Jehovah in Ahab's favour. And though Ahab had been guilty of a heinous sin in the murder of Naboth, yet he had shown tokens of repentance (xxi. 28, 29). Jehoshaphat, therefore, hoped that God would again interfere on Ahab's side, and that He would encourage him against Syria, as before.

6. *Then the king of Israel gathered the prophets together*] It is not said that they were prophets of the Lord, nor yet that they were prophets of Baal. One who performed a principal part amongst them, Zedekiah, derived his name from Jehovah (v. 11), and said, "Thus saith the LORD" (v. 11). But, as a body, they do not say, that "the LORD will deliver Ramoth-gilead into Ahab's hand." They do not use the word JEHOVAH, but Adonai. In the parallel passage of Chronicles it is ha-Elohim (2 Chron. xviii. 5). It is only when they hear that Micaiah has been sent for, that by him the King may inquire of the LORD, that they adopt the word JEHOVAH (see v. 12). Jehoshaphat does not openly assert that they were not prophets of the Lord, as they probably pretended to be, but says, "Is there not here a prophet of the Lord besides, that we might inquire of him?" Thy prophets have spoken of Adonai and Elohim; but what does JEHOVAH say? And Ahab answers, that there is yet one man, by whom we may inquire of the LORD.

It is supposed by some (Hengst. i. 131; Keil, 204; Bertheau, Chronik. 335), that these were prophets of the golden calves, under which form the kings of Israel professed to worship Jehovah (xii. 28). That they were not prophets of the Lord, is clear from what Micaiah says: "The Lord hath put a lying spirit in the mouth of these thy prophets" (v. 23). Cp. Dr. Waterland, Script. Vind., p. 195, who refutes that notion, and observes that they prophesied smooth things, not as true prophets, but "as lying parasites, and flattering sycophants." Some have supposed these 400



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we might inquire of him? <sup>8</sup> And the king of Israel said unto Jehoshaphat, *There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil.* And Jehoshaphat said, Let not the king say so.

|| Or, eunuch.

<sup>9</sup> Then the king of Israel called an || officer, and said, Hasten *hither* Micaiah the son of Imlah. <sup>10</sup> And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a † void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. <sup>11</sup> And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them. <sup>12</sup> And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

† Heb. floor.

f Num. 22. 38.

<sup>13</sup> And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good. <sup>14</sup> And Micaiah said, *As* the LORD liveth, <sup>15</sup> what the LORD saith unto me, that will I speak. <sup>15</sup> So he came to the king.

g Matt. 9. 36.

And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king. <sup>16</sup> And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD? <sup>17</sup> And he said, I saw all Israel <sup>18</sup> scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace. <sup>18</sup> And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? <sup>19</sup> And he said, Hear thou therefore the word of the LORD: <sup>20</sup> I saw the LORD sitting on his throne, <sup>21</sup> and all the host of heaven standing by him on his right hand and on his left. <sup>20</sup> And the LORD said, Who shall || persuade Ahab, that he may go up and fall

h Isa. 6. 1.  
Dan. 7. 9.  
i Job i. 6. & 2. 1.  
Ps. 103. 20, 21.  
Dan. 7. 10.  
Zech. 1. 10.  
Matt. 18. 10.  
Heb. 1. 7, 14.

|| Or, deceive.

to be the same as the 400 prophets of *Asherah*, who were fed at Jezebel's table (xviii. 19); but, as *Waterland* observes, it is hardly probable, that Ahab would have insulted Jehoshaphat by bringing the prophets of Astarte before him.

8. *yet one man*] The false prophets at Samaria are 400, and there is only *one Micaiah*: the prophets of Baal at Carmel were 400, and there is only *one Elijah*. And yet some there are, who would measure God's truth by numerical majorities!

— *Micaiah*] A very appropriate name, meaning, "*Who is like unto Jehovah?*"

— *he doth not prophesy good*] And Micaiah was therefore in custody (v. 26), like John the Baptist.

9. *an officer*] Heb. *saris*: see Gen. xxxvii. 36. 1 Sam. viii. 15.

10. *a void place*] Heb. *gôren*; like a threshing-floor (Gen. i. 10. Judg. vi. 37. *Gesen.* 180).

11. *Zedekiah*] Whose name means, *righteousness of the Lord*.

— *With these shalt thou push*] Even Zedekiah, the false prophet, derives his prophetic symbols and imagery from Moses (see Deut. xxxiii. 17), and bears testimony to the Pentateuch (cp. *Hengst.*, Auth. i. 131, 132).

11, 12. *Thus saith the LORD—the LORD shall deliver*] Zedekiah and the other prophets, having heard Jehoshaphat's question (v. 7), which implied some doubt as to their prophetic commission, and that Micaiah was sent for, that the LORD might be inquired of through him, now take upon themselves to speak in the name of the LORD, which they had not

done before. Compare the case of the exorcists in Acts xix. 13; and 2 Cor. xi. 13—15.

15. *Go, and prosper*] Micaiah imitates the irony of Elijah (xviii. 27).

17. *as sheep that have not a shepherd*] Micaiah adopts the words of Moses (Num. xxvii. 16. Cp. Matt. ix. 36).

— *These have no master: let them return every man to his house in peace*] A prophecy fulfilled by Ahab's fall, and the proclamation consequent upon it: "Every man to his city, and every man to his own country" (v. 36).

#### MICAIAH'S VISION.

19. *I saw the LORD*] This was a real vision of the Lord, like that vouchsafed to Isaiah in the Temple (Isa. vi. 1), and to St. John in Patmos (Rev. iv. 2; v. 1-4. Compare Dan. vii. 9).

20. *And the LORD said, Who shall persuade Ahab*] Since, after many solemn warnings, and merciful expostulations, and gracious encouragements, and miraculous deliverances, Ahab had utterly forsaken the Lord, and wilfully, presumptuously, and obstinately rebelled against Him, and had "sold himself to work wickedness in the sight of the Lord," that is, in open defiance of Him, therefore the Lord now punishes him by means of his own sin. He "chooses" Ahab's "delusions" as the means of Ahab's destruction (cp. Isa. lxvi. 4), and makes Ahab's own backslidings to reprove him (Jer. ii. 19), "Peccati poena peccatum;" and "per quod quis peccat, per idem quoque plectitur idem." Ahab had preferred lies to Him Who is the



at Ramoth-gilead? And one said on this manner, and another said on that manner. <sup>21</sup> And there came forth a spirit, and stood before the LORD, and said, I will persuade him. <sup>22</sup> And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, <sup>k</sup> Thou shalt persuade him, and prevail also: go forth, and do so. <sup>23</sup> <sup>1</sup> Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

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k Judg. 9. 23.  
Job 12. 16.  
Ezek. 14. 9.  
2 Thess. 2. 11.  
1 Ezek. 14. 9.

<sup>24</sup> But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, <sup>m</sup> Which way went the spirit of the LORD from me to speak unto thee? <sup>25</sup> And Micaiah said, Behold, thou shalt see in that day, when thou shalt go || into † an inner chamber to hide thyself.

m 2 Chron. 18. 23.

<sup>26</sup> And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; <sup>27</sup> And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. <sup>28</sup> And Micaiah said, If thou return at all in peace, <sup>n</sup> the LORD hath not spoken by me. And he said, Harken, O people, every one of you.

|| Or, from  
chamber to  
chamber.  
† Heb. a chamber  
in a chamber,  
ch. 20. 30.

n Num. 16. 29.  
Deut. 18. 20, 21  
22.

<sup>29</sup> So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. <sup>30</sup> And the king of Israel said unto Jehoshaphat, || I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel <sup>o</sup> disguised himself, and went into the battle. <sup>31</sup> But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. <sup>32</sup> And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat <sup>p</sup> cried out. <sup>33</sup> And it came to

|| Or, when he  
was to disguise  
himself, and  
enter into the  
battle.  
o 2 Chron. 35. 22.

p 2 Chron. 18. 31.  
Prov. 13. 20.

Truth; and He Who is the Truth, will make the Lies, which Ahab prefers, to be the instruments of punishing him who loves them, and of avenging the Cause of Him Who is the Truth.

21. a spirit] Literally, *the Spirit*,—the Spirit of lying, whom He, Who is the Truth, has declared to be Satan: "When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it" (John viii. 44).

In the Book of Job, Satan is seen as allowed to present himself in the courts of heaven (Job i. 6, 7—12; ii. 2—7). And it is not till after the Incarnation, that he appears to have been altogether excluded from it, so as to be now limited to the lower regions of the air, in expectation of a still deeper downfall at the Great Day. See notes below, on Matt. viii. 29. Luke viii. 31. Eph. ii. 2. 2 Pet. ii. 4. Jude 6.

The Evil Spirit is here represented as a *person*; and to him the Holy Spirit is opposed as a Person also (*Bp. Pearson*, Art. viii., p. 310). As *Milton* says (Par. Reg. ii.), in a speech to Satan:—

"What but thy malice moved thee to misdeem  
Of righteous Job, then cruelly to afflict him  
With all afflictions? but his patience won.  
The other service was thy chosen task,  
To be a liar in four hundred mouths;  
For lying is thy sustenance, thy food."

22. Thou shalt persuade him, and prevail also: go forth] God is not the Author of any evil,—*"Non est Auctor peccati ejus est Osor, et Ulter."* But He uses evil for His own good purposes. God employed an evil spirit to punish Abimelech and the Shechemites for their sins (see Judg. ix. 23). God is opposed to Satan, and He denounces punishment in His law against false prophets (Deut. xiii. 5); and He employs Satan as His instrument in the mouth of false prophets, for punishing Ahab's sin in forsaking the Truth, and in leading Israel away from God to the service of idols, and in selling himself as a slave to Satan, and in consulting false prophets: "Tophet is ordained of old; yea, for the king it is prepared: the breath of the Lord doth kindle it" (Isa. xxx. 33).

The reasons of this divine dealing with wilful sinners,

according to their own devices, are plainly declared in a remarkable passage of Ezekiel, xiv. 1—11, which is the best commentary on this history of Ahab. Cp. *Theodoret*, Qu. 68; *S. Gregory*, Moral. ii. 16; and *Angelomus*, p. 394; and *Waterland*, Script. Vind., pp. 199, 200, who ably refutes the idle suggestions raised by some against this history, as if it represented God as encouraging what was evil. Observe, God would have saved Ahab, if he would be saved, from the power of evil, by revealing to him, through the faithful and courageous prophet, Micaiah, the devices of the Evil One, and of his own prophets, against him.

24. smote Micaiah on the cheek] As Christ was smitten (Mark xiv. 65). *Josephus* observes (viii. 15. 4), that when Ahab saw that no evil followed to Zedekiah for striking Micaiah, he was emboldened to despise Micaiah's warning.

25. into an inner chamber] See xx. 30.

28. Harken, O people] Literally, *Hearken, all ye peoples*. The Prophet Micaiah appeals to all, whether present or absent, of all nations, "Audite populi omnes" (*Iuly*). He proclaims that Jehovah is Lord of all the world, and will prove Himself to be so.

The prophet *Micah* marks his own connexion with *Micaiah*, by adopting these words at the beginning of his own prophecy: "*Hearken, O ye people; hearken, O earth, and all that therein is*" (*Micah* i. 2).

29. and Jehoshaphat the king of Judah] Went with Ahab; for which he was afterwards reproved by Jehu, the son of Hanani the Seer: see 2 Chron. xix. 2.

30. I will disguise myself, and enter] On the syntax of these verbs, which are in the infinitive mood in the original, see *Ewald*, § 328. They are rightly rendered by the future indicative in the *Sept.*, as in our Version.

31. thirty and two captains] Who had been spared by Ahab: cp. above, xx. 1. 16. 24.

—Fight—only with the king of Israel] Who had spared his life. Thus was God justified: see above, xx. 42.

32. Jehoshaphat cried out] "And the Lord helped him, and moved them to depart from him" (2 Chron. xviii. 31).

Jehoshaphat was clad as a king in his royal robes; and

Before  
CHRIST  
897.

† Heb. in his  
simplicity,  
2 Sam. 15. 11.  
† Heb. joints and  
the breastplate.  
† Heb. made sick.  
† Heb. ascended.

† Heb. bosom.

† Heb. came.

q ch. 21. 19.

r Amos 3. 15.

897.

914.  
Began to reign  
alone, ver. 51.  
s 2 Chron. 20. 31.

t 2 Chron. 17. 3.

u ch. 14. 23. &  
15. 14.  
2 Kings 12. 3.

x 2 Chron. 19. 2.  
2 Cor. 6. 14.

y ch. 14. 24. &  
15. 12.

pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him. <sup>34</sup> And a *certain* man drew a bow † at a venture, and smote the king of Israel between the † joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am † wounded. <sup>35</sup> And the battle † increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the † midst of the chariot. <sup>36</sup> And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. <sup>37</sup> So the king died, and † was brought to Samaria; and they buried the king in Samaria. <sup>38</sup> And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according <sup>a</sup> unto the word of the LORD which he spake.

<sup>39</sup> Now the rest of the acts of Ahab, and all that he did, and <sup>r</sup> the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel? <sup>40</sup> So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

<sup>41</sup> And <sup>s</sup> Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. <sup>42</sup> Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi. <sup>43</sup> And <sup>t</sup> he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless <sup>u</sup> the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

<sup>44</sup> And <sup>x</sup> Jehoshaphat made peace with the king of Israel.

<sup>45</sup> Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah? <sup>46 y</sup> And the remnant of the sodomites, which remained in

the thirty-two captains of Syria, who were charged to fight with Ahab, and him only, supposed that he *was* Ahab, and therefore they fought against him; but God delivered him from them all, and he was saved. Ahab was *not* clad as a king in his royal robes, but was concealed in a disguise, but God's hand found him out, and he was smitten and died.

<sup>34</sup>. a *certain man drew a bow at a venture*] Literally, in his simplicity, as the same Hebrew phrase is rendered in 2 Sam. xv. 11, which is a good comment on this passage.

The original word here used is *tām*, which is often rendered integrity, and sincerity. See Gen. xx. 5, 6. 1 Kings ix. 4. Ps. xxvi. 1. Prov. xx. 7; and in the plural is *Thummin* (Exod. xxviii. 30. Cp. *Gesen.* 866). This archer drew his bow at a distance, with no intent of harm to Ahab; and all the thirty-two captains of the Syrians waged war with Ahab, and him only (v. 31). But in order to show that it was God's doing that Ahab fell, and that the Syrians should not boast of their success, the arrow shot from a distance was the instrument of destruction to Ahab, against whom all the hands of the thirty-two captains were directed in close fight.

— *between the joints of the harness*] Literally, between the junctures (of the coat of mail) and the coat of mail (*Le Clerc, Gesen., Thenius, Bertheau, Keil*). As if the arrow had been aimed by an unerring hand, as indeed it was; for it was from the hand of Him, Who has bent His bow, and made it ready, and has ordained His arrows against the persecutors (Ps. vii. 13, 14).

<sup>35</sup>. the battle increased] Rose, like a flood.

— *was stayed up in his chariot*] Was kept standing in his chariot, to animate his troops, and to prevent them from flying; when he ought to have been kneeling in penitential prayer to God, into whose presence he was going.

<sup>36</sup>. Every man to his city] See above, v. 17.

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<sup>38</sup>. the dogs licked up his blood] See on xxi. 19.

— *they washed his armour*] So *Targum, Syr.*; and *Fulg.* has “habenas laverunt.” But the Hebrew words are *haz-zonoth rachatsu*, and the Hebrew *zonoth* is the participle feminine *poel* from *zanah*, to commit fornication (*Gesen.* 249), and signifies *harlots*, and hence the *Sept.* has *αἱ πόρναι ἐλούσαντο ἐν τῷ αἵματι* (cp. *Sept.*, xx. 10). On the word *rachats*, to wash oneself, see Exod. iv. 5. Num. xix. 19. Ruth iii. 3. 2 Kings v. 10. *Gesen.* 766.

On the whole, the sense seems to be:—such was the demoralization and profligacy which were produced in Israel by Ahab's rule, and such was the miserable end of King Ahab, who had forsaken God for idolatry, which is *spiritual harlotry*; and such was the indifference and unconcern which the people of his own capital city showed at the death of their King, that, instead of mourning for him, they allowed the dogs to lick his blood, and even the *harlots* of his metropolis *bathed themselves* in the pool wherein his blood was washed off from his chariot: cp. *Josephus*, viii. 15. 6; and *Theodoret*, Qu. 68, who says, that “the harlots went to bathe themselves in the pool, according to their custom, although at that time it was stained by the blood of the King” (see *R. Levi, Luther, Pfeiffer, and Keil*).

<sup>39</sup>. ivory house] i. e. inlaid with ivory (x. 18), probably at Samaria. Cp. Amos iii. 15; and above, x. 18. 22, concerning the ivory throne of Solomon, and the ivory imported by him.

<sup>40</sup>. Ahaziah] This name Ahaziah (*helped by Jehovah*), given to the son of Ahab, and the name of his other son, Jehoram (*exalted by Jehovah*), are evidences that, though Ahab the husband of Jezebel worshipped Baal, yet he did not cast off altogether his belief in Jehovah.

<sup>44</sup>. made peace] And even married his son Jehoram to Athaliah, a daughter of Ahab. 2 Chron. xviii. 1.

<sup>46</sup>. the sodomites] See xiv. 24.

the days of his father Asa, he took out of the land. <sup>47 z</sup> There was then no king in Edom: a deputy was king.

<sup>48 a</sup> Jehoshaphat <sup>|| b</sup> made ships of Tharshish to go to Ophir for gold: <sup>c</sup> but they went not; for the ships were broken at <sup>d</sup> Ezion-geber. <sup>49</sup> Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not. <sup>50</sup> And <sup>e</sup> Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

<sup>51 f</sup> Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. <sup>52</sup> And he did evil in the sight of the Lord, and <sup>g</sup> walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: <sup>53</sup> For <sup>h</sup> he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.

Before  
CHRIST  
913.  
z Gen. 25. 23.  
2 Sam. 8. 14.  
2 Kings 3. 9. &  
8. 20.  
a 2 Chron. 20. 35.  
&c.  
|| Or, had *ten*  
*ships*.  
b ch. 10. 22.  
c 2 Chron. 20. 37.  
d ch. 9. 26.  
e 2 Chron. 21. 1.  
889.  
Now he begins  
to reign alone.  
f ver. 40.  
898.

g ch. 15. 26.

h Judg. 2. 11.  
ch. 16. 31.

<sup>47. no king in Edom</sup>] As there was afterwards in Jehoram's days (2 Kings viii. 20). This is mentioned to account for Jehoshaphat's naval works at Ezion-geber (v. 48). It appears that in Jehoshaphat's day they had rebelled against Judah, and were conquered by him (2 Chron. xx. 10—23).

— <sup>a deputy</sup>] A viceroy, set over them by the King of Judah.

<sup>48. ships of Tharshish</sup>] Not to go to Tharshish (on which see above, at x. 22), but such ships as traded with Tharshish, and on account of their bulk were called "ships of Tharshish" (*Gesen.* 64. 875; *Keil*, p. 112).

— <sup>to go to Ophir</sup>] Probably in Arabia. See above, on ix. 28; x. 22.

— <sup>at Ezion-geber</sup>] By a storm, in that harbour of the Red Sea, where they were launched. See on ix. 26.

If we combine this narrative with that in 2 Chron. xx. 33—37, we learn the following facts:—

(1) That Jehoshaphat,—whose son, Jehoram, had married Athaliah, Ahab's daughter,—had associated himself with Ahaziah, the son of Ahab, King of Israel, "who did very wickedly;" and that Jehoshaphat had joined himself with him to make ships to go to Tharshish, or Tartessus, in Spain; and that those ships were built in Jehoshaphat's dockyard at Ezion-geber on the Red Sea, and were probably designed to be transported to the Mediterranean, across the Isthmus of Suez. For evidence

of this practice, see below, on 2 Chron. viii. 18; *Keil*, über d. Hiram-Salomon Schiff-fahrt, p. 9.

(2) That Eliezer, the son of Dodavah of Mareshab, prophesied against Jehoshaphat, on account of this association with Ahaziah, and said, "The Lord hath broken thy works: and the ships were broken, that they were not able to go to Tharshish."

This is what we learn from the Chronicles. From the narrative before us in the Kings we gather—

(3) That Jehoshaphat also made ships of Tharshish (i. e. ships like those which plied in the Mediterranean in the trade with Tharshish) to go to *Ophir*, in Arabia, for gold; and these ships also were broken in his dockyard at Ezion-geber in the Red Sea. Probably this was a divine judgment upon him for his former association with Ahaziah.

(4) That after this calamity, Ahaziah the son of Ahab requested Jehoshaphat to allow his servants to go with those of Jehoshaphat in the ships. But Jehoshaphat (warned by the double catastrophe) declined the offer.

The reading in the margin here, "*ten ships*," arises from a confusion of the Hebrew *asar* (for *eser*, ten) and *asah* (he made). The former is the *chetib*, the latter the *keri*, and is doubtless correct.

<sup>51. the seventeenth year</sup>] On the supposed chronological difficulty, see below, 2 Kings i. 17.

# THE SECOND BOOK OF THE KINGS,

COMMONLY CALLED

## THE FOURTH BOOK OF THE KINGS.

Before  
CHRIST  
about  
896.  
a 2 Sam. 8. 2.  
b ch. 3. 5.

c 1 Sam. 5. 10.

† Heb. *The bed  
whither thou art  
gone up, thou  
shalt not come  
down from it*

† Heb. *What was  
the manner of the  
man.*

d See Zech. 13. 4.  
Matt. 3. 4.

I. <sup>1</sup> THEN Moab <sup>a</sup> rebelled against Israel <sup>b</sup> after the death of Ahab. <sup>2</sup> And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebul the god of <sup>c</sup> Ekron whether I shall recover of this disease. <sup>3</sup> But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebul the god of Ekron?* <sup>4</sup> Now therefore thus saith the LORD, † Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed. <sup>5</sup> And when the messengers turned back unto him, he said unto them, Why are ye now turned back? <sup>6</sup> And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebul the god of Ekron?* therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. <sup>7</sup> And he said unto them, † What manner of man *was he* which came up to meet you, and told you these words? <sup>8</sup> And they answered him, *He was* <sup>d</sup> an hairy man, and girt with a girdle of leather about his loins. And he said, *It is* Elijah the Tishbite.

For an *Introduction* to this Book, see before, 1 Kings.  
CH. I. 1. *Moab rebelled against Israel*] To whom they had been subjected under David (2 Sam. viii. 2; xxiii. 20). Ahaziah could not reduce them to subjection, because he himself was disabled by the fall here mentioned.

2. *fell—through a lattice*] *through the lattice*, the *sebacôh*, literally *network* (1 Kings vii. 17, 18. 20. 2 Kings xxv. 17. *Gesen.* 783) of the window of his upper chamber, *aliy yah*, to which he resorted for air, refreshment, and the prospect. See Judg. iii. 20, and on 1 Kings xvii. 19, and below, iv. 10.

—*Baal-zebul*] The *Baal*, or *lord* of the *Fly*, from Heb. *zebul*, a fly (*Gesen.* 237), and so called either as destroyer of flies (*Gesen.* 131; *Fuerst*, 383, and so *Selden*, *Winer*, and *Movers*), or as represented in that form, as *μύια* *thebs* (so here); and since the appearance of insects was supposed to prognosticate physical phenomena, therefore the Fly-god was imagined to have a prophetic power (*Stark, Keil*).

The later Jews modified the name *Baal-zebul* into *Beel-zebul* and *Beel-zebul* (Lord of the heavenly habitations), and the Rabbis changed it into *Beel-zebel*, dominus stercoreis (*Light-foot* on Matt. xii. 24).

—*Ekron*] Now *Akir*, the most northern of the five Philistine cities. See Josh. xiii. 3.

3. *the angel of the LORD*] See on Exod. iii. 2. The Second Person of the Blessed Trinity directs the actions of Elijah, as He had directed those of Moses.

—*because there is not a God in Israel*] God not only invites “*ut petas, sed minatur si non petas*,” for if we ask of any but Him He is angry, as He was with this King of Israel, and Christ was offended with the disciples for not asking (John xvi. 24). We must not cease our suit, but say with Jacob, *non dimittam Te* (Gen. xxxii. 26); we must be instant, as the Canaanite woman was (Matt. xv. 26, 27); we must be earnest, as he that came at midnight to borrow bread (Luke xi. 5), and importunate, as the widow with the Judge (Luke xviii. 5. *Bp. Andrewes*, v. 331).

4. *therefore thus saith the LORD*] “They that observe lying vanities forsake their own mercy” (Jonah ii. 8). The King was punished with death for forsaking the Lord, and inquiring of Baal-zebul.

5. *the messengers turned back*] Awe-struck with the presence of Elijah, whom they did not know. Compare the effects of our Lord’s presence and aspect, Matt. xxi. 12. Mark x. 32. John xviii. 6.

8. *an hairy man,—girt with a girdle of leather*] That is, clad in a hairy garment. The mantle, or *μνῆσθη*, mentioned above, see 1 Kings xix. 13: ep. below, ii. 8. Zech. xiii. 4. Heb. xi. 37. The *Aba* or *Mesheleh* of the Arabs is often “made of black sackcloth, of goat’s or camel’s hair, very large, so that the owner wraps himself in it to sleep” (*Thomson*, L. and B., p. 117). So John the Baptist, who “came in the spirit and power of Elias,” is described as having his raiment of *camel’s hair*, and a *leathern*

<sup>9</sup> Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. <sup>10</sup> And Elijah answered and said to the captain of fifty, If I *be* a man of God, then <sup>e</sup> let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. <sup>11</sup> Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. <sup>12</sup> And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. <sup>13</sup> And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and <sup>†</sup> fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, <sup>f</sup> be precious in thy sight. <sup>14</sup> Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight. <sup>15</sup> And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king. <sup>16</sup> And he said unto him, Thus saith the Lord, Foras-

Before  
CHRIST  
about  
896.

<sup>e</sup> Luke 9. 54.

<sup>†</sup> Heb. bowed.

<sup>f</sup> 1 Sam. 26. 21.  
Ps. 72. 14.

girdle, not one of soft, costly materials, about his loins (Matt. iii. 4. Mark i. 6).

<sup>9. he sat on the top of an hill</sup>] Rather, he was *sitting* (or abiding) on the top of the hill, probably Carmel. Cp. ii. 25; and 1 Kings xviii. 42.

#### THE FIRE FROM HEAVEN.

<sup>10. Elijah answered—there came down fire from heaven, and consumed him and his fifty</sup>] From the words of Elijah, and from the act of God Himself, signifying His divine approval of those words, and giving effect to them, we may conclude that the language and action of this captain and his fifty were the language and action of defiance and insult to Elijah and to Jehovah. This captain did not come with a friendly invitation, and to receive counsel from Elijah, but with a hostile force, to arrest him. The presence of the band of fifty was tantamount to a condemnation of the captain, who had probably heard of the message of reproof which Elijah had sent to the King (v. 5, 6). The temper and behaviour of the captain and his company may be inferred from the punishment inflicted on them by God. The fire is called "*the fire of God*" (v. 12), and all censures of Elijah here are in fact (as *Theodore* and *Waterland* observe) "*cavils against Elijah's God*," Who would not have given effect to Elijah's words, *if* those words had been words of private revenge, and not of the zeal of Elijah, as a "man of God," for the glory of God, Whose prophet he was, and Whose command he had obeyed in denouncing the sin of King Ahaziah who had sent to inquire of Baal-zebub instead of Jehovah, and who now desired to punish Elijah for his faithfulness in denouncing that sin (cp. *Waterland*, *Scrip. Vind.*, p. 158).

Not in his own defence could Elijah have been the death of so many; but God, by a peculiar instinct, made him an instrument of His just vengeance (*Bp. Hall*).

It has, indeed, been alleged, that our Blessed Lord Himself, in Luke ix. 54—56, "turned away with indignation from the remembrance of this act of Elijah, and that act of Elijah was repudiated for ever by Christ" (*Stanley*, *Lect.*, p. 292).

But is not this an unjust sentence on Elijah, and on Elijah's God?

Our Blessed Lord did not blame this act of Elijah. No; but He blamed the two disciples, who dishonoured Elijah, by endeavouring to pervert his act into a precedent for a proposal which was altogether dissimilar to that act of Elijah, in all the circumstances of the case.

It is the calling that varies the spirit. Elijah was God's minister for executing His divine judgment. The two disciples were but the servants of their own anger. There was a fire in their breasts which God had never kindled; far was it from the Saviour of the world to second their earthly fire with His heavenly (*Bp. Hall*).

Even in the New Testament we read, "Our God is a con-

suming fire" (Heb. xii. 29). And it is said of His Witnesses, that "fire cometh out of their mouth to consume their enemies" (Rev. xi. 5); and God, Who avenged by fire the honour of Elijah and His own, will hereafter declare His wrath and indignation against sin at the Great Day, when "the Lord Jesus will be revealed from heaven with His mighty Angels in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of Our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. i. 9. See also Matt. xxv. 5. Mark ix. 43—46).

<sup>11, 12. Come down quickly—the fire of God came down from heaven, and consumed him and his fifty</sup>] The language and conduct of the second captain and his company were more audacious than that of the former. They hardened their hearts against the warning of God speaking from heaven by the judgment on their predecessors. Their language was even more imperious, "Come down quickly."

Lest any one should censure the words of Elijah, it is said by the Sacred Historian, that "the *fire of God*" came down and consumed them. God confirmed Elijah's words by a miracle: see on v. 10.

<sup>13. he sent again</sup>] Such was his obstinacy.

— <sup>the third captain of fifty</sup>] Here is a corroboration of the narrative of the two miracles just described. The third captain did not trust in the power of his fifty; he did not venture to ask Elijah to come down, but went humbly to him, and came and fell on his knees before him, and besought him, "*O man of God, I pray thee, let my life, and the life of these thy servants* (he does not call them the King's servants, but Elijah's), *be precious in thy sight*;" and he refers to the two former judgments as the ground of his request. He confesses that those two judgments were from God; and therefore he comes not as an enemy, but as a suppliant, and sues, not for the prophet's surrender of himself, but for his own life. Elijah, by acceding to his petition, and also by going down with him, at the bidding of the Angel of the Lord, shows *what* would have been his own conduct to the two former captains, *if* their language and demeanour had been such as were due to the prophet of the Lord.

<sup>15. he arose, and went down</sup>] Observe Elijah's faith and courage. He does not ask, What safety can there be in such a journey as this? Shall I put myself into the hands of rude soldiers, and of an enraged King? He knew that the same God who had fought for him on the hill, would protect him in the plain; and he goes boldly to the court of Ahaziah, and fearlessly denounces God's judgments against him. When in the King's presence, he does not bate a jot of the message which he had sent to him by his servants; he repeats the same words, and he goes away unharmed; for "God was with him," and the "hearts of Kings are in God's hands."

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much as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it not because *there is* no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

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|| The second year that Jehoram was Prorex, and the eighteenth of Jehoshaphat, ch. 3. 1.

a Gen. 5. 24.

b 1 Kings 19. 21.

c See Ruth 1. 15, 16.  
d 1 Sam. 1. 26.  
vor 4. 6.  
ch. 4. 30.  
e 1 Kings 20. 35.  
ver. 5, 7, 15.  
ch. 4. 1, 38. & 9. 1.

<sup>17</sup> So he died according to the word of the LORD which Elijah had spoken. And || Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son. <sup>18</sup> Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

II. <sup>1</sup> And it came to pass, when the LORD would <sup>a</sup> take up Elijah into heaven by a whirlwind, that Elijah went with <sup>b</sup> Elisha from Gilgal. <sup>2</sup> And Elijah said unto Elisha, <sup>c</sup> Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said unto him, *As* the LORD liveth, and <sup>d</sup> as thy soul liveth, I will not leave thee. So they went down to Beth-el. <sup>3</sup> And <sup>e</sup> the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know *it*; hold ye your peace. <sup>4</sup> And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said,

17. *Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat*] To this statement it has been objected—

(1) That, according to iii. 1, Jehoram, King of Israel, began to reign in the *eighteenth* year of Jehoshaphat himself.

To this it may be replied, that Jehoshaphat associated his son Jehoram as co-regent with himself, in the seventeenth year of his reign.

To this, however, it is objected—

(2) That, according to viii. 16, Jehoram, King of Judah, began to reign in the *fifth* year of Jehoram, King of Israel, that is, in the *twenty-third* of the reign of his own father, Jehoshaphat, inasmuch as Jehoshaphat, according to 1 Kings xxii. 42, compared with 2 Kings iii. 1, died in the *seventh* year of Jehoram, King of Israel.

To this it may be replied, that

Jehoshaphat made *two* cessions of sovereignty to his son Jehoram; one partial and temporary, the other total and final. The first was made in the seventeenth year of his reign, because he then quitted Jerusalem in order to join Ahab in the campaign against the Syrians (1 Kings xxii.); he then left his son Jehoram as Viceroy in his absence. But in the twenty-third year of his reign, Jehoshaphat associated his son Jehoram with him in the entire sovereignty, and therefore the eight years of that son are not to be reckoned from Jehoshaphat's death, but from the twenty-third year of his reign, two years before his death (cp. *Ussher*, *Annales*, A. M. 3106, 3112. *Lightfoot's* *Chronicle*, Works, i. 83, 84, following the *Seder Olam*. Bp. *Patrick* on viii. 16, 17; and *Keil*, pp. 215, 216. *Fynes Clinton*, *Fasti*, i. 315).

— *because he had no son*] Because Ahaziah, the son of Ahab, had no son, therefore Jehoram his brother, another son of Ahab, succeeded him in the throne of Israel.

CH. II. 1. *when the LORD would take up Elijah into heaven by a whirlwind*] God revealed His intention of doing so (see *vv.* 3, 5), in order that the assumption of Elijah into heaven might be known to be God's doing, and that JEHOVAH (not Baal: see on 1 Kings xvii. 1) might be owned as Lord of the elements; and that God's approval of Elijah's faithfulness might be more manifest; and that Elisha and the sons of the prophets might be witnesses of the wonderful event, and be encouraged to tread in Elijah's steps; and that all of every age might be confirmed in the true faith.

The Hebrew Church was then in a degenerate condition, and God would give a clear proof of a future life, and draw off the minds of men from doting on the things of this world, and prepare them for another life. He would also lead them to look forward to the Gospel; and, in the translation of Elijah, He would give them a type of Christ's Ascension, and of the opening of "the kingdom of heaven to all believers."

— *from Gilgal*] Supposed by some to be *Jiljilia*, s.w. of Shiloh; but the mention of Gilgal (*the Gilgal*, as it is in the

original) in this emphatic manner, can hardly point to any other place than that celebrated Gilgal which had been consecrated by the history of Joshua, and was commended to the reverence of the faithful by so many holy associations: cp. note below, on *v.* 4.

There is something very significant in this local connexion of Elijah, just before his triumphant Ascension, with Gilgal, the place from which Joshua, the type of JESUS, had marched forth in his triumphant campaign, to enter and subdue Canaan, the type of heaven. On the history of GILGAL, see above, note on Josh. iv. 19; *v.* 2. 9; ix. 6.

2. *Tarry here*] Elijah was not ambitious that any one should see his glory; his humble modesty affected a silent, calm passage, and he tried Elisha's faith; and after the triple trial, he promised him a spiritual boon, if God allowed him to be a witness of his Ascension: see *vv.* 9, 10.

— *Beth-el*] Another place, like Gilgal, hallowed by ancient recollections. Elijah's Ascension is thus connected with Jacob's vision of heaven opened, and of angels descending by a ladder from heaven and ascending to it, and of the Lord God, standing above the angelic ladder: see Gen. xxviii. 12, 13.

— *As the LORD liveth—I will not leave thee*] So, when Christ was about to ascend, His disciples followed Him from Jerusalem to the Mount of Olives, and looked up steadfastly into heaven as He went up; and so we must "ever follow Him with the wings of our meditations, and with the chariots of our affections:" Col. iii. 1—3. Cp. *Bp. Pearson*, Art. vi., p. 274.

3. *the sons of the prophets*] Whence it appears that the effect of Elijah's miracles had been to overrule the rage of Jezebel, and to establish "Schools of the Prophets" in different places in the land of Israel, as Bethel and Jericho, *v.* 5; cp. iv. 1. Those "sons of the Prophets" were teachers of the people, in the place of the Priests and Levites who had been driven from the kingdom of Israel by Jeroboam's idolatry. On "the Schools of the Prophets," which seem to have been established by Samuel, and fostered by Elijah, see 1 Sam. xix. 19; and *Havernick*, *Vorlesungen*, 282—284.

— *Knowest thou*] The Lord had revealed to the prophets and to Elisha His design of taking away Elijah to Himself: see above, on *v.* 1.

— *will take away thy master from thy head*] He will take away thy master, at whose feet thou hast been wont to sit: cp. Acts xxii. 3.

4. *Jericho*] *Jericho*—another place, like *Gilgal* and *Bethel*, see *vv.* 1 and 2, signalized by manifestations of God's power, and by the triumphs of the faith of Israel (Heb. xi. 30), and of Rahab, the figure of the Gentile Church (Heb. xi. 31. James ii. 25. See Josh. vi. 1—27).

In bidding farewell to the world, Elijah visited the schools of the prophets, on his way to heaven. He goes in a holy progress from *Gilgal* to *Bethel*, from *Bethel* to *Jericho*. He leaves with them the legacy of his love and counsel. So our Great

As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. <sup>5</sup> And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace. <sup>6</sup> And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on. <sup>7</sup> And fifty men of the sons of the prophets went, and stood † to view afar off: and they two stood by Jordan. <sup>8</sup> And Elijah took his mantle, and wrapped it together, and smote the waters, and † they were divided hither and thither, so that they two went over on dry ground.

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† Heb. in sight,  
or, over against.

f So Exod. 14. 21.  
Josh. 3. 16.  
ver. 14.

<sup>9</sup> And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. <sup>10</sup> And

Elijah, Jesus Christ, when about to leave the earth, and ascend to heaven, before He was taken up, "gave commandment unto the Apostles whom He had chosen, to whom also He showed Himself alive after His Passion,—forty days, speaking of the things pertaining to the kingdom of God:" Acts i. 1. 3.

7. *fifty men—stood to view*] So, the Ascension of Christ had many witnesses.

— *to view*] Heb. *min-neged*; *over against*: see on Gen. ii. 2.

— *by Jordan*] Jordan had been the witness of God's power when He dried up the waters, in order that Joshua, the type of Jesus, and that Israel, the figure of the Church, might pass over and enter Canaan, the type of heaven: and Jordan was to be afterwards the witness of His love, when the heavens would be opened, and the Holy Spirit would descend on our JESUS, baptized therein, and the Voice be heard from heaven, "This is My beloved Son, in Whom I am well pleased" (Matt. iii. 16, 17. Mark i. 10, 11. Luke iii. 21, 22).

Elijah, accompanied by his scholar and successor, Elisha, and dividing the waters of Jordan, is like a connecting link between Joshua and Jesus Christ; the former opening Canaan, the type of heaven, to Israel, the Other opening heaven itself to all believers.

8. *his mantle*] See i. 8.

— *wrapped it together*] So as to be like a staff; a wonder-working rod. As a roll. *Gesen.* 173. The Hebrew word *gālam* here used, and found only in this place, is connected with *gālal*, to roll. The derivative *gōlem* in Ps. cxxxix. 16, means the yet undeveloped form: see *Gesen.* 173.

#### THE SCENE OF ELIJAH'S ASCENSION.

— *and smote the waters, and they were divided*] The Mantle was the prophetic badge or ensign; it was to Elijah what the Rod of Moses was to him, with which he divided the Red Sea (Exod. xiv. 16. 21); and this act of Elijah the prophet, dividing the Jordan with his mantle, is another link of connexion between him and Moses, the representative of the Law. As *Bp. Hall* says, "Jordan must be crossed by Elijah in his way to heaven; there must be a fit parallel between these two great prophets who should meet Christ on Tabor,—Moses and Elias. Both fasted forty days; both had visions of God in Horeb; both were sent to rebuke kings; both prepared miraculous tables; both opened heaven; both revenged idolatry; both quenched the thirst of Israel; both divided the waters; both of them are forewarned of their departure; both are fetched away beyond Jordan; the body of Moses is hid; the body of Elijah is translated."

There also was a connecting link between Elijah and Joshua—the type of Jesus—crossing over the Jordan divided before him and Israel, when the feet of the priests bearing the Ark were dipped in it; the river Jordan is like a silver cord which connects the history of Moses and the Law, and of Joshua and the Priesthood with the Gospel of the Son of God Himself, Who was baptized in this river *Jordan*, and Who began His work as Messiah there; and Who was preannounced and foreshadowed by Moses and Joshua, and by Elijah and all the Prophets.

It is observable that the Ascension of Elijah did *not* take place in the land of Israel, properly so called, but on the *East* side of Jordan. He left the land of Israel and *crossed* the Jordan in order to ascend to heaven. He inverted the order of

Joshua, before whom the waters of Jordan had been dried up, that he might enter Canaan.

Why was this? Elijah's Ascension was typical and prophetic of Christ's Ascension; and in His ascending from *beyond* Jordan, it seems to have been foreshadowed that the blessings of the Ascension, and of the consequent gift of the Holy Spirit, would not be confined to Israel, but be extended to all nations. Our Lord was crucified at Jerusalem, and was buried, and rose again there; but He did not ascend from Jerusalem. He led His Apostles (the representatives of the Christian Israel), whom He had commissioned to go and teach *all nations* (Matt. xxviii. 19), out of Jerusalem, and crossed the brook of Kedron, and went up from the Mount of Olives into heaven.

Elijah was a type of Christ in His Ascension, and he was a type of Christ in his relation to Elisha, his disciple and successor. He was also a type of Christ's forerunner, John the Baptist, in his zeal and courage (Luke i. 17); and it is remarkable that the Baptist's ministry closed at nearly the same place as that of Elijah. John the Baptist, the Elijah of the Gospel (Mark ix. 13), ended his mortal life, and passed to a better world, at Machærus, in Peraa (*Joseph.*, Antt. xviii. 5. 2).

Elijah and Moses, the representatives of the Law and Prophets, reappeared in Christ's glory at the *Transfiguration*. Prophecy does not die; the Law does; and both are *transfigured and glorified* in the Gospel.

— *let a double portion of thy spirit be upon me*] A double portion, literally *a mouth of two in thy spirit*. This request is supposed by some to be like a petition for a double portion of an inheritance such as fell to the *firstborn*, according to the Law. Deut. xxi. 17; so *R. Levi ben Gers.*, *Monster*, *Vatablus*, *Bp. Hall*, *Hengst.*, *Keil*; cp. B. D. i. 535; *Stanley*, p. 321.

But this seems hardly consistent with what follows; it would not be considered as "a hard thing" that Elisha should be regarded as the eldest son of Elijah.

The Ancient Versions, *Sept.*, *Vulg.*, *Syriac*, *Arabic*, agree in rendering it, *Let thy spirit be doubled in me*; and so *Augustine* (Epist. 187), "*Elisæus poposcit ut dupliciter in eo fieret Spiritus Dei, qui erat in Eliâ;*" and in *Joann.* Tract. 74; and so *Ephraïm Syrus*, *Theodoret*, *Luther*, *Pfeiffer*, *Dub.*, p. 234; and *Wouters*, *Dilucid.*, p. 952, and this is the true meaning.

Elisha did not pray that he himself might be greater than Elijah, but that God's Spirit, which had been poured forth abundantly through Elijah, might flow still more copiously through himself. And so it was. In Elijah, that Spirit had been manifested in the land of Israel; but in Elisha it was revealed in a far wider range, to the Syrians, Edomites, Moabites, and other foreign nations: see below, chaps. iii., vi., vii., viii., xiii.

Here also, as in numerous cases, the New Testament explains the Old. The history of the Divine Antitype, JESUS CHRIST, lights up that of the human type, and helps us to understand and interpret it. As it was with King David and King Solomon in succession, the one gliding into the other, so it was with Elijah and Elisha in succession. David and Solomon, both Kings of Israel and Judah, the one a warrior and conqueror, the other a peaceful sovereign, the one preparing for the Temple, the other building it, were types of Christ, the King of all true Israelites, the Lord of Hosts and Prince of



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† Heb. *Thou hast  
done hard in  
asking.*

g ch. 6. 17.  
Ps. 104. 4.

h ch. 13. 14.

he said, † Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be so.

<sup>11</sup> And it came to pass, as they still went on, and talked, that, behold, *there appeared* <sup>a</sup> a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. <sup>12</sup> And Elisha saw *it*, and he cried, <sup>b</sup> My father, my father, the chariot of Israel, and the horsemen thereof.

Peace, "the Author and Finisher of our faith" (Heb. xii. 2), the Founder of the Church, and the Builder of it. So it was with Elijah and Elisha; both were types of Christ; and the one imperceptibly passed into the other.

Elijah, in his ascension, was a type of CHRIST ascending into heaven (see on v. 11); Elisha, the successor of Elijah, was a figure of CHRIST, working in His Apostles after His Ascension. Our Lord had promised to His disciples that they should be enabled to do *greater works* than He Himself had done while upon earth, and why? "Because," He adds, "*I go to the Father.*" The Holy Spirit, whom I will send to you, when I have ascended into heaven, will flow more abundantly in *your* ministration than in Mine. I will do more by you when I am in heaven, than I ever did personally when I was on earth (see below, note on John xiv. 12); and so it was. Our Lord limited His own preaching on earth to "the lost sheep of the House of Israel" (Matt. x. 6; xv. 24); but the commission to the Apostles was to gather "all Nations" into His fold (Matt. xxviii. 19); and the Spirit was poured forth on the day of Pentecost "on all flesh" (Acts ii. 17).

Hence we recognize an inner meaning,—a spiritual and prophetic mystery,—in Elijah's parting words to Elisha, "Thou hast asked a hard thing; nevertheless *if thou see me* when I am taken from thee (the words *when I am* are not in the Hebrew, and would be better omitted) it shall be so unto thee, but if not, it shall not be." The words of the *Septuagint* here, when considered in connexion with Christ, are very expressive, *ἐάν με ἴδῃς ἀναλαμβάνόμενον ἀπὸ σου*—"if thou seest me when I am being taken up from thee;" and the verb there used (*ἀναλαμβάνεσθαι*) has been adopted in the Gospels to describe Christ being "taken up" into heaven. See Mark xvi. 19. Acts i. 2; ii. 22. 1 Tim. iii. 16. Cp. Luke ix. 51.

It was by seeing Christ being taken up from them, and by following Him with the *eye of faith* as He went into heaven, and by having the eye of faith fixed on Him reigning in heaven (as *Augustine* observes), that the Apostles received the Holy Ghost which enabled them to evangelize the world; and *we* also must ever thus behold our Ascended Lord with the eye of faith, if we are to receive the Holy Spirit within us. In the words of the Collect for Ascension Day, we must pray for grace "that we may with heart and mind ascend with Christ, and with Him continually dwell." Cp. *S. Prosper Aquitan.* (de Prom. ii. 30); and *Eucherius* (p. 1001), "duplex spiritus Heliae attributus est Elisæo, quia post Ascensionem Domini per adventum Spiritus Sancti duplex intelligentiæ donum Apostolis est collatum;" (p. 1002), "Sublatus namque Helias Ascensionem Domini figuravit;" and *Angelomus* (p. 395) says, "Quem significat Elias (Magister Elisæi) nisi Christum caput nostrum? Quem Elisæus, nisi corpus Ejus, quod est Ecclesia? Spiritum duplicem accepit, quia in cælum ascendens Christus Spiritum Sanctum misit, *donā dans hominibus*" (Eph. iv. 8-10).

#### THE CHARIOT AND HORSES OF FIRE.

**11.** *a chariot of fire—parted them—and Elijah went up by a whirlwind into heaven*] Thus it was shown that the God of Israel is Lord of the elements, and Ruler of the Universe. Thus also God declared His approval of Elijah's zeal, and encouraged Elisha, and stimulated all believers to contend earnestly for the faith, and cheered them with hopes of glory.

Thus also He vouchsafed to the Hebrew Church a foreshadowing of the Ascension of Christ: therefore this chapter is appointed by the Church to be read on the Festival of the Ascension (cp. *S. Greg.*, Hom. 29 in Evang.; and *S. Bernard*, Sermons iii. and vi. on the Ascension; and *Dean Jackson* on the Creed, ix. chap. 35).

Whether Elijah ascended into the "heaven of heavens," or "the third heaven," and whether he is there now, it is not for us to say; certain it is, that he was *taken up from earth*, and is glorified in the body; but from our Lord's words (John iii. 13), "No man hath ascended up to heaven, but he that came down from heaven," some question may arise, as to the particular region of heaven to which Elias has been received.

Elijah's ascension, while in the body, has ever been regarded as a proof that the human body may exist in glory without passing through death. It was, like the translation of Enoch (see on Gen. v. 24), a prefiguration of the future glorification of the faithful, who will be "*quick and alive* at Christ's Coming," and will be "caught up into the clouds to meet the Lord in the air." See 1 Thess. iv. 15-17. 1 Cor. xv. 51. *Tertullian* de Resurr. Carnis, c. 54, c. 58; contra Marcion. v. 12. *S. Irenæus*, v. 5, ἡλίας ἀνελήφθη, τὴν ἀνάληψιν τῶν πνευματικῶν προφητεύων.

The common expectation among the Jews, that Elias will return to earth before the end of the world (see below, on Matt. xi. 14; xvii. 10; xxvii. 47. 49. Mark ix. 11), is itself a corroboration of the truth of the history of his ascension. This expectation was entertained by some in the Christian Church in early times, and it still exists. See below, on Rev. xi. 3. It is expressed by *Milton*, Par. Reg. ii., near the beginning:—

"The great Tishbite, who on fiery wheels  
Rode up to heaven, yet *once again to come.*"

The appearance of Elias with Moses in glory at the Transfiguration of Christ, to Whom the Voice from heaven bare witness that He is the "Beloved Son," was a manifestation of the perfect harmony subsisting between Moses, Elias, and Christ, and between the Law, the Prophets, and the Gospel; and of the subordination of Moses and the Prophets, as servants, to Christ, Who is the Son of the Father, the Lord of Glory, Who sent them, and spake by them; and it was also a declaration of the truth, that the future glory of the bodies of all the saints in bliss will be derived from Him Who is the "Resurrection and the Life" (John xi. 25), and Who will fashion "their bodies so as to be like His glorious body" (Phil. iii. 21).

There are three bodily inhabitants of heaven, Enoch, Elijah, our Saviour Christ; the first before the Law, the second under the Law, the third under the Gospel. But of these three, Christ alone raised Himself to heaven by His own power. They were taken up as servants; He went up as the Lord of Glory. "O God, wherefore" (says *Bp. Hall*) "hast Thou done this, but to give us a taste of what shall be? to let us see that heaven was never shut to the faithful, and to give us an assurance of the future glorification of our bodies? Even thus, O Saviour, when Thou shalt descend from heaven, they that are alive shall be caught up together with the raised bodies of Thy saints into the clouds, to meet Thee in the air, and to dwell with Thee in glory." The chariot, in which Elijah went up, was *of fire*. So, at the Great Day, when the Earth will be consumed by fire (2 Pet. iii. 7), the faithful will ascend in that awful conflagration, as on a chariot, to heaven; the Church of God, which has been militant, like Elijah, will then, like him, become triumphant,—

"She to a better being will aspire,  
Mounting, like him, to eternity *in fire.*"

(*Cowley.*)

**12.** *My father, my father*] Elisha, though he was to be endued with a double portion of the Spirit that was in Elijah, acknowledges his spiritual parent. Christ said to the Apostles, "I will not leave you *fatherless* (ὀρφανούς), I will come to you" (John xiv. 18).

— *the chariot of Israel, and the horsemen thereof*] These words were suggested by the sight of the chariots of fire and horses of fire, which carried Elijah into heaven. That chariot and those horses were signs of the divine presence and power; and the utterance of these words was a sign that the condition of the concession of Elisha's request in v. 10 was satisfied. It proved that Elisha *did see* Elijah when he was in the act of being *taken from him*; and therefore his petition for a double portion of his Spirit was granted.

But further, these words seem also to signify that the power of God in Elijah himself had been like a chariot and horses to Israel. The sense is,—Let others put their trust in chariots and horses of *flesh*, but we will trust in the Name of

And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. <sup>13</sup> He took up also the mantle of Elijah that fell from him, and went back, and stood by the † bank of Jordan; <sup>14</sup> And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, <sup>i</sup> they parted hither <sup>i</sup> ver. 8. and thither: and Elisha went over.

<sup>15</sup> And when the sons of the prophets which were <sup>k</sup> to view at Jericho saw him, <sup>k</sup> ver. 7. they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. <sup>16</sup> And they said unto him, Behold now, there be with thy servants fifty † strong men; let them go, we pray thee, and seek thy master: <sup>†</sup> lest peradventure the Spirit of the Lord hath taken him up, and cast him upon † some mountain, or into some valley. And he said, Ye shall not send. <sup>17</sup> And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. <sup>18</sup> And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

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† Heb. lip.

i ver. 8.

† Heb. sons of strength.

1 See 1 Kings 18. 12.

Ezek. 8. 3.

Acts 8. 39.

† Heb. one of the mountains.

the Lord, Who was in Elijah and worked by him (cp. Ps. xx. 7). The prophetic Spirit and the prophetic Word, these are the "chariots and horses of Israel" (cp. Hab. iii. 8, "Thou, O God, didst ride upon Thy chariots and horses of salvation," cp. v. 12. Hence the *Targum* has here, "O my master, my master, who wast better to Israel, by thy prayers, than chariots and horses.")

How much more may these words be applied to Christ, Who, in the language of the Psalm appointed for Whitsunday, "rideth upon the heavens as upon a horse; and Whose chariots are twenty thousand, even thousands of angels, and Who is gone up on high, and led captivity captive, and received gifts for men" (Ps. lxxiii. 4. 17, 18), even the gift of the Holy Ghost; and Who reigns in heaven, and defends the Church by His power, and cherishes her with His love, and by Whose glorious Ascension we ascend, as by horses and chariots of fire, to heaven (cp. *Procop. Gaz.* here, and *S. Gregor.* in Ezek. lib. ii. hom. 20).

The text suggests the reason why these words of Elisha were afterwards applied by King Joash to Elisha himself, "O my father, my father, the chariot of Israel, and the horsemen thereof" (see xiii. 14). And we see also a connexion of this saying with the opening of the eyes of the young man at Dothan, when the King of Syria had sent his horses and chariots to terrify Elisha (vi. 13—17), "Behold the mountain was full of horses and chariots of fire about Elisha;" and Elisha said, "Fear not: for they that be with us are more than they that be with them."

The chariots and horses of Israel are the power and love of God. By them He fights with us, and with them we mount to heaven.

— *he took hold of his own clothes, and rent them*] As now useless, for he had the mantle of Elijah: so the Apostles, after the Ascension, laid aside, as it were, their own personality; they abandoned their former desires and private aspirations, and were clothed with the Spirit of Christ. They, who before the Ascension and Day of Pentecost, had carnal views of Christ's Kingdom, and had striven who should be greatest, and had been feeble, and fled through fear, now became new men, and had all things common, and preached boldly the Resurrection of Christ. They had torn in pieces their own clothes, and were clad with the mantle of Christ.

<sup>14.</sup> *and smote the waters*] The first miracle of Elisha is the same as the last of Elijah. This marks the continuity between them. Elisha succeeds Elijah, who is reproduced in him; see v. 9. If we may use the expression, Elijah glides into Elisha. And this miracle was at Jordan. In that river, Christ "sanctified water to the mystical washing away of sin;" and His commission to His Apostles, which they were to execute after His Ascension, and after they had received the Spirit (Luke xxiv. 49. Acts i. 8), was, "Go ye and baptize all nations" (Matt. xxviii. 19).

Elijah's work is *continued* in Elisha. This was figurative of the continuity of Christ's own work in His Apostles after His Ascension. Christ's last miracle was the miraculous draught of fishes by St. Peter's hands at the Sea of Tiberias (see John xxi.

11). He continued His work after the Ascension, by the ministry of the same Apostle, the "fisher of men," at the day of Pentecost, when three thousand souls were caught by his means in the net of the Gospel (Acts ii. 41).

— *and when he also had smitten*] The Hebrew Original, after the words translated, "Where is the Lord God of Elijah," has *aph hu*, which are to be rendered, *Even he*. See *Gesen.* 69. *Keil*, 222, and so *Targum*; the *Vulg.* has "etiam nunc."

The Masorites, however, separate *aph hu* from the preceding words, by the accent *atknach*, and throw them on what follows, and then the words are to be rendered, "And actually he smote the water;" i.e. Elisha did, what Elijah had done (*Fuerst*, p. 132); and so the *Syriac* and *Arabic* Versions, and *Glassius*. *Pfeiffer*, p. 235, supposes an ellipsis after *aph hu*, and that the utterance of Elisha was suddenly checked by the division of the waters.

<sup>15.</sup> *Jericho*] Elisha goes to *Jericho*, and to *Bethel* (v. 23), where there were schools of the prophets which Elijah had visited just before his departure. Elisha's primary visitation was to those who had received the farewell charge of Elijah. This also marks the continuity between Elijah and Elisha; v. 14.

— *The spirit of Elijah doth rest on Elisha*] So the Spirit of Christ rested on His Apostles, and ever rests on His Church (John xiv. 16).

<sup>17.</sup> *till he was ashamed*] To deny their request any longer: see Judg. iii. 25.

— *they—found him not*] They did not find Elijah. Elisha had forbidden them to seek for him; but they did send, and sought, and found him not.

So now, there are some who seek for Christ's carnal presence on earth, after His Ascension. The Word of God, like Elisha, tells them not to look for it (see on John xx. 17). They seek for a carnal presence in the Holy Eucharist, as these sons of the prophets searched for Elijah, but they found him not.

#### ON THE MIRACLES OF ELISHA.

The miracles of Elisha, which extended over a period of about forty years, occupy a considerable portion of this Book, and command attention by their multitude and variety.

The question here arises,—What was the purpose of Almighty God in enabling Elisha to perform these marvellous works?

The following considerations are suggested in reply to this question:—

(1) If we compare the miracles of Elisha with those of Elijah, we find that they have a *wider range*. Elijah's wonder-working power was limited (with one exception, which proves the rule: see on 1 Kings xvii. 9) *almost entirely* to within the range of Israel. But Elisha's miracles have a wider scope; they extend to Moab, Edom, and Syria. Elijah showed to Israel, in opposition to Ahab, Jezebel, and the worshippers of Baal, that "the Lord, He is the God;" but Elisha manifested the same truth to the *Heathen*. He proved by his miracles, that the God of Israel is the Supreme and Only Lord of the

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† Heb. *crusing to miscarry*.

m See Exod. 15.  
25.  
ch. 4. 41. & 6. 6.  
John 9. 6.

<sup>19</sup> And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground † barren. <sup>20</sup> And he said, Bring me a new cruse, and put salt therein. And they brought it to him. <sup>21</sup> And he went forth unto the spring of the waters, and <sup>m</sup> cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land. <sup>22</sup> So the waters were healed unto this day, according to the saying of Elisha which he spake.

<sup>23</sup> And he went up from thence unto Beth-el: and as he was going up by the

universe, and that the gods whom they worshipped were no gods.

(2) The mission of Elijah, and also of Elisha, had not only a reference to their own times, but it had a *prophetic* and *typical* character.

Before he was carried up into heaven, Elijah promised that a double portion of his spirit should rest on Elisha (ii. 10), and Elijah's mantle fell upon Elisha; and the sons of the prophets, seeing his mighty power, said, "The spirit of Elijah doth rest on Elisha" (ii. 15).

Elisha was a type of CHRIST in his Ascension into heaven. Elisha was a type of Christ, working in His Apostles, who received power from Him after His Ascension, and were clothed with His Spirit. And the extensive range of the miracles of Elisha foreshadowed the fulfilment of Christ's promise, that He would work greater works by His disciples, than He had wrought in person when on earth (see on v. 9). He Himself had limited His own ministry within the range of Palestine; but they, being empowered by His Spirit, would be His witnesses to the utmost parts of the earth (Acts i. 8); and after He was received up into heaven, "they went forth and *preached every where*, the Lord working with them, and confirming the Word with signs following" (Mark xvi. 20).

(3) If we examine the miracles of Elisha, we shall find that they have a typical character, foreshadowing the operations of Christ, working by His Apostles, after His Ascension into heaven.

The parting of the waters of Jordan, the healing of the waters of Jericho by the salt from the new cruse, the punishment of the children of Bethel, the restoration to life of the Shunammite's child, the healing of Naaman,—these were not merely miraculous acts, really performed by Elisha, but they have a spiritual meaning for every age. They were prophetic pre-significations of the working of Christ, manifested after His Ascension into heaven, and the outpouring of the Spirit in the miraculous operation of the Apostles, and in the spiritual agencies of the Apostolic Church, even to the end of time.

(4) It is said by some that the miracles of Elisha are not related in chronological order (see v. 27, compared with viii. 4). Some suppose that the history is a mere loose congeries of incoherent fragments (cp. *Ilib. Dict.* i. 536). Others affirm that they are arranged mainly with a view to their inner connexion (see *Keil*, p. 230).

The first of these allegations is questionable: see on viii. 4. But it is worthy of consideration, whether their prophetic and typical character may not have had its influence in determining the selection of them by the Holy Spirit in this book. With reverence be it said, they were probably chosen by Him, as having a spiritual reference to Christian doctrine; and if they were combined together (so far from being fragmentary and disjointed), they would be found to form a systematic body of teaching on the leading articles of Christian faith and practice.

(5) In the miracles of Elisha there is a marked *resemblance* to those of his Master Elijah: for example, in the increase of the oil (iv. 2—7. Cp. 1 Kings xvii. 14), and in the raising of the child of the Shunammite (iv. 3. Cp. 1 Kings xvii. 20). This resemblance serves to mark the continuity of the working of God's Spirit in them, and represents the continuity of our Saviour Christ's working in His Apostles.

(6) Further, it may be remarked, there is a characteristic distinction between the miraculous agency of Elijah and that of Elisha;

Elijah, for the most part, worked miracles *without means*, Elisha *with means*. In curing the waters of Jericho, he used salt; he healed the pottage with meal; he made the iron to

swim by wood. The spiritual and miraculous working of Christ in the Apostles, and in Apostolic men, and in the Church, even to the end, is by the *means of grace*, which He Himself has instituted, and has put into their hands.

To this it may be added, that Elisha seems to have resorted more than Elijah did to external helps and appliances before he wrought his miracles; see, for example, iii. 15, where he says, "Bring me a minstrel." Christ's working in the Church is accompanied and aided by holy music, and other sacred influences in divine worship.

<sup>19.</sup> *the water is naught, and the ground barren*] Literally, *causing abortion* (cp. Gen. xxxi. 38. Exod. xxiii. 26); a consequence of Joshua's curse upon Jericho (Josh. vi. 26).

— *the water*] Probably the spring now called by the Arabs *Ain-es-Sultan*, "the large and beautiful fountain of sweet and pleasant water," about thirty-five minutes north-west of Jericho (*Robinson*, ii. 283). The Christians and Jews recognized it as Elisha's fountain, and gave it his name (*Kitto*, p. 281).

#### THE WATERS OF JERICHO HEALED.

<sup>20—22.</sup> *Bring me a new cruse, and put salt therein*] Rather, *bring me a new dish*, a shallow bowl, or saucer (*φιάλην*). It was to be *new*, in order that it might be known that there was nothing adhering to it from former use, which might be supposed to have a curative power; and it was to be a *shallow* saucer, so that it might be *seen* to have salt in it, and nothing else. And it was to have *salt*, which, as the inhabitants of Jericho, who dwelt near the Dead Sea, or *Salt Sea*, knew from experience, would of itself be more likely to *produce barrenness*, than to *cure it*; and therefore the healing of the waters by its means would be owned to be miraculous.

Elisha went forth to the spring, and cast the salt in it, and said, "Thus saith the LORD, *I have* healed these waters." So the waters were healed, in order that it might not be supposed that he did it by any power of his own.

This is the first miracle recorded of Elisha after his passage of the Jordan: on which, see v. 14. *Jericho* was a figure of the city of this world. See above, on Josh. vi. *Prelim. Note*, p. 18. "The situation of the city was pleasant." Such was the condition of the world by Nature, when God made all things good, and planted man in Paradise; but the waters were vitiated, and the earth was made barren by vain imaginations, and vicious practices (*Eucherius*, p. 1002; *Angelomus*, p. 396).

*Salt* is the Evangelic symbol of sound doctrine, and of those who preach it: "Ye are the salt of the earth" (Matt. v. 13). "Have salt in yourselves" (Mark ix. 50). "Let your speech be alway with grace, seasoned with salt" (Col. iv. 6).

The healing of the waters of Jericho by the Lord, working by Elisha (whose name signifies *God is healer*), after Elijah's ascension into heaven, casting into the waters of Jericho salt from a new cruse, was typical of the work done by the Lord after the Ascension of Christ, by means of the Apostles and their successors, casting in the salt of Christian doctrine from the new cruse of the Gospel into the unhealthy waters of the Jericho of this world, and healing them (*Angelomus*).

Elisha's words were, "Thus saith the LORD, *I have* healed these waters." He assumed nothing to himself, but ascribed all to the Lord. So the Apostles after the Ascension said, "In the Name of JESUS CHRIST of Nazareth rise up and walk." And they said to the people, "Why look ye on *us*, as though by our own power or holiness we had made this man to walk? The God of our fathers glorified His Son Jesus. . . . And His Name through faith in His Name hath made this man strong" (Acts iii. 6. 12. 16. Cp. Acts ix. 34).

<sup>23.</sup> *unto Beth-el*] Elisha treads in the steps of Elijah (v. 2. 4).

way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. <sup>24</sup> And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them. <sup>25</sup> And he went from thence to mount Carmel, and from thence he returned to Samaria.

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III. <sup>1</sup> Now <sup>a</sup> Jehoram the son of Ahab began to reign over Israel in Samaria <sup>a ch. 1. 17.</sup> the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. <sup>2</sup> And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the <sup>†</sup>image of Baal <sup>b</sup> that his father had made. <sup>3</sup> Nevertheless he cleaved unto <sup>c</sup> the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

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<sup>†</sup> Heb. statue.  
<sup>b</sup> 1 Kings 16. 31,  
32.  
<sup>c</sup> 1 Kings 12. 28,  
31, 32.

<sup>23.</sup> *little children*] Those who come forth are called *little children*; and it is said that the bears tore of them forty-two children; but a different word is used there for *children*, viz. *geladim*, the plural of the word rendered *young man* in Gen. iv. 23, and applied to those who had been brought up with Rehoboam, who was forty-one years of age (1 Kings xii. 8. 14), and the adjective *little* is there dropped. It would seem that the Sacred Writer means to intimate that the eldest of the number were taken away (cp. *Kitto*, p. 285).

— *Go up, thou bald head*] This was spoken in insult (cp. Isa. iii. 17. 24). Elisha's baldness was premature; for he lived fifty years after this (xiii. 14).

The words "*go up*" may have been said in derision of Elijah's "going up." "Go up, and let us be well rid of thee, as we are well rid of thy master." (Auctor quæst ad Orthodox: ap. *Justin Martyr*, Qu. 80; and so *Abarbanel*.) The offence (says *Kitto*, p. 286), involving as it did a blasphemous insult upon one of the Lord's most signal acts, made a near approach to what is called the sin against the Holy Ghost.

In a spiritual sense this insult, "Go up, thou bald head," has been interpreted by some of the Fathers as prefiguring the insults offered to Christ, in His own person, and in the person of His disciples.

It may seem fanciful to connect these insults, as some of the Ancient Fathers have done, with the insults of *Calvary*, where the Son of Man was shorn of His glory, and became, as it were, *bald*, for our sakes (see *Augustine*, vol. iv. 5. 80; v. 2421; viii. 398; and *Eucherius*, p. 1024; *Angelomus*, p. 396, who has an ingenious remark on the number of the children, *forty-two*: see also *Bede*, Qu. 3); but certainly this has been the reception of Christ, both in Himself, in His lifetime on earth, and in His Apostles and Saints since the beginning, and so it will be to the end. They must be content to bear the reproach of the world, crying after them, "Go up, thou bald head."

<sup>24.</sup> *he turned back, and looked on them, and cursed them in the name of the LORD*] At Bethel, once "the house of God," as its name declares, but now made the seat of the idolatrous worship of one of Jeroboam's calves. At Bethel there was also a school of the prophets (v. 3).

If an insult offered to Elisha, now just appointed to be the successor and representative of Elijah, and bearing his prophetic mantle, as the chosen prophet of the Lord, had passed unnoticed, the idolaters of Bethel might have been hardened in their idolatry, and the prophets and worshippers of the Lord would have been discouraged.

Elisha imitated Elijah in his miracles of severity (e.g. in the destruction of the fifties, i. 10. 13), as well as in his miracles of mercy.

It has been objected by some, that "this act of Elisha was contrary to the spirit of the Gospel" (*Stanley*, Lectures, p. 326: cp. notes above, on i. 10—14).

But the destruction of the children was *not* the act of *Elisha*, but of *Elisha's God*; and the question is,—Was the God of Elisha the same as the God of the Gospel? Was He a different God, as the Manicheans and Marcionites said? Certainly He was the same; and with Him is "no variableness, neither shadow of turning" (James i. 17).

Let us consider, also, the circumstances of the case.

The outrage against Elisha was a public one, probably in the sight of his own scholars at Bethel. The children, we read, *came forth* to meet him. Probably this large body of children was gathered together by their *parents*, and was

instigated by them against Elisha (as the writer of the sermon observes, in *S. Augustine's* works, Append. Sermon. 41, vol. v. p. 2421). Elisha did *not* pray that the bears might come forth and rend them, but he *committed his cause to God*; he denounced God's judgments upon them; and God, who knew what would become of those children, and who would make allowance for them on the ground of their tender age, and the bad example of their elders, took the matter into His own hands, and in the righteous exercise of His justice, destroyed the scoffers at His prophet. God would not have said, *Amen* to Elisha's curse, if that curse had not been suggested by Him. God made the two bears to come forth out of the wood,—"*et laceraverunt quadraginta duos pueros, ut percussis parvulis majores reciperent disciplinam, et mors filiorum fieret disciplina parentum; ut Prophetam, quem mirabilia facientem nolebant amare, discerent vel timere. Nemo ergo beato Elisæo derogare præsumat, quia hoc, quod de pueris illis factum est, non tam ipse propria virtute quam per illum Spiritus Sanctus fecisse credendus est*" (Append. Sermon., *S. Augustine*, p. 2421). Whoever, therefore, takes on himself to censure Elisha, censures God.

The same view is taken by the author of *Quæst. ad Orthodoxos* (in *Justin Martyr*, Qu. 80); and by *Dr. Waterland* (Script. Vind., p. 159), who says, "This was a lesson of instruction to parents to educate their children well, and not to initiate them in the Devil's service. If the children were little, and innocent on account of their littleness, then God had mercy on them. Their parents were not taken away, but were mercifully warned to repent, by this evidence of God's power, exerted in behalf of His prophet, and of the truth preached by him; and no one can say, how salutary the effects may have been of this instruction, on young and old at Bethel and elsewhere in Israel, in drawing men away from idolatry to the worship of Jehovah, and in disposing them to receive with reverence the preaching of Elisha."

Thus the she-bears at Bethel are seen to have had the same ministry as the lion which punished the disobedient prophet who was sent against Bethel: see 1 Kings xiii. 24. 28.

But further. Elisha's acts have a typical and prophetic character. He is a figurative representative of Christ, working by His Apostles, after His ascension. See above, on the miracles of Elisha, ii. 18. The insult received by him at Bethel may be compared with the insults heaped on Christ Himself in the first preaching of the Gospel at Corinth, Rome, and other great Bethels of this world. See 1 Cor. xii. 3; *Tertullian*, *Apologet.*, c. 2, c. 40. Cp. *Augustine* c. Faustum, xii. 35; and in Ps. lxxx.; and the treatise of *Lactantius*, on the awful deaths of those who blasphemed the Gospel of Christ.

The punishment inflicted on those who despised Elisha, and mocked at the Spirit of God working in him, are warnings against that evil spirit of sceptical scorn, which the Gospel has now to encounter from a godless world. If such was the chastisement inflicted by God on the children who insulted Elisha, what fearful penalties are in store for those who are *not children*, but grown-up men, and perhaps profess themselves to be wise and prudent, and yet venture to scoff, and sneer at the Scriptures, and cavil at the words of Christ! See Luke x. 16. Mark vi. 11. Jude 15.

Chr. III. 2. *like his mother*] Jezebel, who lived during the whole of his reign (ix. 30).

— *he put away the image of Baal*] But did not suppress the worship of Baal (x. 18).

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d See Isa. 16. 1.  
e ch. 1. 1.

<sup>4</sup> And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand <sup>d</sup> lambs, and an hundred thousand rams, with the wool. <sup>5</sup> But it came to pass, when <sup>e</sup> Ahab was dead, that the king of Moab rebelled against the king of Israel.

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f 1 Kings 22. 4.

<sup>6</sup> And king Jehoram went out of Samaria the same time, and numbered all Israel. <sup>7</sup> And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: *'I am as thou art, my people as thy people, and my horses as thy horses.'* <sup>8</sup> And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom. <sup>9</sup> So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle <sup>†</sup> that followed them.

† Heb. at their feet.  
See Exod. 11. 8.

g 1 Kings 22. 7.

<sup>10</sup> And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab! <sup>11</sup> But <sup>g</sup> Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. <sup>12</sup> And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom <sup>h</sup> went down to him. <sup>13</sup> And Elisha said unto the king of Israel, *'What have I to do with thee?'* <sup>k</sup> get thee to <sup>l</sup> the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab. <sup>14</sup> And Elisha said, <sup>m</sup> As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. <sup>15</sup> But now bring me <sup>n</sup> a minstrel. And it came to pass, when the minstrel played, that <sup>o</sup> the hand of the LORD came upon him. <sup>16</sup> And he said, Thus saith the LORD, <sup>p</sup> Make this valley full of ditches. <sup>17</sup> For thus saith

h ch. 2. 25.

i Ezek. 14. 3.  
k So Judg. 10. 14.  
Ruth i. 15.  
l 1 Kings 18. 19.

m 1 Kings 17. 1.  
ch. 5. 16.

n See 1 Sam. 10. 5.  
o Ezek. 1. 3. &  
3. 14, 22, & 6. 1.  
p ch. 4. 3.

**4. Mesha—was a sheepmaster]** Heb. *noked*. Literally, a marker; probably because it was the duty of sheepmasters to mark their sheep, in order to distinguish them from the flocks of others, in the vast pastoral sheepwalks traversed by nomad tribes, and also to distinguish his own several breeds (*Kitto*, *Gesen*. Cp. Isa. xvi. 1; and *Josephus*, Antt. ix. 3. 1). The name of Mesha occurs in the lately found "*Moabite stone*" (Report of Palest. Explor. Fund, i. 182), and names of places in Moab, e. g. *Baal-meon*, *Kiriathaim*, *Iloronaim*, &c.

**8. Which way]** Either round the northern end, or else by the southern end of the Dead Sea. Jehoshaphat chose the latter, in order to press the King of Edom into their service.

**9. a compass of seven days]** In their march through *Wady-el-Kurahy*, and the deep rocky valley of *Ahsy* (*Robinson*, ii. 476. 488. 555).

**10. And the king of Israel said]** In their distress, the difference of the character of the two kings is revealed. Jehoram despairs, Jehoshaphat resorts to God.

**11. Elisha the son of Shaphat, which poured water on the hands of Elijah]** After the daily meal, as is now usual in the East (*Robinson*, ii. 451. Cp. iii. 26). After the meals the *ibriek* and *tusht* (pitcher and ewer) are brought, and the servant, with a napkin over his shoulder, pours on your hands (*Dr. Thomson*, p. 128). The Orientals have a scruple against washing in any water that is *not running*; hence they do not usually wash in a basin, but employ some one to pour water on their hands into a basin, with a pierced false bottom (*Kitto*).

Elisha poured water as a servant on the hands of Elijah his master. Our Divine Master took the form of a servant, and poured water on the feet of His own disciples (John xiii. 5. Luke ii. 27. Phil. ii. 7).

**13. Elisha said unto the king of Israel]** Whom he boldly

reproves, in order to humble him, and to bring him to repentance, and to acknowledge the true God.

— *these three kings]* Not one only: therefore God is angry with Jehoshaphat as well as with me. To this Elisha replies by telling him that the presence of Jehoshaphat will be the cause of his deliverance.

**15. a minstrel]** Not only to compose his mind, disturbed by Jehoram's presence, and to elevate it; but to invoke the Spirit of the Lord (cp. 1 Sam. x. 5, 6; xvi. 23). We do not hear that Elijah ever asked for such help. Here is another point of difference between him and Elisha: compare above, on ii. 18.

#### THE DITCHES MADE IN THE VALLEY.

**16. Make this valley full of ditches]** To receive the water. Men must do their part, in order that God may do His. They must show faith and obedience in God's power, and then He will exert Himself in their behalf.

So our hearts must be prepared as vessels, in order that the grace of the Spirit may be poured into them.

God says by Isaiah, speaking of the future outpouring of the Spirit in the parched places of this world, "I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water" (Isa. xli. 18). In this miracle, which God wrought by the instrumentality of Elisha, there is another typical representation of the work of Christ in the Apostolic Church after the Ascension.

The Apostles, by the infusion of the salt of Christian doctrine, healed the brackish water of the Jericho of human society (see above, ii 20—22); and they also opened out springs of living waters in the wilderness of Heathendom by the gift of the Holy Spirit, ministered by Christ through them, and they commanded men to make, as it were, trenches to receive and

the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. <sup>18</sup> And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand. <sup>19</sup> And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and † mar every good piece of land with stones.

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† Heb. *griere*.

<sup>20</sup> And it came to pass in the morning, when <sup>a</sup> the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water. <sup>21</sup> And when all the Moabites heard that the kings were come up to fight against them, they † gathered all that were able to † put on armour, and upward, and stood in the border. <sup>22</sup> And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as red as blood*: <sup>23</sup> And they said, This is blood: the kings are surely † slain, and they have smitten one another: now therefore, Moab, to the spoil. <sup>24</sup> And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but || they went forward smiting the Moabites, even in *their* country. <sup>25</sup> And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: † only in <sup>a</sup> Kir-haraseth left they the stones thereof; howbeit the slingers went about it, and smote it. <sup>26</sup> And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not. <sup>27</sup> Then <sup>s</sup> he took his eldest son that should have reigned in his stead, and offered him *for* a burnt offering upon the wall. And there was great indignation against Israel: 'and they departed from him, and returned to *their own* land.

q Exod. 29. 29, 40.

† Heb. *were cried together*.  
† Heb. *gird himself with a girdle*.

† Heb. *destroyed*.

|| Or, *they smote in it even smiling*.

† Heb. *until he left the stones thereof in Kir-haraseth*.  
r Isa. 16. 7, 11.

s Amos 2. 1.

t ch. 8. 20.

IV. <sup>1</sup> Now there cried a certain woman of the wives of <sup>a</sup> the sons of the pro-

a 1 Kings 20. 35.

contain it, in the dry valleys of their hearts (James i. 21. 1 Thess. v. 19. 2 Tim. i. 6).

<sup>19</sup> *ye shall smite every fenced city*] Rather, *ye will smite*—in your cruelty and rage: this is a prophecy, rather than a command: compare Elisha's speech to Hazael, viii. 12; and see the last note to this chapter.

<sup>20</sup> *when the meat offering was offered*] Miraculous manifestations of God's mercy often take place at the stated times of prayer, and thus God's approval of such appointments is shown; and especially was this the case at the *evening sacrifice*, the hour of *Christ's Death*, from which all blessings flow (see on 2 Sam. xxiv. 15; 1 Kings xviii. 29; and Ezra ix. 4). The *morning sacrifice* was offered at the time when the Crucifixion began (Mark xv. 25).

Here also was a rebuke to Jehoram for deserting the worship of Jerusalem and the Temple, and for resorting to the schismatical altars of Jeroboam (v. 3). May we not add that this miraculous outpouring of water, typifying the effusion of the Spirit, is also instructive to us as being associated with the reverent use of regular ministries of religion in the Church of God?

— *by the way of Edom*] From the wilderness, not from the Dead Sea; the water lay between them and the Moabites.

<sup>23</sup> *they have smitten one another*] The Moabites knew that Israel had separated from Judah, and that in heart Edom was hostile to both (cp. 2 Chron. xx. 22), and they supposed that a feud had broken out among them.

<sup>25</sup> *Kir-haraseth*] Literally, the *city of bricks*, or *brick fortress* (Isa. xvi. 7. 11. Gesen. 732), still existing under the name *Kerak*. It was built on a high and steep limestone rock, from which the Dead Sea, and even Jerusalem, is visible. It is surrounded by a deep, narrow glen, called *Wady Kerak*, which descends westward to the Dead Sea (Burckhardt, *Raumer*).

<sup>26</sup> *king of Edom*] From whom he expected least opposition.

<sup>27</sup> *his eldest son*] His own eldest son: not the son of the king of Edom, as is suggested in the heading of the chapter in Vol. III.

our Version, and in the marginal reference to Amos ii. 1, which relates to a different event; see, however, *Pusey* there.

— *offered him for a burnt offering upon the wall*] To his god Chemosh (1 Kings xi. 7). Such offerings in times of distress were not uncommon (cp. Deut. xii. 31. Micah vi. 7. *Eusebius*, *Præp.* Evan. iv. 16; and note above, on Judg. xi. 40).

— *there was great indignation against Israel*] God showed his wrath against Israel (not Judah) by some judgment upon them for this act of the king of Moab. Such is the meaning of the Hebrew phrase here used (*ketseph gadol al*): see Num. i. 53; xvi. 46; xviii. 5. Deut. xxix. 28. Josh. ix. 20; xxii. 20. 1 Chron. xxvii. 24. 2 Chron. xxiv. 18; xxix. 8. It describes a visible outbreak of God's indignation. Cp. *Keil's* note.

But why, it may be asked, was God wroth with *Israel* for this sin of the King of *Moab*?

(1) Because by their ruthless ravages (vv. 24, 25) they had driven him to this act of frantic desperation. According to their Law (Deut. xx. 10—12), they ought first to have *proclaimed peace* to him, and have called on him to submit; this they had omitted to do (v. 21), and they ought to have spared the *fruit-trees* (Deut. xx. 19), and they were bound to show special kindness to the Moabites as their kinsmen (Deut. ii. 9). But they had not done so; they had invaded and laid waste his country without mercy, and had goaded him on to this miserable extremity.

(2) Perhaps also the Israelites gave occasion to that sin by their idolatry, and by the sacrifices of their own children to Molech (cp. Ps. cvi. 37, 38. Lev. xx. 2; xxi. 6; xxiii. 10. 1 Kings xi. 7; xxi. 26). The King of Moab may have supposed that the present victory of Israel was due to those sacrifices; and would therefore be encouraged to imitate them, in order that he also might be victorious. God therefore visited on Israel the consequences of their own idolatry. His anger broke forth against them; and they were not able to complete their conquest, but returned to their own land.

CH. IV. 1. *a certain woman*] Supposed by Josephus to have



Before  
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b See Lev. 25. 39.  
Matt. 18. 25.

c See ch. 3. 16.  
|| Or, scant not.

|| Or, creditor.

† Heb. there was  
a day.  
d Josh. 19. 18.  
† Heb. laid hold  
on him.

e Gen. 18. 10, 14.  
† Heb. set time.

phets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come <sup>b</sup> to take unto him my two sons to be bondmen. <sup>2</sup> And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. <sup>3</sup> Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even empty vessels*; <sup>c</sup> || borrow not a few. <sup>4</sup> And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. <sup>5</sup> So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out. <sup>6</sup> And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is not a vessel more*. And the oil stayed. <sup>7</sup> Then she came and told the man of God. And he said, Go, sell the oil, and pay thy || debt, and live thou and thy children of the rest.

<sup>8</sup> And † it fell on a day, that Elisha passed to <sup>d</sup> Shunem, where *was* a great woman; and she † constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread. <sup>9</sup> And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually. <sup>10</sup> Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. <sup>11</sup> And it fell on a day, that he came thither, and he turned into the chamber, and lay there. <sup>12</sup> And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. <sup>13</sup> And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. <sup>14</sup> And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. <sup>15</sup> And he said, Call her. And when he had called her, she stood in the door. <sup>16</sup> And he said, <sup>e</sup> About this † season,

been the widow of Obadiah, the servant of Ahab (*Joseph*. ix. 4. 2), and so the *Chaldee Targum*, and many of the Rabbis. She speaks of her husband in the same terms as Obadiah used in speaking of himself (1 Kings xviii. 12).

#### THE WIDOW'S OIL MULTIPLIED.

— *to be bondmen*] Rather, to be servants: see Lev. xxv. 39.

3. *Go, borrow thee vessels*] Elisha requires an act of faith and obedience on the part of the widow and her son before he works the miracle. Compare above, iii. 16, where he requires ditches to be made by the army of Israel, in the dry valley, in order that they may be filled with water.

Here we see another type of the working of Christ in His Apostles after the Ascension.

Elijah had promised to the widow of Sarepta, who received him in faith and love, that the cruse of oil should not fail till the Lord sent rain, and that she and her son should be preserved in time of famine (1 Kings xvii. 14); and here Elisha tries the faith of the widow by prescribing means whereby she may be delivered from debt, and her son from the bond-service enforced by the creditor straining the Levitical Law to his own benefit.

Here we recognize a resemblance to the miracle of Elijah, with some additional circumstances, such as we find in the Apostolic teaching and ministry succeeding that of our Blessed Lord. There is a widow in both cases; she has a son in both cases; in the one case there is famine, in the other there is debt and fear of bondage. In both cases there is faith and obedience. In both cases there is a supply of oil, the fruit of faith in God. The faithful soul and its offspring were fed with spiritual food by Christ, they were delivered from the debt of sin, and from the fear of bondage of the Levitical Law, by the preaching of the doctrine of Justification after the Ascension of Christ,

by the Holy Apostles (cp. Append. ad *Augustine*, Sermon. 42). *Eucherius* (p. 1002) compares the widow to the Gentile Church, whose husband was dead, i. e. who was no longer joined to her ancient idolatries, but joyfully embraced the Gospel from Apostolic preaching, and received a marvellous supply of the oil of spiritual grace for the deliverance of herself and children—even all nations—from the bondage of sin and death. So *Angelomus*, p. 397.

6. *the oil stayed*] Not for any deficiency in its supply, but in the lack of vessels to receive it. So the supply of the oil of God's grace is never stinted in itself, but the stint is in our hearts. We are not straitened in God, but our straitness is in ourselves. Our faith falters, His promises never fail: compare 2 Cor. vi. 12.

8. *Shunem*] In the plain of Esdraelon, the native place of Abishag: see above, 1 Kings i. 3.

— *a great woman*] Wealthy: cp. 1 Sam. xx. 2.

10. *a little chamber*] An upper chamber: see above, in Elijah's history, 1 Kings xvii. 19: cp. *Dr. Thomson*, L. and B. 457.

— *a bed—candlestick*] See how few needs he had. On the good effects of hospitality to strangers, especially to holy men, see Matt. x. 41. Heb. xiii. 2. 1 Pet. iv. 9.

12. *Gehazi*] A name which means *valley of vision* (*Gesen.* 167).

On the spiritual meaning assigned by some to this name, see below, note at end of chapter v.

13. *spoken for to the king*] A proof of the effect of Elisha's miracles, even on bad men.

— *I dwell among mine own people*] I dwell peaceably and contentedly. I have no litigation with any body, and have no need of favours from princes, or of any intercession with them (*Theodoret*).

16. *About this season, according to the time of life*] The



according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, <sup>†</sup> do not lie unto thine handmaid. <sup>17</sup> And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

<sup>18</sup> And when the child was grown, it fell on a day, that he went out to his father to the reapers. <sup>19</sup> And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. <sup>20</sup> And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

<sup>21</sup> And she went up, and laid him on the bed of the man of God, and shut *the* door upon him, and went out. <sup>22</sup> And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. <sup>23</sup> And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall*

*be* † well. <sup>24</sup> Then she saddled an ass, and said to her servant, Drive, and go forward; † slack not *thy* riding for me, except I bid thee. <sup>25</sup> So she went and came unto the man of God <sup>‡</sup> to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold,

*yonder is* that Shunammite: <sup>26</sup> Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well. <sup>27</sup> And when she came to the man of God to the hill, she caught † him by the feet: but Gehazi came near to thrust

her away. And the man of God said, Let her alone; for her soul *is* † vexed within her: and the LORD hath hid *it* from me, and hath not told me. <sup>28</sup> Then she said, Did I desire a son of my lord? <sup>h</sup> did I not say, Do not deceive me?

<sup>29</sup> Then he said to Gehazi, <sup>i</sup> Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, <sup>k</sup> salute him not; and if any salute thee, answer him not again: and <sup>l</sup> lay my staff upon the face of the child.

Before  
CHRIST  
895.  
f ver. 28.

† Heb. *peace*.

† Heb. *restrain*  
*not for me to ride*.  
g ch. 2. 25.

† Heb. *by his*  
*feet*, Matt. 28. 9.  
† Heb. *bitter*,  
1 Sam. 1. 10.

h ver. 16.

i 1 Kings 18. 46.  
ch. 9. 1.

k Luke 10. 4.

l See Exod. 7. 19  
& 14. 16.  
ch. 2. 8, 14. Acts 19. 12.

words of the Angel of God to Sarah (Gen. xviii. 10). *According to the time of life*, i. e. when the *time*, or season, *lives*, or *revives*; that is, in the following year. This was an assurance that the God of Abraham still ruled and worked in Israel.

<sup>18</sup>. *And when the child was grown*] The history of the child is continued. The narrative of Elisha's miracles is not composed strictly according to annals, but according to an inner connexion: see above, on ii. 18.

<sup>19</sup>. *My head*] Probably he was smitten by a sun-stroke (Dr. Thomson, 457).

<sup>23</sup>. *Wherefore wilt thou go*] She had not told her husband the reason of her going to Elisha. Perhaps she feared that he would deter her from going, on what he might consider a fruitless errand, and she would not enter into an altercation with him, but would hasten to the man of God. So Abraham does not seem to have communicated to Sarah the reason of his journey to Moriah (Gen. xxii.).

— *it is neither new moon, nor sabbath*] It seems, therefore, that the prophets of Israel, who supplied the lack of the Levitical Priesthood, had kept alive in Israel the observance of these days as seasons for religious instruction: cp. *A Lapid* here, and *Hengst.*, Auth. i. 136.

<sup>26</sup>. *It is well*] She had faith in God, that whatever might seem to be her own present condition, all would be seen to be ordered in mercy and love. She therefore answered Elisha's inquiry by the usual word of salutation (*shalom*).

<sup>27</sup>. *the LORD hath hid it*] A proof of Elisha's modesty. He claims nothing for himself, but ascribes all to God; so did St. Peter and the Apostles (Acts iii. 11, 12).

#### ELISHA RAISES THE SHUNAMMITE'S SON.

29—37.] Elisha sent Gehazi his servant with his staff—the badge of prophetic authority, like the rod of Moses and of Aaron, and even the rods of the Magicians of Egypt (ep. *Kitto*, p. 313), and commanded him to gird up his loins, and to salute no man by the way, and to lay his staff on the face of the child.

Gehazi was forbidden to salute any one by the way; an

exhortation to those, who are engaged in a holy errand, to give their whole mind to it, and not to spend time in talking of it to others, but to despatch it with eagerness and haste (*Theodoret*, App. ad *August.*, Sermon. 42).

Our Lord adopts this precept in His charge to His disciples (Luke x. 4. *Tertullian* c. Marcion. iv. 24).

Why did Elisha send his staff with Gehazi, and command him to lay it on the child's face, before he came himself?

We are not to suppose, with some, that he was guilty of presumption, in expecting that the child would revive by the application of the staff, and that he was punished for that presumption, by the abortion of his design. He did not encourage the mother to expect that the child would be revived by it. The mother did not go with Gehazi the servant, but remained with Elisha the master; she said to the Prophet, “As the Lord liveth, and as thy soul liveth, *I will not leave thee*” (v. 30) and Elisha himself set off from Mount Carmel in her company, and went after Gehazi to her house, where the dead child lay. And when Gehazi came to meet them, and reported to them that he had laid the staff on the child's face, and that the child showed no sign of life, Elisha went up into the upper room, and prayed to the Lord, and lay upon the child, and put his mouth upon the child's mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himself upon the child, and the flesh of the child waxed warm, and it was revived.

Elisha sent Gehazi his servant with his staff; but no healing effect ensued from the application of it to the face of the child. The sending of Gehazi, and the absence of any result from the mission, was an instructive practical lesson, that Elisha was not a source of miraculous working, and could not communicate it to others, but was himself an instrument in the hands of God, who worked miracles by him.

Thus his work resembled the working of the Apostles. Christ, when on earth, not only wrought miracles in His own person, but He also gave power to others to work them (see on Matt. x. 1). He, being God, is a source of miraculous agency; they were only channels by which it flowed from Him; and they

Before  
CHRIST  
895.  
m ch. 2. 2.

† Heb. *attention*.

n John 11. 11.

o ver. 4.  
Matt. 6. 6.  
p 1 Kings 17. 20.

q 1 Kings 17. 21.  
Acts 20. 10.

† Heb. *once  
hither, and once  
thither.*  
r 1 Kings 17. 21.  
s ch. 8. 1, 5.

t 1 Kings 17. 23.  
Heb. 11. 35.

30 And the mother of the child said, "As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. 31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there* was neither voice, nor † hearing. Wherefore he went again to meet him, and told him, saying, The child is "not awaked. 32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. 33 He ° went in therefore, and shut the door upon them twain, P and prayed unto the LORD. 34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and q he stretched himself upon the child; and the flesh of the child waxed warm. 35 Then he returned, and walked in the house † to and fro; and went up, ' and stretched himself upon him: and ° the child sneezed seven times, and the child opened his eyes. 36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. 37 Then she went in, and fell at his feet, and bowed herself to the ground, and ' took up her son, and went out.

were not enabled by Him to give their power to others. Christ, in His Apostles, wrought miracles after His Ascension, but they did not possess the power of imparting miraculous agency to others. He healed the sick by Peter's shadow, and by the handkerchiefs of Paul (see Acts v. 15; xix. 12; and note on John xiv. 12); but He did not give to Peter or Paul the power of communicating this power to any.

This miracle of the Prophet Elisha raising the Shunammite's son to life bears a strong resemblance to the miracle of Elijah raising the widow of Zarephath's son to life (1 Kings xvii. 19—23). Elijah prefigured Christ working miracles in person on earth. Elisha, the successor of Elijah, prefigured Christ working by His Apostles after His Ascension.

The Shunammite's son was dead; so was the Heathen World, when the Apostles went forth to preach.

The action of Elijah stretching himself over the dead child, and thus restoring it to life, represents the quickening power of God made Man in Christ, and restoring mankind to spiritual health by means of His Incarnation and Death, and animating and informing us by His Spirit and Example; and the action is repeated by Elisha, the successor of Elijah, because the doctrine of the Incarnation preached to the world by Christ in His Apostles and their successors unto the end of the world, is that which revives the dead, and raises them to newness of life, and to hopes of a blessed Immortality.

In another respect Elisha's act was prefigurative of Christ.

The prophetic staff, as the ancient Expositors observed, was typical of the Levitical Law. It was like the rod of Moses, the badge of its power. The Law was sent by Christ *before* His Advent. It was sent in the hand of Moses, His servant. The staff was applied to the face of the world lying dead in sins, but it could not raise it to life. The Law declared our death, and it declared its own inability to revive the dead. And the Law was sent to *prepare* the way for the Coming of Christ, Who alone could raise the dead. The faithful Shunammite did not look to Gehazi and the staff, but had faith in Elisha, who sent them, and she clave to him. The faithful Israelite did not look for life to Moses and the Law, but to Christ, Who sent them before Himself. The Shunammite and the widow of Zarephath were in the Apostle's mind when he said, "*By faith* women received their dead raised to life" (Heb. xi. 35). Christ sent the staff of the Levitical Law by Moses His servant; but Christ Himself, our Divine Elisha, came in His Apostles to the whole world lying in a state of sin and death. As *Augustine* says (Tract 3 in Joann., n. 2), "Qui dedit Legem, dedit et Gratiam, sed Legem per servum (Moysem) misit, Ipse cum Gratia descendit. Lex ostendit peccata, non tollit;" and again, "Legem misit per servum; misericordiam per se ipsum." The Levitical Law, which He sent before, declared man's sinfulness; and it avowed its own inability to heal him (see above, *Introd.* to Romans, pp. 188—194). And the Law prepared the way for the Gospel, as Gehazi did for Elisha; and the very inability of the servant, with the staff, displayed more clearly the divine power of the Master. *Eucherius* says (p. 1003), "Per Moysem Dominus quasi virgum misit, sed per Legem peccati timor a morte nos non suscitare valuit; nos ad statum vitæ aspirata mansuetudinis Gratia erexit;" and so *Angelomus*, p. 397, and *Bede*, Qu. 4.

Elisha went up into the chamber and "stretched himself," and yet he "contracted himself." He applied his own limbs to the child's limbs; his mouth, eyes, and hands, to the child's mouth, eyes, and hands. So, God in Christ humbled Himself, and took our Nature, and became a little child for our sakes; and was obedient to death, that we might live for ever by Him. He contracted His Godhead to the narrow span of our Manhood, and embraced its cold limbs, and restored it to life. As *S. Irenæus* says, Christ passed through every age—infancy, childhood, manhood—that He might sanctify every age. "He quickened us who were dead in trespasses and sins" (Eph. ii. 1), and of "His fulness we all receive, and grace for grace" (John i. 16). He has warmed us by His breath. He restores us to the divine image. He makes His own most precious blood to flow in our veins. By the ministry of His Word and Sacraments, He, Who is God Incarnate, our heavenly ELISHA (which signifies "God the Saviour"), and Who acted in and by His Apostles, and is ever present in His Church, is ever doing the same blessed work of spiritual reanimation. He is ever quickening those who are dead in sin, and is raising them to life, and is giving to them a blessed hope and assurance of a future resurrection to everlasting life and glory, through Himself, "the Resurrection and the Life;" see John v. 21; xi. 26. Eph. ii. 1. Col. ii. 13, and the exposition by *S. Augustine* of this history, c. Faust. Man. xii. 35; contra duas Epistolas Pelagian. iv. c. 2; and Serm. 136. Appendix ad Serm. 42, p. 2425: "Inclinavit se Elisæus, ut puerum resuscitaret; humilivit se Christus, ut mundum in peccatis jacentem erigeret. Misit Elisæus oculos super oculos, manus super manus. Quod Elisæus in puero prefiguravit, hoc in toto genere humano Christus implevit. Humilivit se ipsum factus obediens usque ad mortem (Phil. ii. 8). Quia parvuli eramus, parvulum se fecit; quia mortui jacebamus, pius se medicus inclinavit. Quod puer oscitavit septies, omnis gratia Spiritûs ostenditur generi humano, ut resuscitetur in adventu Christi." And in Serm. 26, *S. Augustine* says, "Non potuit Lex vivificare; Venit Ipse, Grandis ad parvulum, Salvator ad salvandum, Vivus ad mortuum. Membra contraxit, tanquam se exinaniens, ut formam servi acciperet (Phil. ii. 7), parvum se parvo coaptavit, ut efficeret corpus humilitatis nostræ conforme corpori gloriæ suæ: Phil. iii. 21." Cp. *S. Prosper Aquitan.* ii. 31; *Eucherius*, *Bede*, and *Angelomus* here, and *S. Bernard*, in Cantica, Serm. 6, where he applies this history to Christ, preached to the world, not only as a sacrifice for sin, and as the giver of life, but also as our Perfect Example, to which we must be conformed: "Manus suas meis superposuit, exemplum præbens bonorum operum et formam obedientiæ." See also *Bp. Taylor*, *Life of Christ*, *Introd.* § 3. These expositions have been adopted in the *Holy Year*, in the Hymn for the Second Sunday after Easter, on which day the Church teaches this doctrine of conformity to Christ, in her Collect and Epistle.

33. and prayed] See on 1 Kings xvii. 21.

36. Call this Shunammite] Shunem was near to Nain, where our Lord raised the widow's son to life. The act of Elisha reminds us of the act of our Blessed Lord; but Elisha worked as a "man of God," Christ worked as God Himself. See Luke vii. 14.

<sup>38</sup> And Elisha came again to "Gilgal: and there was a \*dearth in the land; and the sons of the prophets were 'sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

<sup>39</sup> And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. <sup>40</sup> So they poured out for the men to eat.

And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is <sup>2</sup> death in the pot. And they could not eat thereof. <sup>41</sup> But he said, Then bring meal. And <sup>a</sup> he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no † harm in the pot.

<sup>42</sup> And there came a man from <sup>b</sup> Baal-shalisha, <sup>c</sup> and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn || in the husk thereof. And he said, Give unto the people, that they may eat.

<sup>43</sup> And his servitor said, <sup>d</sup> What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, <sup>e</sup> They shall eat, and shall leave thereof. <sup>44</sup> So he set it before them, and they did eat, <sup>f</sup> and left thereof, according to the word of the LORD.

V. <sup>1</sup> Now <sup>a</sup> Naaman, captain of the host of the king of Syria, was <sup>b</sup> a great man † with his master, and || † honourable, because by him the LORD had given || deliverance unto Syria: he was also a mighty man in valour, but he was a leper. <sup>2</sup> And the Syrians had gone out by companies, and had brought away

Before CHRIST about 891.  
u ch. 2. 1.  
x ch. 8. 1.  
y ch. 2. 3.  
Luke 10. 39.  
Acts 22. 3.  
z Exod. 10. 17.  
a See Exod. 15. 25.  
ch. 2. 21. & 5. 10.  
John 9. 6.  
† Heb. evil thing.  
b 1 Sam. 9. 4.  
c 1 Sam. 9. 7.  
1 Cor. 9. 11.  
Gal. 6. 6.  
|| Or, in his scrip, or, garment.  
d Luke 9. 13.  
John 6. 9.  
e Luke 9. 17.  
John 6. 11.  
f Matt. 14. 20. & 15. 37.  
John 6. 13. about 894.  
a Luke 4. 27.  
b Exod. 11. 3.  
† Heb. before.  
|| Or, gracious.  
† Heb. lifted up, or, accepted in countenance.  
|| Or, victory

38. to Gilgal] See ii. 1.

— a dearth in the land] In a spiritual sense, this represents a time in God's Church when the food of God's Holy Word is scarce. See below, on Rev. vi. 5, 6: cp. Amos viii. 11.

— sitting before him] Listening to his instruction, and waiting also to be fed by him.

39. herbs] Heb. *oróth*, bright green herbs (*Gesen.* 24).

— a wild vine] Probably the *Colocynth* (*Vulg., Arab.*).

40. death in the pot] It was not only nauseous, but noxious.

#### THE DEADLY POTTAGE HEALED.

41. bring meal—And there was no harm] Elisha not only made it wholesome, but pleasant.

In a figurative sense, noxious and nauseous herbs are symbols of unsound and heretical doctrine (see above, on Deut. xxix. 18; and below, Heb. xii. 15). There was a dearth in the land, "a famine of hearing God's Word" (see v. 38). The sons of the prophets exclaimed, "there is death in the pot."

Such is the language of faithful members of the Church of Christ, detesting unsound doctrine: to them heresy is like death.

The Meal, which is corn ground into flour and sifted, represented the pure grain of God's Holy Word, ground and sifted by the human labour of sound Learning; and the action of Elisha casting the meal into the vessel, represented the work of Christ, our Divine Elisha, working in the Apostles and in Apostolic Churches, counteracting and healing the poison of heresy by the infusion of the sound doctrine of God's holy Word (*Angelomus*, p. 398). Such was the work of Christ, acting by His Holy Spirit, in the primitive Councils of the Church, such as that at Jerusalem (Acts xv. 6—9). Such was the work of Christ in the (Ecumenical Synods of Nicaea, Constantinople, Ephesus, and Chalcedon, in the fourth and fifth centuries, counteracting the deadly poison of Heresy by the infusion of the pure meal of the Holy Scriptures, carefully examined and rightly applied with prayer, diligence, and mutual conference, to the determining of controversies, the refutation of error, and the establishing of the Truth.

42. Baal-shalisha] West of Bethel. See 1 Sam. ix. 4.

— brought the man of God bread] As an offering to Elisha. The Prophets in the Kingdom of Israel, which was now without a regular Priesthood, were regarded by the faithful as holding the place of the Levitical ministry (cp. *Hengst.*, Auth. i. 136).

— full ears of corn] Heb. *carenel*; probably early grain ground into polenta (cp. Lev. xxiii. 14. *Gesen.* 415).

— in the husk thereof] Rather, in his sack (*Vulg.*; and so

*Gesen., Hengst., Keil.* Cp. *Syr., Arab.,* and *Targum*, which explain it by *vest*, or *cloth*).

#### THE MIRACULOUS FEEDING.

43. Give the people] Elisha, having received thank-offerings intended for his own use, dispenses them, when multiplied, to the people. Here is a specimen of the work of Christ in Apostolic Churches, receiving the alms of the faithful at God's altar, and seeking for true riches by bestowing those offerings, blessed by God with increase, to the benefit of His people.

This action is contrasted with the sordid covetousness of the evil minister of Elisha, Gehazi (the Judas of the Old Testament), who endeavours to enrich himself by treachery to his master (v. 20).

This miracle of Elisha, like that of raising the Shunammite's son (see on v. 36), presents a figurative glimpse of the mighty working of Christ in feeding the multitudes (cp. Matt. xiv. 15—21. Mark vi. 34—44. Luke ix. 12. John vi. 11). In Christ's miracle, the Lord Himself worked as supreme, by His own divine authority; He works in Elisha as by an instrument in the Lord's hands.

Observe, the former of this pair of miracles (vv. 38—41) represents the work of Christ in the Church of God, providing an antidote for the poison of heresy: the other miracle represents His work in the Church, feeding the people with the wholesome food (the first-fruits and the full ears of corn (v. 42), the first-ripe, and the last) of Holy Scripture. The Church of God must be careful to perform both these duties to her people. She must not be content with counteracting error, she must also diffuse truth; and she must not think it enough to disseminate saving truth, without providing an antidote against the poison of heresy, which is spiritual death.

CH. V. 1. Naaman] Which means *pleasant* (*Gesen.* 555).

— deliverance] Victory and prosperity.

— a leper] Although Naaman was a leper, yet he was admitted to high affairs of state; he was allowed to dwell in the society of his friends, and even to enter the temple of his god (v. 18). Leprosy was the type of sin, in God's Law, and in the eye of the faithful *Israelite*; and it required the separation of the leper from the society of his fellow-men, and from the worship of the sanctuary (see above, on Lev. xiii. 2—46, and the interesting remarks of *Dr. Thomson*, l. and ll. p. 653).

But it was not regarded in the same light by the *heathens* (cp. *Hengst.*, Christ. iii. 594. Auth. i. 137). It is only the

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† Heb. *was before*.  
† Heb. *before*.  
† Heb. *gather in*.

c 1 Sam. 9. 8.  
ch. 8. 8, 9.  
† Heb. *in his  
hand*.

d Gen. 30. 2.  
Deut. 32. 39.  
1 Sam. 2. 6.

e See ch. 4. 41.  
Joan 9. 7.

captive out of the land of Israel a little maid; and she † waited on Naaman's wife. <sup>3</sup> And she said unto her mistress, Would God my lord *were* † with the prophet that is in Samaria! for he would † recover him of his leprosy. <sup>4</sup> And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. <sup>5</sup> And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and <sup>c</sup> took † with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment. <sup>6</sup> And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy. <sup>7</sup> And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am I* <sup>d</sup> God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

<sup>8</sup> And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. <sup>9</sup> So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. <sup>10</sup> And Elisha sent a messenger unto him, saying, Go and <sup>e</sup> wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. <sup>11</sup> But Naaman was wroth,

Church of God, enlightened by His Holy Word, which has any clear apprehension of the foulness, heinousness, and deadliness of moral Leprosy.

The contrast between the Hebrew view of Leprosy, and the Heathen treatment of it, was displayed by the Hebrew Church in a striking manner, by the appointment of this part of Scripture (2 Kings iv. 42—v. 19), as a Proper Lesson to be read in the Synagogues with Lev. xii. 1—xiii. 59, which relates to Leprosy, as its accompanying Parashah, or Proper Lesson of the Law: see above, on Lev. xii. 1.

2. *a little maid*] This little captive maiden of Israel was made in God's hands the instrument of great blessing to this great Captain of Syria, and to his household, and of spreading the knowledge of the true God in Syria; as Joseph, the bondsman, was in Egypt; and as Daniel at Babylon; and as many Christian slaves were to heathen nations in primitive times: cp. below, v. 13.

3. *Would God*] Literally, *oh! if*—Heb. *achalei*, from *ach*, *oh!* and *lei*, *if* [see *Gesen.* 32. 432; and *Fuerst*, 61].

— *the prophet—in Samaria*] Elisha: not that he always dwelt there; but Samaria is mentioned as the capital of the kingdom, where he would be heard of. Cp. iv. 38; vi. 1.

— *recover him*] The Israelitish maiden uses a remarkable word here, *asaph*, to gather together, i. e. to receive into the camp; she speaks from an Israelitish point of view; how natural this is! cp. Num. xii. 15, where the same word is used; it is said that Miriam, who had been leprous, was *gathered* into the camp, i. e. healed of her leprosy. Accordingly, the *Sept.* here has ἀποσυνάγει. The word represents a restoration to the communion of the faithful (in their *συνάξεις*, or assemblies) after excommunication. The King of Syria adopts the word in his letter to the King of Israel, v. 6.

5. *I will send a letter*] The letter from the King of Syria was a public attestation to the fact of Naaman's *leprosy*; and this royal letter would be the means of drawing more attention also to the fact of Naaman's *cure*: cp. below, on viii. 7.

— *ten talents of silver—ten changes of raiment*] The gift here mentioned was one of very great value. The ten talents of silver alone are reckoned by some as worth more than £3000. They show how wealthy a man Naaman was; and what a great price he would pay, even for the hope of being healed of this disease. They show also the inability of the physicians of Syria to heal him. If he could have been healed by them, he would not have gone to the land of Israel, whose armies he had conquered.

— *changes of raiment*] See Gen. xlv. 22.

6. *the King of Israel*] Probably Jehoram; but the exact date of this event is not certain: see v. 27

7. *Am I God—leprosy?*] The King of Israel regards the disease of leprosy as incurable by human skill. On the spiritual force of these words, and of this history, see below, at v. 19.

10. *Elisha sent a messenger unto him*] Elisha did not come to Naaman in his own person, because he would work a salutary effect on Naaman's heart by means of his bodily disease. Naaman had come with magnificent presents, and with pomp of horses, and chariots, and servants; and with vainglorious notions of his own self-importance, and of the dignity and grandeur of his country, as compared with Israel (see *vv.* 11, 12); and he expected to be treated with obsequious homage by Elisha. But "Elisha, the man of God," would bring down his high thoughts and vainglorious imaginations, and would work in him the requisite temper and disposition of humility and faith, in order that he might be a recipient of the marvellous blessing of God's mercy, both in body and soul.

— *Go and wash in Jordan seven times*] Elisha commanded him to go and wash, wash seven times, in the river of Israel, —that country which was the scene of his victories,—in the Jordan, a journey of more than twenty miles from Samaria, and where, doubtless, he would have many spectators of his act. Many would be witnesses of his journey to Jordan, and of his return from it. In this way also Elisha exercised his humility, faith, and obedience. This great Captain of Syria must not only be humbled, believe, and obey, but he must *openly show* his humility, faith, and obedience to the word of the God of Israel, spoken by His prophet Elisha.

He must do this in the presence of Syrians, his servants, as well as of Israelites; and the Name of the God of Israel, whose King and people had lapsed to idolatry, would thus be magnified. By not coming to Naaman in person, but by sending him to Jordan to wash there, Elisha would also show that the cure was not due to his own touch, or to any virtue inherent in himself; but only to the power of God acting by such means as God Himself was pleased to appoint and prescribe by the mouth of His Prophet.

In like manner, our Blessed Lord tried the faith and obedience of the blind man—"Go, wash in the pool of Siloam. He went his way therefore and washed, and came seeing" (John ix. 7). But in this Christ differed from Elisha, that He not only prescribed the means, but worked by them.

— *seven times*] Cp. iv. 35. Was not this a prophetic utterance? "Iava septies, dixit, propter septiformem gratiam Spiritus Sancti" (App. ad. *Augustine*, Serm. 44).

11. *But Naaman was wroth*] His temper and words showed his need of such treatment as he received from Elisha. He must first be humble, believe, and obey, before he can receive any blessing from God: see on v. 10.

and went away, and said, Behold, † || I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and † strike his hand over the place, and recover the leper. <sup>12</sup> Are not || Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. <sup>13</sup> And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? <sup>14</sup> Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and † his flesh came again like unto the flesh of a little child, and † he was clean.

<sup>15</sup> And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is <sup>h</sup> no God in all the earth, but in Israel: now therefore, I pray thee, take <sup>i</sup> a blessing of thy servant. <sup>16</sup> But he said, <sup>k</sup> As the LORD liveth, before whom I stand, <sup>l</sup> I will receive none. And he urged him to take it; but he refused. <sup>17</sup> And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. <sup>18</sup> In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and <sup>m</sup> he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD

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† Heb. I said.  
‡ Or, I said with myself, He will surely come out, &c.  
† Heb. move up and down.  
‡ Or, Amana.

f Job 33. 25.  
g Luke 4. 27.

h Dan. 2. 47. &  
3. 29. & 6. 26, 27.  
i Gen. 33. 11.

k ch. 3. 14.  
l Gen. 14. 23.  
See Matt. 10. 3.  
Acts 8. 18, 20.

m ch. 7. 2. 17.

— strike his hand] Literally, wave his hand.

12. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? The Abana, or Amana, flows from Antilibanus, and is now called Barady, or Barada (i.e. the cold stream). By the Greeks and Latins it was called Chrysorroas (the golden stream); it passes through the Syrian capital, Damascus. The water of the Abana is clear and beautiful, and, in this respect, might well be preferred by Naaman to the clay-coloured stream of Israel (Robinson, Groce, Tristram).

The Pharpar, called so from its swiftness, is probably the Awaj, or Awodsch, which flows through the plain at the south of Damascus, which is about seven miles off, into the Lake Haidshany (Robinson).

Carnal minds despise the foolishness of Preaching, and the simplicity of the Sacraments. They look on the Christian Jordan with Syrian eyes; but the true Believer knows that one drop of water, set apart by the Divine Ordinance of God, has more virtue than all the Abanas and Pharpars of the world. It is the Word of the Almighty which gives efficacy to those means which are impotent in themselves. It is He who puts virtue into our Jordans, and enables them to wash away the leprosy of our souls (cp. Bp. Hall here, and see the note below, after v. 19, on the spiritual meaning of this history).

13. his servants came near] God had used the little captive maid as His instrument for bringing Naaman to Elisha (see above, on v. 2); He now uses Naaman's servants as His instruments for bringing Naaman to a right mind. God chooses "the weak things of this world" to work His own gracious purposes, in promoting His own truth, and in saving souls; and the weakness of the human instruments, which are chosen, shows the strength of the Divine Power which works by them: see 1 Cor. i. 27, 28.

14. Then went he down—Jordan] From Samaria to Jordan; more than twenty miles.

— his flesh came again like unto the flesh of a little child, and he was clean] So, when the soul turns to Christ, with repentance, faith, love, and obedience, and is washed in the Jordan of Christian baptism, it is cleansed from the leprosy of sin, and becomes like a little child, and is clean (Augustine, App. Sermon. 44); and after baptism that temper of meekness and teachableness, which is the grace of little children, must ever be cherished, if the soul is to be cleansed from sin by the baptism of repentance, and by the blood of Christ in the Holy Eucharist. "Except ye be converted, and become as little

children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3).

15. And he returned to the man of God, he and all his company] After his public act of self-humiliation, faith, and obedience, this great Captain of Syria, in the presence of Elisha, and of his own servants, made a public profession of thankfulness to the God of Israel as the only God of all the earth, and asked permission to present a blessing (Gen. xxxiii. 11. 1 Sam. xxv. 27) to Elisha. Gaudet Naaman, Prophetâ latatur, Dominus collaudatur: Gaudet Judæa, quod venientibus ad se prestat auxilia; dicent et Gentes inveniri in Israel, quod apud se invenire non poterant. Seminatur per Gentes gloria Dei. See the two excellent sermons, perhaps by Cæsarius, in the Appendix to S. Augustine, Sermon. 43, 44.

16. As the LORD liveth, before whom I stand, I will receive none] As the LORD, JEHOVAH, the Everliving One, liveth, and is the only Author of life and health, before whom I stand, whose servant I am (see Elijah's words, 1 Kings xvii. 1), I will receive none; lest it be said that the Lord's prophets are like the prophets of heathen gods, who are dead, and seek for worldly benefit to themselves, instead of acting with a view to God's glory, and to an eternal reward from Him.

Besides, the prophet himself thus raised Naaman's eyes from Elisha to Elisha's God. Not I, but the living God whom I serve, is the Author of thy cure, which fills thee with joy. Show thy gratitude to Him, by devoting thy body, now restored by Him, to His service; and by worshipping Him, and Him alone.

17. Shall there not then] Rather, and if not (i.e. if thou wilt not receive my present) let there be given (so Sept., Syriac).

— of earth? Naaman supposed that the Lord God of Israel could only receive acceptable sacrifice from His own land. This notion was a remnant of his heathen belief in mere local deities. See above, the language of the Syrians, 1 Kings xx. 23, "their gods are gods of the hills." Naaman may have heard that God required that His altar should be of earth (Exod. xx. 24), and he may have thought that no earth but that of the Holy Land would serve for the purpose.

18. Rimmon] The God of the Syrians; worshipped with the symbol of the pomegranate (rimmon), the emblem of fruitfulness (Bähr, Symbolik ii. 122, 123. Winer, R. W. B. ii. 331). The name seems to be abbreviated from Hadad Rimmon, the sun-god of Syria (see 2 Sam. viii. 3. Zech. xii. 11. Moers, Phœnix. i. 196—198).

— and he leaneth on my hand] As his adjutant. See vii. 2. 17, "a lord on whose hand the king leaned."

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† Heb. a little  
piece of ground,  
as Gen. 35. 16.

pardon thy servant in this thing. <sup>19</sup> And he said unto him, Go in peace. So he departed from him † a little way.

<sup>20</sup> But Gehazi, the servant of Elisha the man of God, said, Behold, my

19. *And he said—Go in peace*] Elisha did not approve Naaman's act of reservation, but he did not impose upon him a condition which he had no power to enforce. He treated him tenderly, as a fresh convert. Our Lord Himself has taught His ministers that the same Wine will not suit all bottles (Matt. ix. 16, 17; ep. ix. 15).

This incident, so natural, is one of the proofs of the truth of the history. The effect of Elisha's miracle is not exaggerated. Naaman is not represented as perfected at once; he is feeble in the faith. As in nature, so it is in Grace, "nihil agitur per saltum." "It is not for us to expect a full stature in the cradle of conversion" (*Bp. Hall*). "Naaman's dissembling his religion cannot be approved; yet by promising to offer no sacrifice to any but the God of Israel, and by asking pardon in this matter, he showed such ingenuousness as gave hope of further improvement; and young converts must be tenderly dealt with" (*M. Henry*). Naaman had declared that he would not offer burnt-offering or sacrifice to other gods, but to the Lord only. He had taken earth for an altar to the Lord; thus he made a public profession that he would acknowledge no god but Jehovah. But he was next in rank to the King of Syria, and his attendance was required by his master, when his master went to the Temple of Rimmon, the god of Syria. His master would bow in the house of Rimmon; what was he himself to do? He knows that it is wrong to bow in the house of Rimmon, and he says, "*The Lord pardon thy servant in this thing.*" If he had not thought it a fault, he would not have asked for pardon. I do it in loyalty to my master, as an act of *civil allegiance*, not of *religious reverence*, and I do it under protest, as is evident from my conduct, and from this declaration by which I aljure idolatry. But still I know that what I propose to do is *not right*, and needs *pardon* from God.

Elisha says, "Go in peace," but at the same time, by his own example in *refusing all worldly benefits*, when offered to him as the prophet of the true God, he teaches him how he himself ought to act in relation to a *false God*: viz., that he ought to forego worldly advantages, rather than be a party by his presence to any act of idolatry. Having said this, Elisha left Naaman to God and his own conscience; and the prophet gave him another practical lesson to the same effect, by the punishment, which, in God's name and by His guidance, he inflicted on his own servant, Gehazi, who was *not* a new convert, like Naaman, for preferring worldly advantages to God's service, and for attempting to tamper with his own conscience, and to make a compromise with God.

This text, therefore, affords no countenance to those who say (with *Hobbes*, *Leviathan*, c. 42), it is lawful, for a good end, to connive at a false religion, or to disguise the true,—a notion which was propagated by some, even in Apostolic times, e.g. the Nicolaitans: see Rev. ii. 15, 20; and afterwards by some among the Gnostics, and others. See *Tertullian* against this heresy, *Scorpiae*, c. 1. 11. 13. Cp. de *Idol.* c. 15; de *Corona Militis*, c. 1. 7. 10; and by the Hæcæsites (*Euseb.*, E. H. vi. 31); and by the Priscillianists (*Augustine*, *Hæc.*, c. 70). Cp. *Pfeiffer*, *Dubia*, p. 235; and see the elaborate discourse in *Wouters*, *Dilucidat.* pp. 954–960.

It follows also, that this text affords no apology to members of the Church of England, who are not mere novices as Naaman was, nor are under any constraint like his, and who run willingly into temptation, and give countenance to the opinion that idolatry is a matter of indifference, by resorting, for the gratification of curiosity, or to indulge a love of music, or any other taste, to religious services which make any approach to idolatry. Let not such persons look for any peace from God; but let them remember His awful warnings against idolatry (Rev. xxi. 8; xxii. 15), and let them imitate the glorious examples of His saints and martyrs, who rejoiced to die, rather than give any countenance to it (Dan. iii. 17, 18).

— a little way] See Gen. xxxv. 16; xlviii. 7.

#### ON THE HEALING OF NAAMAN.

The historical circumstances of this miraculous cure have been already presented to the reader in the narrative. But we should be taking a low view of it, if we did not also consider it in its spiritual meaning. It is not only an historical event; it is also a type and prophecy.

Elisha the prophet was a figure of Christ Himself, working

by the Apostles and Apostolic Churches after His Ascension, not only on the Jews, but on the Heathen World.

Naaman, the heathen stranger, the mighty man of valour, the victorious, honourable, and wealthy captain of Syria, is a type of the Gentile world in its power and prosperity. This mighty man of valour was a Leper. Leprosy is the type of sin. See *Intr.* to *Leviticus*, p. iii.; and *Lev.* xiii. Such was the Heathen World. It vaunted its military power and glory; but it was polluted with the foul taint of sin. It was a Leper—a Naaman. But Christ, the Divine Healer, sent forth His Apostles, and said, "Go and teach *all Nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19). Often a little maid, or some other feeble instrument, was, in ancient times, the means of bringing the knowledge of the Gospel to the great and powerful Lepers of this world, and of causing them to come to the Elishas of the Christian Israel. As *Eucherius* says (p. 1003), "*Populus gentium audit famam, et venit ad Christum, ab omnium peccatorum leprâ sanandus.*"

Perhaps they came proudly at first, like Naaman; but the preachers of the Gospel abated their pride, and bade them, if they desired to be healed, to submit with meekness, faith, and obedience, to those conditions, and to use those means which God prescribed for their healing.

Elisha did not speak to Naaman in *person*, but *sent a messenger* to him. Thus he endeavoured to heal his pride, and to teach him humility (see v. 10); and by his messenger he sent him a command,—"*Go and wash in Jordan, and thou shalt be clean.*" At first Naaman turned away in a rage: he despised Jordan. So the cross of Christ was *foolishness* to the learned heathens (1 Cor. i. 23), in comparison with their own Abanas and Pharpars. But they must not look to any Abanas and Pharpars of their own philosophy, or of their own merits, or reason, or intelligence, or will, or power, and glory; but they must meekly receive God's Word, and faithfully believe it, and humbly obey it, and must resort to the waters of Israel,—to the efficacy of Christ's blood, which is first applied to the soul in the Baptismal Waters, sanctified by His own Baptism in the river Jordan, "to the mystical washing away of sin," and which is afterwards applied to the penitent, faithful, devout, and loving soul, in subsequent means of grace, especially in the Holy Communion. Observe this (says *Eucherius*), "*Naaman, qui populum gentium figuravit, in illo fluvio sanitatem recepit, quam postea Christus suo baptismo consecravit.*" The simplicity of the means prescribed would try their faith in Him, Who was pleased to appoint the means, and to work by them; and Who proves His Divine Power by the greatness of the effect produced by such feeble means. They must resort to the means, with repentance, faith, and obedience, and they will be clean: see Acts xxii. 16. Titus iii. 5.

If the Heathen World had not imitated Naaman in his self-humiliation, faith, and obedience, and if it had not hearkened to God's Word, and had not received the gift of Baptism, through the grace of Christ, it could not have been cleansed from the original and actual leprosy of sin. See *S. Ambrose* de *Sacr.* ii. 3; App. ad *Augustine*, *Serm.* 44; *Prosper. Aquilan.*, *Eucherius*, p. 1003, who says, "*Naaman figuravit populum gentium, qui de libero arbitrio et de propriis meritis presumebat.*" But it must lay aside these proud notions, in order to be cleansed. It can never be washed without the grace of Christ: "*Et nisi per Christi gratiam donum baptismatis exceperisset, de originali et actuali leprâ liberari non potuisset.*"

Here, then, in this act of Elisha, and in the obedience of Naaman, and its results, we see a prophetic history of Christ continually working, even to the end of time, by means of an Apostolic ministry, dispensing His Word and Sacraments, for the cleansing of the Heathen World from the leprosy of sin. In the Holy Land of Christ's Church Universal, the waters of the Jordan, sanctified by His blood, are ever flowing, and the prophetic voice is ever sounding forth from the lips of the Divine ELISHA (which means GOD the SAVIOUR), "*Go and wash in Jordan, and thou shalt be clean.*"

20. *Gehazi, the servant of Elisha the man of God*] The words added to Gehazi's name here,—"*the servant of Elisha the man of God,*"—have a solemn power, as showing the greatness of his sin. They are like the words, "*one of the twelve,*" added to the name of Judas in the Gospel



master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the Lord liveth, I will run after him, and take somewhat of him. <sup>21</sup> So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, † *Is all well?* <sup>22</sup> And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. <sup>23</sup> And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him. <sup>24</sup> And when he came to the || tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed. <sup>25</sup> But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went † no whither. <sup>26</sup> And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? <sup>27</sup> The leprosy therefore of Naaman <sup>a</sup> shall cleave unto thee, and unto thy seed for ever. And he went out from his presence <sup>o</sup> a leper as white as snow.

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† Heb. Is there  
peace?

|| Or, secret  
place.

† Heb. not hither  
or thither.

n 1 Tim. 6. 10.

o Exod. 4. 6.  
Num. 12. 10.  
ch. 15. 5.

history of the betrayal of Christ (Matt. xxvi. 14. 47. Mark xiv. 10).

— *as the Lord liveth*] Gehazi attempts to sanctify his sin by the Lord's name, by which he seeks to disguise that sin even to himself. "In Nomine Domini, incipit omne malum," has been too often verified in the Church.

<sup>24. the tower</sup>] Rather, *the hill*, where Elisha dwelt.

<sup>25. Whence comest thou</sup>] Elisha gave to Gehazi an opportunity of self-recollection, and of repentance, as St. Peter did to Ananias and Sapphira (Acts v. 3. 8).

<sup>26. Went not mine heart with thee</sup>] God exercised His power of tracing men's steps, and searching their spirits, by Prophets and Apostles (Acts v. 2—8). How awful will be that power when exercised by Himself, and when applied to the judgment of men's thoughts, words, and works at the Great Day! Elisha's heart went with Gehazi. Elisha *saw* with his heart. Here also it seems to be suggested, that the souls of the saints, in a disembodied state, will recognize each other; and, especially, when they exist in glorified bodies in Heaven, will have a clear vision of things which are invisible to them now (1 Cor. xiii. 10—12).

— *Is it a time to receive money*] When, by so doing, we expose ourselves to be confounded with false prophets, and when we also expose our God to be confounded with theirs.

<sup>27. The leprosy therefore of Naaman</sup>] The white leprosy: see Exod. iv. 6. Num. xii. 10. Gehazi appears again before us in chap. viii. 4, as talking with the king; and it has thence been supposed by some, that the chronological order has not been followed in the arrangement of the miracles of Elisha in this history. But on this point see below, note on viii. 4.

Elisha denounces on Gehazi the punishment which God would inflict on him, as St. Peter did afterwards on Ananias and Sapphira. The sin of Gehazi was like that of Ananias; he was guilty of covetousness, simony, and sacrilege, under the plea of zeal for his master's service (v. 22). He robbed God and his master of their due honour, and was punished accordingly: cp. notes below, on Acts v. 2—5.

#### GEHAZI'S PUNISHMENT.

Gehazi was, in some respects, the Judas of the Old Testament. He had great spiritual advantages. He was the minister of Elisha, and saw his miracles, and heard his teaching. Thus he resembled Judas: "Judas proditoris typum gessisse non dubium est" (says *Eucherius*). And he fell by the same sin,—the love of money. He was treacherous to his master, and to God, in order to enrich himself. The punishment for his sin

was this: "The leprosy of Naaman shall cleave unto thee, and unto thy seed for ever."

Judas is displayed in Scripture as a representative of the Jewish Nation, enjoying great privileges, and yet enslaved by worldly desires, and thus forfeiting its blessings, and incurring God's wrath by sin: see on Acts i. 20. So it was with Gehazi: "Giezi, discipulus Elisæi, Judam traditorem, vel Judæorum populum, dicitur figurasse" (App. ad *Augustine*, Sermon. 41). Naaman, the figure of the Gentile World, is cleansed of his leprosy; and that leprosy cleaves to Gehazi, the figure of the Jews. The Heathen believed in Christ, preached by His Apostles, and were cleansed from the leprosy of sin. But the Jews rejected the Gospel, and the leprosy cleaves to them. As *Eucherius* says, "Giezi Judæorum populum figuravit, qui eo tempore peccati leprâ percutitur, quo ab eâ populus Gentium" (quem Naaman Syrus figuravit) "liberatur; quando doctrina Apostolorum ad Gentes pervasit, tunc in miseris Judæis peccati lepra permansit."

Naaman represented the Gentile world coming to Christ in faith and love, and cleansed from the leprosy of sin. Gehazi represented the Jewish Nation, especially their rulers, the Pharisees, who "were covetous" (Luke xvi. 14), and measured all things by a worldly standard, and were rejected by God; and the Jews, on account of unbelief, are afflicted by the spiritual leprosy, from which the Gentile world was cleansed; and, as long as the Jews are inheritors of Gehazi's worldliness, and remain his seed by unbelief, so long will his leprosy cleave to them.

The name, *Gehazi*, means, "*Valley of Vision*." The spiritual condition of the Jews has been prophetically displayed in the *Valley of Vision* of Isaiah xxii., and Ezekiel xxxi., where it is foretold, that the day is coming, when the Spirit of God will breathe on the bones which lie there, and they will live; and our Lord foretells the time when they will see Him, and say, "Blessed is He that cometh in the Name of the Lord" (Matt. xxiii. 39). And the Apostle St. Paul declares the same blessed truth (Rom. xi. 26, 27). The leprosy of the Gentile Naaman, which now cleaves to the Jewish Gehazi, will one day be washed away, in the Jordan of Christian baptism. By repentance, faith, and humility, they will be converted, and become like little children (v. 14); and the Gentile Naaman, and the Hebrew Gehazi, will rejoice together before the Divine Elisha, in the Christian Church, as the Israel of God. May He hasten the time!

It is observable, that this blessed consummation,—the future recovery of the Jewish People from the leprosy of unbelief,—seems to be foreshadowed in the history of Gehazi himself: see below, on viii. 4.

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a. ch. 4. 38.

† Heb. *iron*.

b. ch. 2. 21.

¶ Or, *encamping*

VI. <sup>1</sup> And <sup>a</sup> the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. <sup>2</sup> Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. <sup>3</sup> And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. <sup>4</sup> So he went with them. And when they came to Jordan, they cut down wood. <sup>5</sup> But as one was felling a beam, the † axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. <sup>6</sup> And the man of God said, Where fell it? And he shewed him the place. And <sup>b</sup> he cut down a stick, and cast it in thither; and the iron did swim. <sup>7</sup> Therefore said he, Take it up to thee. And he put out his hand, and took it.

<sup>8</sup> Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my ¶ camp. <sup>9</sup> And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a

CH. VI. 1. *the place where we dwell*] Probably Gilgal, near Jordan: see xi. 1.

2. *unto Jordan*] Near which there was timber, and which is not far to the east of Gilgal.

3. *I pray thee, and go with thy servants*] Good disciples desire to be always under good discipline (*M. Henry*).

5. *the axe head*] Heb. *the iron*.

— *borrowed*] Heb. *asked for, prayed for*: see on Exod. iii. 22. The iron was not borrowed, nor bought; but it was a gift, obtained by the user in answer to a request, perhaps on the plea of poverty (cp. *Keil* here).

6. *a stick*] Heb. *wood*: ξύλον (*Sept.*); lignum (*Ital.*), the same word as is applied to the Cross of Christ in the New Testament. See 1 Pet. ii. 24. Acts v. 30; x. 39; xiii. 29.

Elisha did not use the dry wood of the axe, but he cut down a living branch: see note after v. 7.

— *and the iron did swim*] Heb. *he made the iron to flow, to float, and swim*, as water, on the water (*Gesen.* 705. Cp. Deut. xi. 4).

#### THE IRON MADE TO SWIM BY MEANS OF WOOD, IN JORDAN.

The scene of this miracle was Jordan, the waters of which had formerly flowed back to a place called *Adam*, in order to make a way for Joshua, the figure of *JESUS*, and for the people of Israel, into Canaan,—the figure of the Church Militant, and of the Church glorified: see above, on Josh. iii. 7. 16. At Jordan, Naaman had been cleansed of his leprosy, and became a figure of the Heathen World converted to Christ: see note above, after v. 19.

In this history, the iron, which was used to do the work of building an abode, falls into the depth of the river, and seems to be lost. The user of it mourns over it as something not his own, but *prayed for*. The prophet cuts down *wood* (he did not use the helve, but cut down a *new stick*), and casts it into the Jordan, and he makes the iron to flow or swim upon the stream (see on v. 6).

In this miracle we see no concurrence of human labour, as in the other miracles of Elisha. The miracle is simply an act of Divine Grace working by Elisha.

The history of this miracle follows after that of the cleansing of Naaman, in the same river, from leprosy, the type of sin. In that miracle, the duty of humility, repentance, and faith on man's part has been set forth; and the duty of compliance with those appointed means of grace, which stagger the pride of human reason, and test the submission of the human will to the divine, by their simplicity.

But now, lest it should be imagined, that the work of cleansing from sin is due to man's merits, and not to the free grace of God, we have in this miracle, as the ancient Expositors observed, a representation of man's lost state by nature, and of his recovery from the effects of the fall, by God's love in Christ.

The iron was not bought, but given: so is our nature; it is a free gift from God. The iron fell into the stream, when the people were building a place for themselves, and was drowned. So Adam fell, when he was planning an abode for himself. Elisha's scholar mourned for the loss, but was unable to repair it. This was our case. We fell in Adam, but could not raise ourselves. Elisha did not use the old dry wood of the axe for his purpose, but he cut down living wood, and cast it into

the Jordan, and raised the iron from the depth of the river, and made the iron to float upon the surface, and the man put out his hand and recovered it. So the wood of the Cross, which is not dry wood and barren, but a living, growing tree, even the Tree of Life (see on Gen. ii. 9), whose leaves are for the healing of the nations (Rev. xxii. 2), is cast into the waters of Christian Baptism; and man's nature, which was drowned like the Old World before the Creation (see on Gen. i. 2), and again at the Flood (see *prelim. note* to Gen. vi.), is raised up from the depth, and floats upon the surface, and is restored to the service of God. What (*asks Tertullian*, c. Jud. c. 13) is more clear than the spiritual meaning of this wood? The hardness of this world is drowned in the depth of sin, but it is raised up in baptism by the Wood of Christ's Passion; and *that* nature, which had perished by means of the tree in Adam, is restored by means of the tree in Christ: see also *S. Ambrose de Sacram.* ii. c. 4, and *Theodoret* here, Qu. 19, who says, "The Divine Nature of Christ on the Cross raised the iron of human nature from the depths of sin and ruin;" and so *Irenæus*, v. 17, "In cutting wood for ourselves we lost the iron; but by the wood, which Christ cut for us, we recover it. We perished by the wood in Adam, we are restored by wood in Christ." See also the excellent Sermon, perhaps by *Cæsarius*, in App. to *Augustine*, Sermon 45, and *Eucherius*, p. 1004, "Sicut securis in profundum corruit, ita genus humanum se in peccatorum gurgite submersit: sed veniens Helicæus misit lignum, et natavit ferrum. Quid est lignum mittere, et ferrum in lucem promittere, nisi humanum genus de peccatorum limo per crucis mysterium liberare? Postquam natavit ferrum, misit manum, et recepit illud. Ita factum est de nobis, qui per crucis lignum ad manum Domini redimus." And now we are bound to use the instrument of our nature, which was bestowed on us originally by the free gift of God (see v. 5), and which has been *restored* to us by His free grace in Christ, dying for us on the Cross, and has been raised by Him from the mire and depth of sin, and has been joined to His Cross; for we are "crucified in Him" to the World, and are "conformed to the likeness of His Death and Resurrection" (Gal. vi. 14. Rom. vi. 5), in the Jordan of the Baptismal Waters, sanctified by Christ's Baptism in the River Jordan, to the washing away of sin. It is our duty to use that nature, so given and so restored by God's free love, in the building of houses, not for ourselves, but for Him to dwell in: we are bound to devote ourselves, in soul and body, to His honour and service, through Jesus Christ our Lord (Rom. xii. 1). This act of raising the soul was done once, but it is ever going on. God's grace in Christ is ever raising the iron heart, which has sunk into the mire of this world; and it is ever lifting it up from earthly affections to things above.

8. *Then the king of Syria warred*] Rather, *And the King of Syria warred*. It is not asserted by the Sacred Historian, that the events now to be narrated took place at the same time with, or immediately after, those which had been just related: cp. on viii. 1. He is now about to pass from a description of Elisha's acts upon private individuals, to an account of his working upon Kings and Nations. Such also is the progress of the history of Christ's operations in His Church. It began with addressing itself to individuals, and soon extended itself to Kingdoms and Empires.

9. *Beware that thou pass not*] Rather, as the context shows,

place; for thither the Syrians are come down. <sup>10</sup> And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

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<sup>11</sup> Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? <sup>12</sup> And one of his servants said, † None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. <sup>13</sup> And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in <sup>c</sup> Dothan.

<sup>c</sup> Heb. No.

<sup>c</sup> Gen. 37. 17.

<sup>14</sup> Therefore sent he thither horses, and chariots, and a † great host: and they came by night, and compassed the city about. <sup>15</sup> And when the || servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? <sup>16</sup> And he answered, Fear not: for <sup>d</sup> they that be with us are more than they that be with them. <sup>17</sup> And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of <sup>e</sup> horses and chariots of fire round about Elisha. <sup>18</sup> And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And <sup>f</sup> he smote them with blindness according to the word of Elisha. <sup>19</sup> And Elisha said unto them, This is not the way, neither is this the city: † follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. <sup>20</sup> And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

<sup>d</sup> Heb. hearty.

<sup>e</sup> Or, minister.

<sup>d</sup> 2 Chron. 32. 7.  
<sup>e</sup> Ps. 57. 18.  
<sup>f</sup> Rom. 5. 31.

<sup>e</sup> ch. 2. 11.  
<sup>f</sup> Ps. 34. 7. &  
68. 17.  
Zech. 1. 8. &  
6. 1—7.  
<sup>f</sup> Gen. 19. 11.

<sup>g</sup> Heb. come ye after me.

beware that thou do not omit to guard that place. In consequence of this advice, the King of Israel went to the place with his army, and attacked the Syrians, who were lying in ambush there, ready to sally forth and invade Israel. Or it may mean, he pre-occupied the place before the Syrians came down to it.

10. and saved himself there] Invested the place with his military guard.

12. Elisha, the prophet—telleth the king] God showed His Omniscience by means of Elisha, whom He enabled to reveal the secrets of Gehazi's heart (v. 26), and of the King of Syria's councils. So, the Spirit of Christ in the Church of God reveals the secret acts of the Enemy of souls, and puts the people of Christ on their guard against them. We are not ignorant of his devices, says St. Paul (2 Cor. ii. 12). Here we see the work of Christian ministers, as spiritual watchmen (Ezek. iii. 17; xxxiii. 7), in foreseeing spiritual danger, and in forewarning others against it, and in exciting their flocks to watchfulness, and resistance to evil (1 Pet. v. 8. 1 Cor. xvi. 13. 2 Tim. iv. 5. Heb. xiii. 7. Rev. iii. 2, 3).

13. Dothan] Which means *two wells*: see Gen. xxxvii. 17; there Joseph was sold by his brethren; twelve Roman miles N. of Samaria; still called *Dothan*; on a hill S.W. of *Jenin* (*Vandevelde*).

15. his servant] Not, it seems, Gehazi, who had been smitten with leprosy (v. 27), and who lost the privilege of the glorious vision here described.

THE HORSES AND CHARIOTS OF FIRE AROUND ELISHA.

15—17.] The servant of Elisha, seeing the horses and chariots of Syria, is terrified, and exclaims, "Alas! my master, how shall we do?" But the prophet cheers him with the assurance, "Fear not: for they that be with us are more than they that be with them." And he prays to God to open the eyes of the young man, who "saw, and, behold, the mountain of Dothan was full of horses and chariots of fire round about Elisha."

What are the horses and chariots of the Kings of Syria against the horses and chariots of God? Both are around Elisha. But what can the one avail against the other? The servant of God fears not, though 10,000 of the people are encamped against him (Ps. xci. 11). The natural man sees the horses and chariots of Syria, and is afraid; but the eye of faith beholds the horses and chariots of fire, and beams with hope and joy at the sight (cp. *S. Hilar.* in Ps. cxxxvii. 5).

Elisha is a figure of Christ, acting after the Ascension, in His Church. He revealed to the eye of St. Stephen in his dying hour, the form of the Son of God in Heaven, succouring him, and ready to receive his spirit (Acts vii. 56). He reveals to us, in the Acts of the Apostles, the holy Angels delivering all the Apostles from the prison, and striking off St. Peter's chains, and smiting Herod, the persecutor of the Church, at Caesarea (Acts v. 19; xii. 7. 23).

He reveals to us in the Apocalypse the glorious imagery of the heavenly host, gathering in the elect of God, and praising God for her victory (Rev. vii. 11, 12; ix. 14). He reveals to us Christ as the Rider on the white horse, going forth conquering and to conquer (Rev. vi. 12). He reveals Him followed by armies out of heaven, riding on white horses (Rev. xix. 11. 15). Whenever the Church of Christ is beleaguered by enemies, He opens our eyes, if we have faith, and shows to us horses of fire, and chariots of fire, which are fighting for her, and which will carry her, like Elijah, to heaven: see above, on ii. 12.

18. Smite this people—with blindness] As the Sodomites, besieging the house of Lot (Gen. xix. 11), and as Elymas was smitten, when perverting the right ways of the Lord (Acts xvii. 2), and as the enemies of Christ and His Church will be smitten when they hope to succeed in their evil devices against her (Rev. xx. 20, 21).

19. But he led them] Rather, and he led them. There is no opposition between what precedes and what follows. They sought Elisha, and he brought them into his presence so as to see him, which they did at Samaria; not before (v. 20).

- Before  
CHRIST  
about  
893.
- g Rom. 12. 29.
- h ch. 5. 2  
ver. 8, 9.
- about  
892.
- || Or, *Let not the LORD save thee.*
- i Lev. 26. 29.  
Deut. 28. 53, 57.  
† Heb. *other.*
- k 1 Kings 21. 27.
- l Ruth 1. 17.  
1 Kings 19. 2.
- m Ezek. 8. 1. &  
20. 1.
- n Luke 13. 32.  
o 1 Kings 18. 4.
- 21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*? 22 And he answered, Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? <sup>e</sup> set bread and water before them, that they may eat and drink, and go to their master. 23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So <sup>h</sup> the bands of Syria came no more into the land of Israel.
- 24 And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. 25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.
- 26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. 27 And he said, || If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress? 28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow. 29 So <sup>i</sup> we boiled my son, and did eat him: and I said unto her on the <sup>†</sup> next day, Give thy son, that we may eat him: and she hath hid her son. 30 And it came to pass, when the king heard the words of the woman, that he <sup>k</sup> rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh. 31 Then he said, <sup>l</sup> God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.
- 32 But Elisha sat in his house, and <sup>m</sup> the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, <sup>n</sup> See ye how this son of <sup>o</sup> a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is not the sound of his master's feet behind him*? 33 And while he

21. *shall I smite them?*] Probably the King of Israel remembered the prophet's rebuke to his father Ahab for not smiting those whom God had brought into his hands (1 Kings xx. 36—43).

22. *wouldest thou smite those?*] Thou wouldest not even smite those whom thou hast made captive in war. But I have brought them into thine hands; they are not thy prisoners, but God's; therefore smite them not. Here is a protest against acts of violence and bloodshed in the cause of God's Church. *Set bread and water before them.* Here is a figure of Christ, in the Church of God, committing her cause to Him, and returning good for evil, overcoming evil with good, and conquering her enemies by forbearance and love. "If thine enemy hunger, feed him; if he thirst, give him drink" (Rom. xii. 20, 21).

23. *he prepared great provision for them*] Literally, *he dug a feast* (cp. *Gesen.* 413).

— *the bands of Syria*] Marauding companies, such as those described in *vs.* 9, 10. This does not exclude a regular open war, such as is described in *v.* 24 (*Keil*).

25. *an ass's head*] An unclean animal (Lev. xi. 3). Such was their distress, that even the head of an animal, forbidden by the law to be eaten at all, was sold at a great price,—80 shekels, about five guineas: cp. *Plutarch*, *Artaxerx.* c. 24.

— *a cab*] The smallest dry measure of the Hebrews.

— *of dove's dung*] *Josephus* gives a similar account of the famine before the taking of Jerusalem by Titus (B. J. v. 13. 7; and so *Abdallatif*, in the history of the famine at Cairo in A.D. 1200. *Kitto*). Some understand by the phrase the herb kali, *asa fuitida* (*Gesen.* 305), or a kind of pulse (*Kitto*, 325).

28. *Give thy son*] These horrible details prove the truth of the Lord's warning in the Law, for the disobedience of His People. Israel had for many years been guilty of schism and idolatry; and the king seeks to destroy the man of God, as if he were the cause of the famine; and these warnings of the Mosaic Law are now fulfilled (see Lev. xxvi. 27. Deut. xxviii. 53—57). Other like punishments awaited her for like sins (see Lam. iv. 10. Ezek. v. 10), and they came to their climax (after the crucifixion and rejection of Christ) in the siege of Jerusalem; as described by *Josephus* (B. J. v. 10. 3).

31. *God do so—to me*] Jehoram had sackcloth on his loins, but not on his heart; he mourned indeed for the famine, but not for the cause of it, namely, his own sins, and the sins of the people; and instead of being penitent towards God, he is furious against God's prophet.

— *if the head of Elisha*] The King charges Elisha, who had so often saved Israel in its distress (iii. 14; vi. 10), as if he, the man of God, was the cause of the miseries with which God visited him and his kingdom, on account of their sins (see above, on 1 Kings xxi. 29). So his father Ahab had called Elijah his "enemy," and had accused him of troubling Israel (1 Kings xviii. 17).

In this respect also Elisha was a type of Christ, persecuted in His Church in primitive times. As *Tertullian* says (Apol. 40), "If there is any visitation from Heaven, immediately the people cry, 'The Christians to the lions!'"

32. *this son of a murderer*] Jehoram is a genuine son of Ahab, for he imitates his acts. Ahab murdered Naboth and the prophets; and Jehoram seeks to kill Elisha; and he slew his own brethren (2 Chron. xxi. 3, 4).

yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD; <sup>p</sup> what should I wait for the LORD any longer? VII. <sup>1</sup> Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, <sup>a</sup> To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria. <sup>2b</sup> Then † a lord on whose hand the king leaned answered the man of God, and said, Behold, <sup>c</sup> *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

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p Job 2. 9.

a ver. 18, 19.

b ver. 17, 19, 20.  
† Heb. a lord  
which belonged  
to the king  
leaning upon his  
hand, ch. 5. 18.  
c Mal. 3. 10.

<sup>3</sup> And there were four leprous men <sup>d</sup> at the entering in of the gate: and they said one to another, Why sit we here until we die? <sup>4</sup> If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. <sup>5</sup> And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there. <sup>6</sup> For the LORD had made the host of the Syrians <sup>e</sup> to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us <sup>f</sup> the kings of the Hittites, and the kings of the Egyptians, to come upon us. <sup>7</sup> Wherefore they <sup>g</sup> arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

d Lev. 13. 46.

e 2 Sam. 5. 24.  
ch. 19. 7.  
Job 15, 21.

f 1 Kings 10. 29.

g Ps. 48. 4, 5, 6.  
Prov. 23. 1.

<sup>8</sup> And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*. <sup>9</sup> Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, † some mischief will come upon us: now therefore come, that we may go and tell the king's household.

† Heb. we shall  
find punishment.

<sup>10</sup> So they came and called unto the porter of the city: and they told them,

33. and he said] *The King said*, who followed immediately on the steps of the messengers (see *vr.* 32, 33). Evidently the King is present, for Elisha addresses him (*vii.* 1), and he is mentioned as present, *vii.* 1, 2. Cp. *Keil* here.

There is a tone of murmuring in the King's words, not however unmingled with faith. His coming in person to Elisha was a symptom of remorse; and though he says that he is weary of waiting for the Lord's mercy, yet he recognizes the hand of the Lord in the evil which presses upon him. He had put sackcloth on his loins, and rent his clothes; and he does not ascribe the famine to chance, or mere natural causes, but says, in the hearing of the elders, "This evil is of the Lord." Even this feeble act of repentance, like that of his father Ahab (see above, note on 1 Kings xxi. 29), is not without its reward from God. Elisha changes his tone, and is authorized to announce to the King a withdrawal of God's judgment, and a change of dearth into plenty (see *vii.* 1); and thus Jehoram is assured that *if* he *perseveres* in his repentance, God will revoke the sentence of chastisement against him, and turn it into a message of mercy. It is to be regretted that the present verse is separated from what follows by the breaking off of the chapter.

If even Jehoram, the son of Ahab and Jezebel, recognized in this famine the hand of the Lord, shall Christian Rulers and Nations attribute famines and pestilences to mere secondary causes? Shall they be ashamed to own that they are sent as punishments for sin? shall they be slow to deprecate God's wrath by repentance, self-abasement, and supplication? Cp. above, 2 Sam. xxi. 1; and below, on *viii.* 1.

CH. VII. 1. *Then Elisha said*] In answer to the King Jehoram, and his courtiers, and to the elders, then present.

— *a measure*] Heb. *a seah*, the third of an ephah. See 1 Kings xviii. 32.

— *the gate*] Market-place: cp. *Dr. Thomson*, L. and B. pp. 26—28, on the public transactions at the gates of eastern cities.

2. *a lord—hand*] His prime-minister: cp. *v.* 18; and 2 Sam. xxiii. 8. It is mentioned, that this lord was incredulous, but we do not hear that Jehoram himself was. He had been a witness of God's majesty, working by Elisha, in a still greater strait than this: see above, *iii.* 13—20.

— *windows in heaven*] Cp. Gen. vii. 11. Mal. iii. 10.

— *thou shalt see it*] For the fulfilment, see *vr.* 17—20.

3. *at the entering in of the gate*] Perhaps in a separate dwelling there (cp. *xv.* 5. Lev. xiii. 46. Num. v. 3), as is the case at this day at Jerusalem, near the Zion gate. See *Robinson*, i. 359. *Thomson*, p. 651.

This passage (*vr.* 3—20) is appointed to be read in the synagogues as a proper lesson with Lev. xiv. 1; xv. 33, which relates to the plague of Leprosy, and to the rules and sacrifices in its cleansing.

5. *in the twilight*] of evening. See *v.* 12.

6. *the LORD had made*] He revived the wonders of former ages, as in the days of Gideon (Judg. vii. 22), and of Saul (1 Sam. xiv. 20: cp. 2 Kings xix. 7. Prov. xxviii. 1. Job xviii. 11; xv. 21. Jer. xx. 4).

— *Hittites*] Of Canaan generally, especially of northern Canaan (1 Kings x. 29).

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saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*. <sup>11</sup> And he called the porters; and they told *it* to the king's house within.

<sup>12</sup> And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. <sup>13</sup> And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left † in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed :) and let us send and see. <sup>14</sup> They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see. <sup>15</sup> And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

† Heb. *in it*.

h ver. 1.

i ch. 6. 32.  
ver. 2.

k ver. 1.

<sup>16</sup> And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, <sup>h</sup> according to the word of the LORD. <sup>17</sup> And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, <sup>i</sup> as the man of God had said, who spake when the king came down to him. <sup>18</sup> And it came to pass as the man of God had spoken to the king, saying, <sup>k</sup> Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria: <sup>19</sup> And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. <sup>20</sup> And so it fell out unto him: for the people trode upon him in the gate, and he died.

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a ch. 4. 35.

b Ps. 105. 16.  
Hag. 1. 11

VIII. <sup>1</sup> Then spake Elisha unto the woman, <sup>a</sup> whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD <sup>b</sup> hath called for a famine; and it shall also come upon the land seven years. <sup>2</sup> And the woman arose, and did after the

13. *they are as all the multitude*] Rather, *they will be as all the multitude*, that is, they will fare neither worse nor better than we shall; if they perish, so shall we; if they live, we shall live also.

14. *two chariot horses*] Rather, *two pair of horses*, yoked to chariots. The proposal had been to take five horses with riders (c. 13), but this was modified, perhaps in order that if the story of the lepers were true, they might more easily bring samples of the spoil.

16. *the people went out, and spoiled the tents of the Syrians*] The heathen King of Syria, Benhadad, had come with his army, and besieged the capital of Israel, and reduced it to the greatest distress by famine (vi. 25—29); but the God of Israel, having first declared by His prophet that the famine would cease on the morrow, routs the army of Syria by a sudden panic, and makes the Syrian camp to afford provision to the capital of Israel. At the same time He inflicts punishment on the incredulous lord of Israel, who had disbelieved God's promise, and mocked at the prophecy of Elisha. Thus God proved His own supremacy over the gods of the heathen, and called Jehoram and his people to repentance and faith in Him.

Here is a specimen of God's working in His Church. He

makes even the camp of her enemies to yield food to her in her distress, as He made the carcase of the lion, who had attacked Samson, to yield food to him and his friends: see above, on Judg. xiv. 9. God also makes even the most despised persons, such as the four lepers, who stand forth here in striking contrast to the unbelieving nobleman of Samaria, to be the spectators and reporters of the defeat of her enemies; and at the end He will disperse her adversaries, without any human aid, by a sudden overthrow: see 2 Thess. ii. 8.

CH. VIII. 1. *Then spake Elisha*] Rather, *And Elisha spake* (cp. on vi. 8). It is not asserted that Elisha said this *after* the discomfiture of the Syrians, recorded in the foregoing chapter. It may have been so; but it may also be supposed, that these words are inserted here as introductory to the record of what happened at the *end* of the seven years (v. 3—6).

— *the LORD hath called for a famine*] Famines do not come by chance, but they are messengers whom the Lord *calls*, and whom He sends to call His people to repentance. Cp. 2 Sam. xxi. 1; and *Dr. Fothergill's* excellent Sermon on Isa. xxvi. 9, vol. i. pp. 227—264; and above, vii. 33.



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saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

<sup>3</sup> And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land. <sup>4</sup> And the king talked with <sup>c</sup> Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. <sup>5</sup> And it came to pass, as he was telling the king how he had <sup>d</sup> restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life. <sup>6</sup> And when the king asked the woman, she told him. So the king appointed unto her a certain || officer, saying, Restore all that *was* hers, and all the fruits of the field since the day that she left the land, even until now.

<sup>7</sup> And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. <sup>8</sup> And the king said unto <sup>e</sup> Hazael, <sup>f</sup> Take a present in thine hand, and go, meet the man of

c ch. 5. 27.

d ch. 4. 35.

|| Or, eunuch.

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e 1 Kings 19. 15.  
f 1 Sam. 9. 7.  
1 Kings 14. 3. ch. 5. 5.

#### GEHAZI RELATES ELISHA'S MIRACLES TO THE KING OF ISRAEL.

4. *the king talked with Gehazi*] From this statement it has been inferred by some interpreters that this event took place *before* the cleansing of Naaman, related above in the fifth chapter. If Gehazi had been now a leper (see there, *vv.* 26, 27), he would not (they say) have been admitted to converse with the king (*Schmidt, Keil, and others*).

But this is not conclusive. It seems more probable that Gehazi was brought to repentance, and that the sentence of leprosy, which had been pronounced upon him, was revoked. See the note of *A Lapid* on *v.* 27, and of *Malvenda* here.

Elisha's ministry lasted more than fifty years: see on *xiii.* 20; and he wrought many miracles of mercy, and delivered many prophecies of forgiveness to penitent sinners. For specimens of this we may refer to the wonderful interventions of goodness, recorded in the preceding chapters, in behalf of the Syrian captives, and of the murderous Jehoram (*vi.* 23; and *vii.* 7). Such mercies as those must have been known to Gehazi; and would surely have brought comfort to him, and have had a healthful effect on his soul. "Perhaps his leprosy had brought him to repentance; and he that had told a lie to his master the prophet, now tells the truth concerning his master's miracles to the king" (*Bp. Hall*). The incident related in the last chapter, that the great mercy of God to the king and the inhabitants of Samaria, was made known first to *four lepers*, and was first notified by them to Jehoram and the famishing people, is not without its significance in the consideration of the history of Gehazi the leper.

True it is, that Elisha denounced punishment on Gehazi and his seed for his sin (*v.* 27). But the Holy Scriptures abound with instances in which Divine chastisements are revoked on the repentance of those on whom they are denounced. Indeed, Divine punishments are denounced, *in order* that the sinner may *repent*, and that the chastisements may *not* be inflicted. The case of Nineveh is a striking example of this (see *Jonah* *iii.* 4—10); and in the present books we have clear evidence that if even Ahab had repented, the judgments denounced on him and his house by God, would not have been executed (see on 1 Kings *xxi.* 27—29. Cp. the case of Hezekiah, below, *xx.* 1—5).

Certain it is that Gehazi and Gehazi's seed would escape the punishment of Gehazi, if they repented of the sin of Gehazi.

Doubtless Gehazi, the servant of Elisha, knew this; and we may reasonably suppose that he profited by his knowledge.

Further, if there is no strong argument for disturbing the chronological order, it seems most reasonable to accept it.

A confirmation of this supposition, that Gehazi repented, and was cleansed, is suggested by the fact of his appearance in the company of the King of Israel.

But further; there is a *spiritual* mystery here, as in all Elisha's history.

The Syrian captain, Naaman, cleansed of his leprosy by the instrumentality of Elisha, was a type of the *Gentile world*, coming to Christ, and healed.

Gehazi the *Israelite*,—the servant of Elisha the prophet, punished for his sin with Naaman's leprosy,—was a figure of the Jews, rejected for their sins: see above, note on *v.* 19 and 27.

But there is a promise to the Jews, that, on their repentance, they will be cleansed from their spiritual leprosy, and be re-admitted to the favour of God. May not this blessed consummation be foreshadowed by this re-appearance of Gehazi, the penitent and cleansed leper, in the presence of the King of Israel?

Observe, the King of Israel is here displayed to us as appealing to Gehazi as a faithful remembrancer and witness of all Elisha's actions: "Tell me, I pray thee, all the great things that Elisha hath done;" and Gehazi is here introduced as cheerfully complying with the request, and as recounting the wonderful works of Elisha (*vv.* 4, 5), especially the restoration of life to the dead child of the Shunammite of Galilee, and he is the instrument of obtaining a boon for her from the king.

May we not say, that we have here a suggestion of the glorious truth, that the Hebrew Nation, the Jewish Gehazi, will one day be cleansed from its leprosy, and be restored to the communion of the Israel of God?

May we not here see an assurance that the Jewish Gehazi will one day believe, and proclaim the mighty and merciful acts of JESUS CHRIST, the Divine Elisha,—God the Saviour,—especially in His Incarnation, by which He lowered Himself to our poor and lifeless humanity, and stretched Himself over it, to reanimate it, as Elisha bowed down and stretched himself upon the dead body of the Shunammite's son, and revived it? See above, on *iv.* 35—37.

There is something also interesting in the circumstance that Gehazi (who in chap. *v.* has been displayed to us as eager to enrich himself at any cost) is here exhibited as pleading for the widow of Shunem, and as procuring the restoration of her property to her. He, who was there like Judas, has here become like Zacchæus (*Luke* *xix.* 2—8). Is not this also characteristic of the spiritual change which will be wrought in the Jewish Nation, when cleansed by conversion to Christ? Cp. above, note at the end of chap. *v.*

6. *Restore all that was hers*] It is still common in the East (says a resident in Palestine) for even petty Sheiks to confiscate the property of any one who is exiled even for a time. Especially is this true of widows and orphans; and the Shunammite was now a widow; and small is the chance of their having that property restored, unless they can secure the mediation of some one more influential than themselves. The conversation between the king and Gehazi is in perfect keeping with the habits of Eastern princes (*Dr. Thomson*, p. 458).

7. *Elisha came to Damascus*] The time had arrived for the execution of the commission given at Horeb to anoint Hazael King of Syria (1 Kings *xix.* 15). As to the meaning of *anoint* in that passage, see *Dr. Waterland*, *Script. Vind.* p. 161.

#### THE KING OF SYRIA'S MESSAGE TO ELISHA.

8. *The king said*] The heathen King of Syria, Benhadad.

Before  
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885.  
g ch. 1. 2.  
† Heb. in his  
hand.

h ver. 15.  
† Heb. and set it.  
i Luke 19. 41.

k ch. 10. 32. &  
12. 17. & 13. 3, 7.  
Amos 1. 3.

l ch. 15. 16.  
Hos. 13. 16.  
Amos 1. 13.  
m 1 Sam. 17. 43.  
n 1 Kings 19. 15.

892.

o 2 Chron. 21. 3.  
4.

God, and <sup>e</sup> inquire of the LORD by him, saying, Shall I recover of this disease? <sup>9</sup> So Hazeal went to meet him, and took a present † with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? <sup>10</sup> And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that <sup>h</sup> he shall surely die. <sup>11</sup> And he settled his countenance † stedfastly, until he was ashamed: and the man of God <sup>i</sup> wept. <sup>12</sup> And Hazeal said, Why weepeth my lord? And he answered, Because I know <sup>k</sup> the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and <sup>l</sup> wilt dash their children, and rip up their women with child. <sup>13</sup> And Hazeal said, But what, <sup>m</sup> is thy servant a dog, that he should do this great thing? And Elisha answered, "The LORD hath shewed me that thou *shalt be* king over Syria. <sup>14</sup> So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover. <sup>15</sup> And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazeal reigned in his stead.

<sup>16</sup> And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, <sup>o</sup> Jehoram the son of Jehoshaphat king of Judah

whose name was derived from a heathen idol, has no faith in his own gods, but publicly sends in his sickness to consult Elisha, the prophet of Jehovah,—a remarkable fact. How is this to be explained? May it not be accounted for from the miracle wrought upon Naaman the leper, the great captain of the host of the King of Syria? (chap. v.) And may it not be regarded as an incidental attestation to the truth of that miracle? The fact of Naaman's *cure* must have been generally known, and specially to the Syrian King, who had sent a letter to the King of Israel, to implore a remedy for Naaman's disease: see above, on v. 5.

Elisha was a type of Jesus Christ: and that royal letter from Syria in Naaman's behalf, and this message from the King of Syria to Elisha in his own behalf, may be considered in connexion with that interesting history, which is related by Eusebius (H. E. i. 13), and which has been recently illustrated and confirmed from Syrian documents by the late learned Dr. Cureton, concerning the intercourse of a Syrian king with the Divine Elisha, our Blessed Lord Himself.

King Abgar, of Edessa, properly in Mesopotamia, but being a border town, popularly said to be in Syria, is related by Eusebius (translating from Syrian records) to have sent a message to our Blessed Lord, of whose mighty works he had heard, and whom he desired to come and heal him of a severe disease. Our Lord is reported to have replied, that He would not leave the land of Israel, to which His own personal ministry was to be confined, but that, after His Ascension, He would send one of His disciples to heal the King, and to preach the words of Life to him and his subjects; and that accordingly after the Ascension, Thaddæus was sent, who healed the King, on his profession of faith in Christ, and many others, and converted a multitude to the faith; and that the King offered him many rich presents, which he declined to receive, saying, "Since we have left our own things to follow Jesus, how shall we receive the things of others?"

The resemblance of this history, in some respects, and its contrast in others, to that of the kings and captains of Syria, and their intercourse with Elisha and Gehazi, are surely entitled to the reader's notice here.

— *Hazeal*] Which means *whom God sees*, watches over: cp. *Gesen.* 258.

<sup>9</sup>. *took a present with him*] It is not said that Elisha accepted it: cp. *Waterland*, Ser. Vind. p. 162.

<sup>10</sup>. *Go, say unto him, Thou mayest certainly recover*] Literally, *Go, and say to him, Living, thou shalt live*, i. e., Thou shalt surely live. So the Heb., margin, and some MSS.; and so *Sept.*, *Vulg.*, *Syriac*, *Arabic*, and *Targum*. But the Hebrew text, or *Cethib*, in the majority of MSS., has "Say thou wilt not live;" i. e. they have *lo* with *aleph*, signifying

*not*, and not *lo* with *vau*, signifying *to him*. Cp. *Hiller.*, *Arcan. Keri*, p. 62, where fifteen places of the Old Testament are specified, in which this variation occurs. The reading of the majority of MSS. of the Hebrew Text is defended by *Witsius* (*Miscell. Præf.*, sect. 9), *Buddeus* (*Hist. Eccl.* ii. 372), and others; that of the Hebrew margin, by *Vitringa*, *Leusden*, and others. See *Waterland*, *Script. Vind.* p. 163. *Keil*, in his earlier edition, prefers the marginal reading; but in his later, he is in favour of that in the Hebrew Text: "Thou shalt not recover." And if this is the true reading, then the following Hebrew conjunction *vau* ought to be rendered *and*, or *for*, and not *howbeit*, as in our translation.

On the whole, the reading of the Hebrew Text seems preferable: "*Thou shalt not live; for the Lord hath shown to me that he shall surely die.*" Hazeal took occasion from this prophecy, joined with the other, that he himself should be King of Syria (v. 13), to put an end to the life of Benhadad. He might probably stifle his own conscience by a plea that he was only fulfilling the prophecy of Elisha, and giving effect to the will of Jehovah.

<sup>11</sup>. *He settled his countenance—ashamed*] He fixed his eyes steadily on Hazeal, till he made him blush: cp. *Judg.* iii. 25.

<sup>12</sup>. *the evil that thou wilt do*] This was begun to be fulfilled under Jehu, on account of Israel's sins (x. 30. Cp. xii. 17; xiii. 3; and Hosea x. 14).

<sup>13</sup>. *is thy servant a dog*] Rather, *What is thy servant*, (who am) *only a dog* (see 2 Sam. ix. 8), *that he should do such great acts as these?* See *Sept.*, *Vulg.*, *Syriac*, and *Arabic*.

<sup>14</sup>. *thou shouldest surely recover*] Literally, *living, thou shalt live*. Hazeal gives a false report of Elisha's reply, in order to put Benhadad off his guard.

<sup>15</sup>. *And it came to pass—died*] Elisha had foretold the event, but did not authorize the means. The wicked ambition of Hazeal drew an evil conclusion from holy premises. How different from the case of David, who, having been anointed by Samuel the prophet, saved the life of Saul twice (1 Sam. xxiv. 4; xxvi. 5)!

— *a thick cloth*] Rather, *the coverlid*, or *quilt*. Perhaps he wetted it, under pretence of allaying the fever (*Kitto*, p. 334).

<sup>16</sup>. *Jehoram—began to reign*] In the lifetime of Jehoshaphat, his father: see above, on i. 17. The words, "*Jehoshaphat being then King of Israel*," or, literally, "*and of Jehoshaphat, King of Israel*," are omitted in some MSS. and Versions. *Davidson* (*Intr.* ii. 19), with *Thenius*, and others, doubts the association of Jehoram with his father, but without reason.

† began to reign. <sup>17</sup> <sup>p</sup> Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. <sup>18</sup> And he walked in the way of the kings of Israel, as did the house of Ahab: for <sup>a</sup> the daughter of Ahab was his wife: and he did evil in the sight of the LORD. <sup>19</sup> Yet the LORD would not destroy Judah for David his servant's sake, <sup>r</sup> as he promised him to give him alway a † light, *and* to his children.

<sup>20</sup> In his days <sup>s</sup> Edom revolted from under the hand of Judah, <sup>t</sup> and made a king over themselves. <sup>21</sup> So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. <sup>22</sup> || Yet Edom revolted from under the hand of Judah unto this day. <sup>u</sup> Then Libnah revolted at the same time.

<sup>23</sup> And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? <sup>24</sup> And Joram slept with his fathers, and was buried with his fathers in the city of David: and <sup>x</sup> || Ahaziah his son reigned in his stead.

<sup>25</sup> In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. <sup>26</sup> <sup>y</sup> Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the || daughter of Omri king of Israel. <sup>27</sup> <sup>z</sup> And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab. <sup>28</sup> And he went <sup>a</sup> with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram. <sup>29</sup> And <sup>b</sup> king Joram went back to be healed in Jezreel of the wounds † which the Syrians had given him at || Ramah, when he fought against Hazael king of Syria. <sup>c</sup> And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was † sick.

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† Heb. *reigned*.  
Began to reign  
in consort with  
his father.  
p 2 Chron. 21. 5,  
&c.

q ver. 26.  
r 2 Sam. 7. 13.  
1 Kings 11. 36. &  
15. 1.  
2 Chron. 21. 7.  
† Heb. *candle*,  
or, *lamp*.  
s Gen. 27. 40.  
ch. 3. 27.  
2 Chron. 21. 8, 9,  
10.  
t 1 Kings 22. 47.

|| And so fulfilled,  
Gen. 27. 40.  
u 2 Chron. 21. 10.

x 2 Chron. 22. 1.  
885.

|| Called *Azariah*,  
2 Chron. 22. 6,  
and *Jehoahaz*,  
2 Chron. 21. 17.  
& 25. 23.  
y See 2 Chron.  
22. 2.

|| Or, *grand-*  
*daughter*:  
See ver. 18.  
z 2 Chron. 22.  
3, 4.

884.  
a 2 Chron. 22.

b ch. 9. 15.

† Heb. *where-*  
*with the Syrians*  
*had wounded*.  
|| Called *Ramoth*,  
ver. 28.  
c ch. 9. 16.  
2 Chron. 22. 6, 7.  
† Heb. *wounded*.

18. *the daughter of Ahab*] Athaliah: see v. 26. The heathen and idolatrous kingdom of Phœnicia brought sin and misery by means of marriages: first into Israel, by Jezebel; and next into Judah, by her daughter Athaliah, who, after her husband's death, murdered the heirs of the throne, and usurped it. *Michaelis* supposes that those events synchronized with the migration of the Tyrian Dido to Carthage, and with the reign of Pygmalion, her brother.

— *he did evil*] See 2 Chron. xxi. 2—4.

20. *Edom revolted*] 2 Chron. xxi. 10. Cp. with 1 Kings xxii. 47; above, iii. 9.

21. *Zair*] Supposed by some to be the Zoar of Gen. xix. 22, 23 (*Movers, Ewald*. Cp. *Grove*, B. D. ii. 1813); but this is hardly probable. The non-occurrence of the name in the parallel passage (2 Chron. xxi. 9), seems to show the antiquity of the present narrative, and that the place had ceased to exist when the Chronicles were written.

22. *Libnah*] About twenty-eight miles south-west of Jerusalem: see Josh. x. 29.

24. *Joram slept with his fathers*] He died of a dreadful disease, and was buried with his fathers, in the city of David, but not in the burial-place of the kings of Judah, nor with the funeral honours paid to his fathers (2 Chron. xxi. 18—20).

— *Ahaziah his son*] His youngest son. All his elder sons had been slain by the Philistines and Arabians (2 Chron. xxi. 16; xxii. 1).

26. *Two and twenty years old*] Cp. on 2 Chron. xxii. 2.

— *daughter of Omri*] Granddaughter: see v. 18. Omri is mentioned as the founder of the dynasty of Ahab's house: cp. below, on x. 32.

27. *as did the house of Ahab*] "For his mother" (Athaliah, the daughter of Ahab and Jezebel) "was his counsellor to do wickedly" (2 Chron. xxii. 3).

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— *the son in law*] Literally, *a son-in-law*; and thus this King of Judah was connected with the house of Ahab by a double tie of mother and wife.

On the moral lesson to be derived from these statements, see *Bp. Sanderson*, iii. 74, who says, "John Baptist speaks of a generation of vipers (Matt. iii. 7); and if we will observe the conditions of some families in a long line of succession, might we not espy here and there whole generations of drunkards, swearers, and such like? Little doth a man think what plague he may bring on his posterity by joining himself with an ill house or stock! Ahaziah, the grandchild of Jehoshaphat by the father's side, and of Ahab by his mother's, drew infection from his mother, and trod in the steps of his wicked grandfather Ahab, rather than in those of his good grandfather Jehoshaphat."

28. *he went with Joram the son of Ahab*] His uncle. The union between the idolatrous King of Judah, the nephew, and the idolatrous King of Israel, the uncle, was so intimate, and the evil spirit of Ahab and Jezebel, and of the priests and the prophets of Baal, worked with such intense energy in them, that at this crisis both the kingdoms, of Judah as well as of Israel, might have been utterly delivered over to idolatry, if God had not raised up, by the ministry of Elisha, a man with a strong will and vigorous prowess like Jehu, who executed God's judgments on the wicked rulers of His people. The sins also of these two Kings were the causes of the incursions and victories of the Syrian monarch Hazael (v. 29), whose sovereignty had been pre-announced by Elisha (v. 13).

29. *Ramoth*] Ramoth-gilead (1 Kings xxii. 3; and see below, ix. 14). Ramoth-gilead had been recovered by Israel, and was now governed by Joram, with a military force under the command of Jehu.

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CH R I S T  
884.  
a 1 Kings 20. 35.  
b ch. 4. 29.  
Jer. 1. 17.  
c ch. 8. 28, 29.

d ver. 5. 11.  
† Heb. *chamber*  
in a *chamber*.  
e 1 Kings 19. 16.

f 1 Kings 19. 16.  
2 Chron. 22. 7.

g 1 Kings 18. 4.  
& 21. 15.  
h 1 Kings 14. 10.  
& 21. 21.  
i 1 Sam. 25. 22.  
k Deut. 32. 36.  
l 1 Kings 11. 10.  
& 15. 29. & 21. 22.  
m 1 Kings 16.  
3, 11.  
n 1 Kings 21. 23.  
ver. 35, 36.

o Jer. 29. 26.  
John 10. 20.  
Acts 26. 24.  
1 Cor. 4. 10.

p Matt. 21. 7.

† Heb. *reigneth*.

IX. <sup>1</sup> And Elisha the prophet called one of <sup>a</sup> the children of the prophets, and said unto him, <sup>b</sup> Gird up thy loins, and take this box of oil in thine hand, <sup>c</sup> and go to Ramoth-gilead : <sup>2</sup> And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among <sup>d</sup> his brethren, and carry him to an <sup>e</sup> inner chamber ; <sup>3</sup> Then <sup>e</sup> take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. <sup>4</sup> So the young man, *even* the young man the prophet, went to Ramoth-gilead.

<sup>5</sup> And when he came, behold, the captains of the host *were* sitting ; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us ? And he said, To thee, O captain. <sup>6</sup> And he arose, and went into the house ; and he poured the oil on his head, and said unto him, <sup>f</sup> Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, *even* over Israel. <sup>7</sup> And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, <sup>g</sup> at the hand of Jezebel. <sup>8</sup> For the whole house of Ahab shall perish : and <sup>h</sup> I will cut off from Ahab <sup>i</sup> him that pisseth against the wall, and <sup>k</sup> him that is shut up and left in Israel : <sup>9</sup> And I will make the house of Ahab like the house of <sup>l</sup> Jeroboam the son of Nebat, and like the house of <sup>m</sup> Baasha the son of Ahijah : <sup>10</sup> <sup>n</sup> And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

<sup>11</sup> Then Jehu came forth to the servants of his lord : and *one* said unto him, *Is all well ?* wherefore came <sup>o</sup> this mad fellow to thee ? And he said unto them, Ye know the man, and his communication. <sup>12</sup> And they said, *It is false ;* tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel. <sup>13</sup> Then they hasted, and <sup>p</sup> took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu <sup>†</sup> is king. <sup>14</sup> So Jehu the son of Jehoshaphat the

CH. IX. 1. *this box of oil*] Rather, *this flask of oil* (1 Sam. x. 1), where the same words are rendered "*vial of oil*" in our Version. Cp. *Gesen.* 674.

— *go to Ramoth-gilead*] Where Jehu was commander-in-chief of the host of Israel (v. 5).

2. *Jehu*] Jehu was left in charge of the fortress of Ramoth-gilead by King Joram, who had been obliged by his wounds to retire from Ramoth to Jezreel, his summer residence, in order to be healed there.

— *the son of Jehoshaphat the son of Nimshi*] The names are significant. Jehu means *Jehovah is he* (*Gesen.* 336), and Jehoshaphat means *judgment of Jehovah*. Jehu was raised up by Jehovah to execute His judgments on the idolatrous royal houses of Israel and Judah (cp. on viii. 28). *Nimshi* means *chosen, drawn out*.

— *carry him to an inner chamber*] Elisha commanded the young prophet to do this act privately, and to flee when he had done it (v. 3) ; he would not expose his scholar to unnecessary danger from the soldiers of Joram, by the declaration of his message (*Theodoret*).

3. *I have anointed thee king*] The long interval of time between the commission at Horeb (1 Kings xix. 16), and this execution of it by one of the sons of the prophets sent by Elisha, was mercifully ordained by God as a sign of His own long-suffering, and as affording time for repentance to the house of Ahab, if it would repent.

7. *thou shalt smite the house of Ahab*] Therefore Jehu was not an usurper, like Jeroboam. He had a commission against King Joram from the King of kings ; and the reason of it is declared, vv. 7—10. Cp. 1 Kings xxi. 22, 23. 29, where the warning had been already given.

11. *this mad fellow*] One who labours under *aberration* of

mind. The original word is the *pual* participle, from *shága*, to be in a state of frenzy or fanaticism ; and the root seems to be *shágag*, and *shága*, to wander, to suffer from mental aberration ; cp. *Gesen.* 805. It occurs in Deut. xxviii. 34. 1 Sam. xxi. 15. Jer. xxix. 26. Hos. ix. 7 ; and it seems here to show that there was something of a supernatural mien in the prophets when they delivered their messages. Cp. *Hengstl.*, *Christol.* i. 294.

— *Ye know the man, and his communication*] Ye know his character and his discourse (*Gesen.* 789). Jehu endeavours to put them off by this reply ; but they had seen something in the air of the prophet which betokened a divine commission, and they will hear it ; and when they hear it, they immediately act upon it.

13. *they hasted, and took every man his garment, and put it under him on the top of the stairs*] As soon as they heard what the prophet had said, they immediately took off their loose upper garments, and did homage to Jehu as king, by strewing them upon the stairs (*Kimchi* and *Bp. Patrick* here), i. e. on the stairs themselves, lit. on the *bone* or *substance* of the steps (*Gesen.* 180 ; *Fuerst*, 300), perhaps the stone flight of stairs of the fortress of the citadel, or which communicated from the court-yard. Seated on those steps, Jehu would be visible to the soldiery and the people ; and by placing him upon them as king, on a throne suddenly extemporized for him, they proclaimed him as such, and blew the trumpet, saying, "*Jehu is king.*"

The strewing of the garments as a token of homage is made familiar to us by the action of the disciples to Our Blessed Lord at His triumphant entry into Jerusalem (see Matt. xxi. 8 ; and the notes of *Lightfoot* and *Wetstein* there). The meaning of it is well explained in the *Arabic* and *Syriac* Versions, and the *Vulg.*

son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. <sup>15</sup> But <sup>a</sup> king † Joram was returned to be healed in Jezreel of the wounds which the Syrians † had given him, when he fought with Hazael king of Syria.)

And Jehu said, If it be your minds, *then* † let none go forth *nor* escape out of the city to go to tell *it* in Jezreel. <sup>16</sup> So Jehu rode in a chariot, and went to Jezreel ; for Joram lay there. <sup>r</sup> And Ahaziah king of Judah was come down to see Joram. <sup>17</sup> And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it peace* ? <sup>18</sup> So there went one on horseback to meet him, and said, Thus saith the king, *Is it peace* ? And Jehu said, What hast thou to do with peace ? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. <sup>19</sup> Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it peace* ? And Jehu answered, What hast thou to do with peace ? turn thee behind me. <sup>20</sup> And the watchman told, saying, He came even unto them, and cometh not again : and the || driving *is* like the driving of Jehu the son of Nimshi ; for he driveth † furiously. <sup>21</sup> And Joram said, † Make ready. And his chariot was made ready. And <sup>s</sup> Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and † met him in the portion of Naboth the Jezreelite.

<sup>22</sup> And it came to pass, when Joram saw Jehu, that he said, *Is it peace*, Jehu ? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are* so many ? <sup>23</sup> And Joram turned his hands, and fled, and said to Ahaziah, *There is treachery*, O Ahaziah. <sup>24</sup> And Jehu † drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he † sunk down in his chariot. <sup>25</sup> Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite : for remember how that, when I and thou rode together after Ahab his father, 'the LORD laid this burden upon him ; <sup>26</sup> Surely I have seen yesterday the † blood of Naboth, and the blood of his sons, saith the LORD ; and <sup>a</sup> I will requite thee in this || plat, saith the LORD.

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q ch. s. 29.

† Heb. *Jehoram*.† Heb. *smote*.† Heb. *let no  
escaper go, &c.*

r ch. s. 29.

|| Or, *marching*.† Heb. *in  
madness*.† Heb. *Bind*,  
s 2 Chron. 22. 7.† Heb. *found*.† Heb. *filled his  
hand with a bow*.† Heb. *bowed*.

† 1 Kings 21. 29.

† Heb. *bloods*.u 1 Kings 21. 19.  
|| Or, *portion*.

14. conspired] See x. 1. Literally, *he bound himself* in a league with others (*Gesen.* 747).

— *had kept Ramoth-gilead*] Rather, was keeping guard over Ramoth, to defend it from the Syrians.

17. *he spied the company of Jehu*] From the hill of the watch-tower, now occupied by a castle. Jehu could have been seen for at least six miles, as he drove up the valley of Jezreel (*Dr. Thomson*, p. 460. Cp. *Robinson*, Pal. sect. xiv.).

21. *And Joram said*] By a remarkable dispensation of God's providence, Joram was not at Ramoth-gilead, where his army was, and where Jehu was commander-in-chief; and though Joram had been wounded at Ramoth, yet now, of his own accord, he goes forth, in company with his nephew Ahaziah, to encounter Jehu, and meets him in "the portion of Naboth the Jezreelite."

Thus Joram, the son of Ahab and Jezebel, and Ahaziah, the grandson of Ahab and Jezebel, were brought together face to face with Jehu, the son of Jehoshaphat, whom God had raised up by the ministry of Elisha to execute the divine judgment pronounced against the house of Ahab by Elijah. And this encounter took place, not at Samaria, the capital, as might have been expected, but at Jezreel, and at the *Vineyard of Naboth*, which had been coveted by Ahab, and had been added to his own royal demesne, after that the blood of its owner and of his sons had been shed by the counsel of Jezebel.

Surely the hand of God was visible in this remarkable concurrence of circumstances.

— *portion*] or lot; Heb. *chelek* (*Gesen.* 284).

22. *whoredoms—witchcrafts*] Joined together in idolatrous worship; as was displayed in the history of Balaam tempting Israel to idolatry (Num. xxiv. 1; xxv. 1; xxxi. 16). The same words are joined together in Nahum iii. 3; and therefore Balaam and Jezebel are united in the Apocalypse as representatives of false doctrine and idolatry (Rev. ii. 14).

23. *turned his hands*] Cp. 1 Kings xxii. 34.

24. *drew a bow with his full strength*] Literally, *filled his hand with a bow*; he aimed at Joram, not at Ahaziah.

— *between his arms*] On his back, between his shoulders.

25. *his captain*] His adjutant. See 2 Sam. xxii. 8.

— *rode together*] Drove together in the same chariot, after the chariot of Ahab (*Kimchi*, *Bochart*).

— *laid this burden upon him*] Pronounced this doom on him.

26. *yesterday*] Literally, *last night* (*Gesen.* 62). It was so fresh in the divine memory.

— *his sons*] This is not expressly mentioned in 1 Kings xxi. 13. One crime led Ahab on to another, and he put Naboth's sons to death, in order that he might confiscate his property with greater ease. Shakspeare's Macbeth and Lady Macbeth seem to have derived some features from the sacred history of Ahab and Jezebel. Jezebel was to Ahab what Lady Macbeth was to her husband (see 1 Kings xxi. 25); and one murder led on to others in both cases.

— *this plat*] or portion, or lot. See v. 21. The vineyard of

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Now therefore take *and* cast him into the plat of ground, according to the word of the LORD.

<sup>27</sup> But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which is by Ibleam. And he fled to <sup>\*</sup>Megiddo, and died there. <sup>28</sup> And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. <sup>29</sup> And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

<sup>30</sup> And when Jehu was come to Jezreel, Jezebel heard of it; <sup>†</sup> and she <sup>†</sup> painted her face, and tired her head, and looked out at a window. <sup>31</sup> And as Jehu entered in at the gate, she said, <sup>‡</sup> Had Zimri peace, who slew his master? <sup>32</sup> And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three || eunuchs. <sup>33</sup> And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. <sup>34</sup> And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for <sup>a</sup> she is a king's daughter. <sup>35</sup> And they went to bury her: but they found no more of her than the scull, and the feet, and the palms of her hands. <sup>36</sup> Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake <sup>†</sup> by his servant Elijah the Tishbite, saying, <sup>b</sup> In the portion of Jezreel shall dogs eat the flesh of Jezebel: <sup>37</sup> And the carcase of Jezebel shall be <sup>c</sup> as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

X. <sup>1</sup> And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to <sup>†</sup> them that

x In the kingdom  
of Samaria,  
2 Chron. 22. 9.

about  
886.  
Then he began  
to reign as  
viceroy to his  
father in his  
sickness,  
2 Chron. 21. 18,  
19. But in  
Joram's 12th  
year he began to  
reign alone,  
ch. 8. 25.

about  
884.  
y Ezek. 23. 40.  
† Heb. put her  
eyes in painting.  
z 1 Kings 16.  
9—20.  
|| Or, cham-  
berlains.

a 1 Kings 16. 31.

† Heb. by the  
hand of.

b 1 Kings 21. 23.

c Ps. 83. 10.

884.

† Heb.  
nourishers.

Naboth was probably near the great fountain of *Jalud*, at the east of Jezreel. Water was necessary for a "garden of herbs," and there is no other perennial fountain near it (*Dr. Thomson*, p. 460).

— according to the word of the LORD] See 1 Kings xxi. 19.

<sup>27</sup> of the garden house] Perhaps the house of the garden; the royal garden, probably connected with the vineyard that belonged to Naboth (1 Kings xxi. 2). Some suppose that the garden house (Heb. *beth-hag-gan*) is the same as Engannim, now *Jenin* (see the next note), but this is hardly probable.

— Smite him also in the chariot—Ibleam] It appears from 2 Chron. xxii. 9 that Ahaziah fled first to Samaria, in order to be protected by the royal family of his uncle and grandparents (cp. x. 13), but that he was discovered there, and his hope of an asylum there was frustrated by the destruction of Ahab's sons. He therefore tried to escape; and perhaps thinking to elude his pursuers, who would suppose that he would endeavour to go southwards to his capital, Jerusalem; and also hoping, it may be, to reach Sidon, the capital of his grandmother Jezebel's family, and then to escape by sea, and so to return home to Judah and Jerusalem, he drove northwards towards the plain of Esdraelon, and was overtaken and wounded at the going up to Gur, which is by Ibleam, probably at *Kirbel Belomeh*, and also called *Bileam* (see Josh. xvii. 10. 1 Chron. vi. 55), about a mile south of *Jenin*, the Engannim of Scripture (*Thomson*, 463), a short distance to the east of Dothan, and about twelve miles S.E. from Megiddo, which is about eight miles west of Jezreel. Cp. *Pfeiffer*, *Dubia*, p. 250; and *Lightfoot*, p. 88; *Keil*, note, p. 256; *Lord A. Hervey*, B. D. II. 35; and *Dr. Hesse*, *Kings of Judah*, pp. 70—72.

<sup>30</sup> painted her face] Literally, placed her eyes in paint; Heb. *puc*; Gr. *φύκος*; Latin *fucus*, sea-weed, or alkaline pigment; it was a dye prepared from stibium or antimony, which Eastern women used for tinging the eyelids and eyelashes, in order to give an appearance of brilliancy, power, and largeness to the eye. Cp. Jer. vi. 30. Ezek. xiii. 40. *Russell*, Aleppo, p. 102; *Gesen.* 658; *Winer*, ii. 417, Art. "Schminke," and *Dr. Thomson*, who says that Eastern women paint or blacken their

eyelids with *kohl*, and prolong the application in a decreasing pencil so as to give an admired shape to the eye. The powder from which *kohl* is made, is collected from burning almond-shells or frankincense, which is intensely black. Antimony and various ores of lead are also used. The powder is applied with a small probe of wood, ivory, or silver, called *meel*. Engravings of the instruments used in this process may be seen in *Dr. Thomson's* volume, p. 461, and also in *Kitto's* Illustrations, p. 341.

Jezebel's proud heart could not bear to stoop, and, instead of humbling her soul by repentance, she pranked up her old carcase, and painted her wrinkled face, as one that hoped to daunt the courage of Jehu by the sudden beams of majesty; and thought to frighten him by the challenge of a traitor (*Bp. Hall*).

<sup>31</sup> Had Zimri peace] 1 Kings xvi. 9—15. Jezebel endeavoured to maintain her royal dignity and authority, and to overawe Jehu and the beholders with the pompous majesty of her appearance; and she mustered all her courage, and in a tone of impotent rage called Jehu a second Zimri, and threatened him with Zimri's fate. Jezebel, the daughter-in-law of Omri, thought to treat Jehu as Omri had treated Zimri.

<sup>34</sup> a king's daughter] 1 Kings xvi. 31.

<sup>35</sup> feet, and—hands] Which, it is asserted, the dogs of the East, who devour all other parts of the human frame, do not eat (*Kitto*, p. 343).

<sup>36</sup> In the portion of Jezreel] Where she had shed Naboth's blood (1 Kings xxi. 14—23).

CH. X. 1. Ahab had seventy sons] Including grandsons and great-grandsons (cp. vv. 2, 3. 13). Ahab had now been dead about fourteen years.

— unto the rulers of Jezreel—the elders] How is it that "the rulers of Jezreel," who are called "the elders," were now at Samaria?

This question seems to have caused much perplexity, and some commentators have proposed to alter the Hebrew text here, by changing *Jezreel* into *Israel* (*Calmet*, *Michaelis*), or by altering it into *ha-ir-el*, i. e. of the city (Samaria), to— (*Keil*).



brought up Ahab's *children*, saying, <sup>2</sup> Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour; <sup>3</sup> Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house. <sup>4</sup> But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand? <sup>5</sup> And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up of the *children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

<sup>6</sup> Then he wrote a letter the second time to them, saying, If ye *be* † mine, † Heb. for me. and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up. <sup>7</sup> And it came to pass, when the letter came to them, that they took the king's sons, and <sup>a</sup> slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel. <sup>a</sup> 1 Kings 21. 21. <sup>8</sup> And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning. <sup>9</sup> And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, <sup>b</sup> I conspired against my master, and slew him: but who slew all these? <sup>b</sup> ch. 9. 14, 24. <sup>10</sup> Know now that there shall <sup>c</sup> fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake <sup>c</sup> 1 Sam. 3. 19. <sup>d</sup> † by his servant Elijah. <sup>d</sup> 1 Kings 21. 19, 21, 29. <sup>11</sup> So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his ‖ kinsfolks, and his priests, until he left him none remaining. † Heb. by the hand of. ‖ Or, acquaintance.

<sup>12</sup> And he arose and departed, and came to Samaria. And as he *was* at the † shearing house in the way, <sup>13</sup> <sup>e</sup> Jehu † met with the brethren of Ahaziah † Heb. house of shepherds binding. † Heb. found. sheep. e ch. 8. 29. 2 Chron. 22. 8.

But the question seems to admit an easy solution. The "rulers of Jezreel, the elders" of Jezreel, had been the accomplices and instruments of Jezebel in the mock trial of *Naboth* the *Jezreelite*, and in the perpetration of his murder. See 1 Kings xxi. 8, 11, where the *elders* are specially mentioned.

Well might these elders therefore tremble for themselves and fly from *Jezreel*, and from Jehu, who was there, to their princely friends and patrons at *Samaria*, when they heard Jehu's words, rehearsing the sentence of God, "surely I have seen yesterday the blood of *Naboth*, and the blood of his sons, saith the Lord, and I will requite them in *this plat*, saith the Lord" (ix. 26). Indeed in v. 4 they are described as "exceedingly afraid;" and this compliance with Jehu's orders shows how much they dreaded his anger for themselves. Being conscience-stricken for their guilt, they feared, that if they did not do as Jehu bade them, he would bring them to justice for Naboth's murder. Jehu, wishing to calm their fears, and to enlist them in support of his new dynasty, sent therefore messengers to them, as well as to the rulers of *Samaria*, and to the bringers up of Ahab's children, and by this device he ingratiated himself with all his opponents; and he used the *elders of Jezreel* to avenge the blood of *Naboth*, which *Ahab* and *Jezebel* had shed by their means.

<sup>7</sup> *they—slew seventy persons*] Such were the chosen friends and allies of Ahab and Jezebel; they united in slaying the relatives of their royal patrons. Ahab and Jezebel had been false to God; how should men be true to them? Jezebel, by her letters to the elders of Jezreel, had shed the blood of Naboth and his sons; and now, by a letter to the elders of Jezreel, the blood of her own sons is shed by the same instrumentality. Remarkable retribution even in this world!

—*baskets*] Heb. *dādim*; cp. Jer. xxiv. 2. *Gesen.* 191. Ahab had gone down from Samaria to Jezreel, and had gathered

grapes in baskets in vintage-time from Naboth's vineyard at Jezreel; and now the vintage of God's wrath is come (Rev. xiv. 18), and the heads of his own posterity are heaped in baskets, and are sent from Samaria to *Jezreel* by the elders of Jezreel.

<sup>9</sup> *Ye be righteous*] Jehu flatters the people, and appeals to them for judgment; he does not tell them that these seventy persons had been slain by his own orders. Having gained over the rulers of Samaria, and elders of Jezreel, to his side, he obtains also the assent of the people. God did not approve the means which Jehu used, but gave effect to his acts, and overruled his designs to His own ends (1 Kings xxi. 21).

<sup>11</sup> *his priests*] The court priests (*Keil*).

<sup>12</sup> *at the shearing house*] Literally, the *house of binding of the shepherds*, i. e. the place of their meeting together (cp. *Gesen.* 118. 649). Some interpret it "house of *binding* the sheep, in order to be shorn." It was on the road between Jezreel and Samaria, perhaps at *Beit-Kad*, east of *Jenin*.

<sup>13</sup> *brethren of Ahaziah*] That is, his near relatives.

The following allegations have been made here by some critics:—

It is said, in 2 Chron. xxii. 8, that Jehu found the *sons of the brethren* of Ahaziah, and slew them; but in 2 Kings x. 13, they are said to be *brethren of Ahaziah*. In 2 Chron. xxi. 16, 17, all these brethren are represented as having been carried off by the Philistines and Arabians, except the youngest, Ahaziah, which is at variance with 2 Kings viii. 26; xi. 2.

Further, the writer of the *Chronicles* states that Ahaziah was the *youngest son* of Jehoram; but this could hardly be the case. He was twenty-two years old when he began to reign. His father, Jehoram, was thirty-two years old when he began to reign, and he reigned eight years. Thus Jehoram is made to beget Ahaziah when he was seventeen years old, and yet he was the youngest of forty-two! (*Davidson*, Intr. ii. 102).

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† Heb. *to the  
peace of, &c.*

king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down † to salute the children of the king and the children of the queen. <sup>14</sup> And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

† Heb. *found.*  
f Jer. 35. 6, &c.  
g 1 Chron. 2. 55.  
† Heb. *blessed.*

<sup>15</sup> And when he was departed thence, he † lighted on 'Jehonadab the son of Rechab coming to meet him: and he † saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, <sup>h</sup>give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot. <sup>16</sup> And he said, Come with me, and see my <sup>i</sup>zeal for the LORD. So they made him ride in his chariot.

h Ezra 10. 19.  
i 1 Kings 19. 10.

k ch. 9. 8.  
2 Chron. 22. 8.  
l 1 Kings 21. 21.

<sup>17</sup> And when he came to Samaria, <sup>k</sup>he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, <sup>l</sup>'which he spake to Elijah. <sup>18</sup> And Jehu gathered all the people together, and said unto them, <sup>m</sup>Ahab served Baal a little; *but* Jehu shall serve him much.

m 1 Kings 16. 31, 32.  
n 1 Kings 22. 6.

<sup>19</sup> Now therefore call unto me all the <sup>n</sup>prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal. <sup>20</sup> And Jehu said, † Proclaim a solemn assembly for Baal. And they proclaimed *it*. <sup>21</sup> And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the <sup>o</sup>house of Baal; and the house of Baal was || full from one end to another. <sup>22</sup> And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. <sup>23</sup> And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only. <sup>24</sup> And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, <sup>p</sup>his life shall be for the life of him.

† Heb. *Sanctify.*

o 1 Kings 16. 32.

|| Or, *so full*,  
that they stood  
mouth to mouth.

p 1 Kings 20. 39.

<sup>25</sup> And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with † the edge of the sword; and

† Heb. *the mouth.*

But these allegations are grounded on the mistaken notion that the word *brethren* is to be taken literally. The writer of the Chronicles guards us against this mistake. The word *brethren*, as is generally allowed, here means not literally full brothers, i.e. sons of his father and mother, but near relatives (*Keil*, *Chronik.* p. 414; and so *Ewald* and *Movers*. Cp. 2 Chron. xxii. 8, where we have "sons of the brethren." On this comprehensive sense, in Hebrew, of the word *brethren*, see Gen. xiii. 8; xxix. 12. Lev. x. 4. *Bp. Pearson* on the Creed, Art. iii. p. 175). Ahaziah's own brothers had been slain by the Arabians (2 Chron. xxi. 17; xxii. 1).

This accounts for their large number, *forty-two*. Some of them may have been sons of Jehoram by concubines.

— *of the queen*] Of the queen mother Jezebel, and therefore brothers of Joram (*Keil*). Cp. 1 Kings xv. 10—13. 2 Chron. xv. 16. The Hebrew word is *gebirah*, not *malecdh*.

<sup>15. Jehonadab the son of Rechab</sup>] The father of the Rechabites, described in Jer. xxxv., who was the son of Henath (1 Chron. ii. 55), and belonged to the family of the Kenites, the descendants of the father-in-law of Moses (Num. x. 29. Judg. i. 16; iv. 11. 1 Sam. xv. 6).

Jehonadab, the son of Rechab, was probably held in great repute among the people, on account of the patriarchal strictness, and religious sanctity of his life, and the dutiful obedience

of his family; and therefore Jehu desired to associate him with himself, and to gain influence and credit for his own acts by his means. Compare the note below, on 1 Chron. ii. 55.

<sup>16. Come with me, and see my zeal for the LORD</sup>] If Jehu had been really zealous for the Lord, he would not have maintained the worship of the calves of Jeroboam in opposition to that of the Lord (see *vv.* 29—31); but "zeal for the Lord" was made by him a pretext for his own aggrandizement. Yet God used him as an instrument for executing His own purposes.

<sup>19. Jehu did it in subtilty</sup>] The means which he used for a good end were detestable, as *S. Augustine* observes, who calls this stratagem, "*Mendacium impium et sacrificium sacrilegum*" (*S. Aug.*, *Contra Mendacium*, c. 2. See also *S. Aug.*, *Retract.* ii. 60). Jehu's act in pretending to be a worshipper of Baal, in order to destroy Baal, is discussed by *Wouters* (*Dilucid.* pp. 961—964), who rightly says, that Jehu is praised for his *zeal* in destroying idolatry, not for his *subtilty* in slaying idolaters, whom he cut off in an act of sin.

<sup>21. from one end</sup>] Literally, from *one mouth to the other*, as a vessel filled up to the brim (*Fatabl.*, *Keil*).

<sup>22. vestments</sup>] Probably of white byssus (*Sil.*, *Ital.* iii. 23; *Bähr*, *Symbol.* ii. 87).

the guard and the captains cast *them* out, and went to the city of the house of Baal. <sup>26</sup> And they brought forth the †<sup>a</sup> images out of the house of Baal, and burned them. <sup>27</sup> And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day. <sup>28</sup> Thus Jehu destroyed Baal out of Israel. <sup>29</sup> Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, \* the golden calves that were in Beth-el, and that were in Dan.

<sup>30</sup> And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. <sup>31</sup> But Jehu † took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from <sup>a</sup> the sins of Jeroboam, which made Israel to sin. <sup>32</sup> In those days the LORD began † to cut Israel short: and \* Hazael smote them in all the coasts of Israel; <sup>33</sup> From Jordan † eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, || even <sup>y</sup> Gilead and Bashan.

<sup>34</sup> Now the rest of the acts of Jehu, and all that he did, and all his might,

Before  
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† Heb. statues.  
q 1 Kings 14. 23.  
r Ezra 6. 11.  
Dan. 2. 5. & 3. 22.  
s 1 Kings 12. 28  
29.  
t See ver. 35.  
ch. 13. 1, 10. &  
14. 23. & 15. 8, 12.  
† Heb. observed  
not.  
u 1 Kings 14. 16.  
about  
860.  
† Heb. to cut off  
the ends.  
x ch. 8. 12.  
† Heb. toward  
the rising of the  
sun.  
|| Or, even to  
Gilead and  
Bashan.  
y Amos 1. 3.

25. to the city of the house of Baal] After they had slain the worshippers of Baal in the outer court or house (v. 21) where the altar was, and the sacrifices were offered, they went into the inner enclosure, called here the city (*ir*), the fortress-like sanctuary, the *penetrale*, or *adytum*, where the image of Baal was (*Movers*).

26. the images out of the house] Literally, the statues or pillars of the house, that is, which belonged to the house. The statues or pillars, *matseboth* (Exod. xxiii. 24; xxiv. 4; xxxiv. 13. Deut. vii. 5. 1 Kings xiv. 23), were probably of wood, and therefore cast into the fire, and burnt; and they seem to have been idolatrous emblems, in honour of other deities associated with Baal (*Movers*, Phœn. cap. 15, p. 563, and cap. 18, p. 674).

27. a draught house] *λυτρών* (*Sept.*); *latrina* (*Fulg.*).

29. Howbeit from the sins of Jeroboam—Jehu departed not] Jehu extirpated the worship of Baal, but not of the golden calves; for in his worldly policy he feared, as Jeroboam did, that if the people of Israel went up to Jerusalem, to worship the Lord, then his own kingdom, that of Israel, would be absorbed into that of Judah, and that the ten tribes would return to the house of David: see 1 Kings xii. 26, 27.

By this worldly policy, like the expediency of Caiaphas in its spirit and its consequences (see John xi. 50; xviii. 14), the kingdom of Israel was weakened, and eventually ruined (see v. 32; and xvii. 6—18).

30. Because thou hast done well] Here it appears that actions may in certain respects be pleasing to God, and may be recompensed with a reward suited to their character, viz. a temporal reward, although the motives from which they are done may not be approved by Him.

The Reformation effected by Jehu, in the punishment of the house of Ahab, and in the extermination of the worship of Baal, was pleasing in God's sight, and received a certain acknowledgment from Him, adjusted to the secular motives of Jehu himself. Compare the note above, on Ahab's repentance (1 Kings xxi. 27—29). S. Augustine (c. Mendacium, c. 2) well says, "Pro nomulla obedientiâ, quam de domo Ahab omnino delenda cupiditate suâ dominationis, exhibuit, aliquantum merecedem transitoriam regni temporalis accepit." Bp. Sanderson (iii. 26) observes that Jehu and others, for temporal obedience were rewarded by temporal blessings, or by the removal or adjournment of temporal punishments.

These remarks may be applied to other royal Reformers, such as King Henry VIII. of England. Much that he did, especially in the overthrow of the usurped dominion of the Bishop of Rome, and in "beheading superstition," as Richard Hooker expresses it (iv.—xiv. 7), was acceptable to God, and received a reward and blessing from Him; although the motives by which he was swayed, and also some of his actions, could not be otherwise than offensive, like those of Jehu, to the God of holiness and truth (ep. *Theophilus Anglicanus*, pt. ii. ch. iv.).

—fourth generation] Jehoahaz, Joash, Jeroboam, Zachariah. This was more than was granted in any other of the royal families of Israel. Of the house of Omri were four kings, —Omri, Ahab, Ahaziah, and Joram; but the last two were brothers, and that family reigned only about forty-five years. Jehu's continued about 102 years.

32. to cut Israel short] Literally, to make gashes in Israel; to amputate it, by cutting off portions of its territory. As it had been in the wilderness, when Israel rebelled against God at Kadesh Barnea, He cut them off by dismemberment, and almost by a ban of excommunication from His presence, so that they ceased for a time to have a history (see above, on Num. xx): so it was now. The affairs of Israel, after the time of Jehu to the Captivity, extend over a period of about 160 years, but are scarcely noticed in the sacred history.

The duration of the lives of men and of nations is not measured, in God's sight, by years, but by acts of faith and obedience. The moments of holy men and godly nations bear fruit for millenniums; but the millenniums of unholy men and godless nations vanish and fade away as moments.

—Hazael] Who was not able, by his own might, to do what he did, but who was raised up by God, to execute His judgments on His rebellious people: see 1 Kings xix. 15—17. As Nebuchadnezzar, and the Romans afterwards, were God's executioners of His righteous retribution on Jerusalem.

Thus God ever triumphs, even by means of those who know nothing of Him: cp. 2 Kings xix. 25.

On Hazael's conquests see further, xiii. 3. 7, where it is said that the Lord delivered Israel into his hand; and that when Israel repented, and turned to God, He delivered them.

On the internal corruption of Israel at this period, and the following, see Hos. ii. iv. vi. xiii. Amos iii. viii.

An evidence that in Jehu's days God began to cut Israel short, is supplied by an obelisk of black basalt, brought from Nimroud, and set up by Shalmaneser I., to commemorate his victories, and now in the British Museum. There, among the tributaries of Assyria, is mentioned "Jehu, the son of Khumri (i.e. Omri). Omri, the head of the dynasty of Ahab's house (cp. viii. 26), was regarded as the founder of the kingdom of Samaria, which in the inscription on the obelisk is called *Beth Khumri* (the house of Omri) (*Layard*, Nineveh, p. 613. *Rawlinson*, Herod. i. 465. Cp. *Brandis*, on Assyrian Inscriptions, pp. 49, 50). Dr. Oppert, in an inscription of the king, whose annals are on the Nimroud obelisk, found the name Ahabbu Ciri'lay, "Ahab the Israelite," as that of a king reigning in his sixth year. The names of both the king and his country are new; and the spelling of the latter is remarkable. This Shalmaneser, who reigned at least thirty years, received presents from Jehu, whom he calls the son of Omri; and he waged war with Hazael, King of Syria, in his eighteenth year. The last three royal names were discovered by Dr. Hincks in 1851. The contemporary Assyrian records are here in perfect harmony with the statements in the Bible.

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† Heb. *the days*  
were.

884.  
a 2 Chron. 22. 10.  
b ch. 8. 26.  
† Heb. *seed of the*  
*kingdom.*  
‡ 2 Chron. 22. 11,  
*Jehoshabeath.*  
§ Or, *Jehosh.*

878.  
c 2 Chron. 23. 1,  
& c.

are they not written in the book of the chronicles of the kings of Israel? 35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead. 36 And † the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

XI. 1 And when <sup>a</sup> Athaliah <sup>b</sup> the mother of Ahaziah saw that her son was dead, she arose and destroyed all the † seed royal. 2 But ‖ Jehosheba, the daughter of king Joram, sister of Ahaziah, took ‖ Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain. 3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 And <sup>c</sup> the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son. 5 And he commanded them, saying, *This is the thing that ye shall do; A third part of you that enter*

Chr. XI. 1. *Athaliah*] Daughter of Ahab and Jezebel, and therefore sister of Jehoram, King of Israel. She was married to Jehoram, the son of Jehoshaphat, King of Judah; and after Jehoram's death, she usurped the government, and resolved to maintain her own power, and the worship of Baal at Jerusalem, by destroying the seed royal, that is, all the members of the royal family who had escaped the sword of Jehu. Cp. *Bp. Cotton*, in B. D. i. 134; *Dr. Hessey*, Lect. iv.

Athaliah means, *Jehovah afflicts* (*Gesen.* 663); and, like the name *Ahaziah* and *Jehoram*, it shows that Ahab did not altogether cast away his reverence for Jehovah, at the time when in subservience to Jezebel his wife from Phœnicia he introduced the Baal-worship into Israel: he drew near to God with his lips, but his heart was far from Him.

— *she arose and destroyed all the seed royal*] Athaliah, a woman allied by marriage to the royal house of David, endeavoured to destroy all the members of that house,—the children of her own son,—probably by several wives. She acted with the savage cruelty of her mother Jezebel, and probably with the same design as animated her, viz. to extirpate the worship of Jehovah, and to establish the worship of Baal, and to build up her own power on the ruins of all other institutions, civil and sacred, and to bring the house of Judah into subjugation to that of Ahab; and this she did at Jerusalem.

But God had promised to David that his "throne should be established for ever" (2 Sam. vii. 15, 16). He had sworn by His holiness that He "would never fail David" (Ps. lxxxix. 35); and, by a marvellous intervention of His providence, God saved a child of that house, an infant of one year, from the sword of Athaliah, and nourished him in the Temple, and brought him forth, when seven years old, to be king in Jerusalem,—"as a branch from the root of Jesse, out of a dry ground" (Isa. xi. 1). God assured David that He had ordained "a lamp for His anointed" (Ps. cxxxii. 18); and that lamp, now nearly extinguished, was wonderfully preserved. May we not recognize here a divine foreshadowing of the miraculous rescue and preservation of the divine Child of the house of David, to be raised miraculously by God to the throne of the world?

2. *Jehosheba*] Called *Jehoshabeath* in Chronicles (2 Chron. xxii. 11), whose name signifies *oath of the Lord*: compare *Elisheba* (see the next note), whose name signifies *oath of God*: and see note on Luke i. 5. 73.

— *daughter of king Joram*] Jehosheba was not only sister of Ahaziah, but daughter of Joram.

The wife of Aaron the Priest was called *Elisheba* (Exod. vi. 23); and that name re-appears in *Elizabeth*, in the Gospel, the wife of Zacharias the priest (Luke i. 5); and this Jehosheba,—whose name resembles Elisheba, or Elizabeth,—was the wife of Jehoiada the priest (2 Chron. xxii. 11).

Three holy women,—Elisheba, Jehosheba, Elizabeth,—were instruments in God's hands for realizing in their lives the meaning of their names, and for fulfilling the promise and "oath which God swore" to their fathers, Abraham, Isaac, and Jacob, and their seed for ever. Elisheba, the wife of Aaron,

by giving birth to Eleazar and Ithamar, the heads of the Levitical Priesthood, the types of Christ as Priest; Jehosheba, the wife of Jehoiada, by rescuing Joash, the only survivor,—in the royal line of Solomon,—of the seed of David, the ancestor of Christ; Elizabeth, the wife of Zacharias, by giving birth to John the Baptist, the promised forerunner of Christ. To this significance of her name, Zacharias, her husband, refers in his divinely-inspired song of praise: see below, Luke i. 68—73,—*"Blessed be the Lord God of Israel,"*—where he speaks of the promise made to David, and the "*oath which God swore to Abraham.*"

Jehosheba was sister of Ahaziah, but probably only by the father's side; she is not called daughter of *Athaliah*; Athaliah, the daughter of Ahab and Jezebel, the worshipper of Baal, would hardly have allied her daughter in marriage with Jehoiada, the priest of the Lord (cp. 2 Chron. xxii. 11).

— *Joash*] A name which means *the Lord gave* (*Gesen.* 336).

— *in the bedchamber*] Literally, *in the chamber of the beds*; i. e. where the mattresses, &c., of the palace were kept.

3. *with her—in the house of the LORD*] Jehosheba, being the priest's wife, concealed him there.

If any woman might have claimed the throne, none had so good a right to it as Jehosheba herself; but Jehoiada, the priest, would rather be a loyal guardian to an infant king, than a husband to a queen; and Jehosheba would rather preserve a future king for the usurped throne, than occupy that throne herself. She is, therefore, set before us in striking contrast to Athaliah, the daughter of Ahab, the destroyer of the seed royal, the usurper of the throne of Judah.

4. *And the seventh year*] With this narrative, compare 2 Chron. xxiii. It has been asserted by some (*De Wette*, *Gramberg*, *Thenius*, *Bertheau*, and *Davidson*), that the writer of the Chronicles has been swayed by partiality for the Hebrew Hierarchy to represent the intervention of the Priests and Levites in too favourable a light: see also *Movers*, *Krit. Unters.* p. 307. On the other side, *Dahler* (*de Libror. Paralip. Auctoritate*, 1819, p. 109), has maintained the accuracy of the narrative in the Chronicles; *Keil* (*Apol. Vers.* p. 362. 371); and *Hüevernick* (*Einleit.* ii. 253—255), have displayed the harmony of both. It is well observed by *Keil* that the two sacred writers composed their narratives with two different, but not opposite, designs. The writer of the Book of Kings proposed to show how the royal family of the house of David was brought to the brink of ruin by Athaliah, a queen allied by marriage to that house, and how it was miraculously preserved by Jehoiada. The writer of the Book of Chronicles shows, more in detail, by what instrumentality these marvellous deliverances were effected, and exhibits the Priests and the Levites as chosen by God to effect it.

— *Jehoiada*] The Priest (v. 15). His name is significant,—*whom the Lord knows*, i. e. *loves* (*Gesen.* 338).

— *captains and the guard*] Probably the Temple-watch of the Levites. See the next note, and 2 Chron. xxiii. 4; and *Bertheau*, *Chronik.* p. 359.

5. *enter in on the sabbath*] He is speaking here of the

in <sup>d</sup> on the sabbath shall even be keepers of the watch of the king's house ; <sup>Before</sup>  
<sup>6</sup> And a third part *shall be* at the gate of Sur ; and a third part at the gate <sup>CHRIST</sup>  
 behind the guard : so shall ye keep the watch of the house, || that it be not <sup>878.</sup>  
 broken down. <sup>7</sup> And two || † parts of all you that go forth on the sabbath, <sup>d 1 Chron. 9. 25.</sup>  
 even they shall keep the watch of the house of the LORD about the king. <sup>|| Or, from</sup>  
<sup>8</sup> And ye shall compass the king round about, every man with his weapons in <sup>breaking up.</sup>  
 his hand : and he that cometh within the ranges, let him be slain : and be ye <sup>|| Or, companies.</sup>  
 with the king as he goeth out and as he cometh in. <sup>† Heb. hands.</sup>

<sup>9</sup> And the captains over the hundreds did according to all *things* that <sup>e 2 Chron. 23. 8.</sup>  
 Jehoiada the priest commanded : and they took every man his men that were  
 to come in on the sabbath, with them that should go out on the sabbath, and  
 came to Jehoiada the priest. <sup>10</sup> And to the captains over hundreds did the  
 priest give king David's spears and shields, that *were* in the temple of the LORD.  
<sup>11</sup> And the guard stood, every man with his weapons in his hand, round about  
 the king, from the right † corner of the temple to the left corner of the temple, <sup>† Heb. shoulder.</sup>  
 along by the altar and the temple. <sup>12</sup> And he brought forth the king's son, and  
 put the crown upon him, and *gave him* the testimony ; and they made him king,  
 and anointed him ; and they clapped their hands, and said, † † God save the <sup>† Heb. Let the</sup>  
 king. <sup>13</sup> And when Athaliah heard the noise of the guard *and* of the people, <sup>king live.</sup>  
 she came to the people into the temple of the LORD. <sup>14</sup> And when she looked, <sup>f 1 Sam. 10. 24.</sup>  
 behold, the king stood by <sup>h</sup> a pillar, as the manner *was*, and the princes and <sup>g 2 Chron. 23. 12,</sup>  
<sup>h ch. 23. 3.</sup>  
<sup>2 Chron. 34. 31.</sup>

Levites, and of their service at the Temple : cp. 2 Chron. xxiii. 4—8. This service was arranged according to weeks, beginning with the sabbath. Compare 1 Chron. ix. 25 ; xxiii.—xxvi., with *Joseph*. vii. 14. 7.

On comparing the narrative here with that in Chronicles (2 Chron. xxiii.), it appears that Jehoiada the priest communicated his design of restoring the rightful heir, to the captains of the royal body-guard, and to the heads of the families of the people of Jerusalem ; and that he made a solemn covenant with them in the house of the Lord, to place him on the throne, which had been usurped by Athaliah ; and that then he associated with himself the Priests and Levites who came in and went out on the Sabbaths, in the appointed order of the service of the Temple ; and that he organized them in a body, under the command of the chief officers of the royal guard, so as to defend the Temple, and protect the young king, and to prevent an irruption upon them from the palace.

<sup>6. gate of Sur</sup>] Called the "gate of the foundation," in 2 Chron. xxiii. 5 ; probably of the outer court of the Temple, leading to the Tyropeum, or to Kidron.

— <sup>gate behind the guard</sup>] Cp. v. 19 : whence it appears probable, that it was on the west side of the Temple court, and led to the palace, on Mount Zion. Cp. 2 Chron. xxiii. 4, with 1 Chron. ix. 19.

— <sup>that it be not broken down</sup>] Invaded by a sudden irruption of the troops of Athaliah from the palace. The literal meaning of the word here used (*massack*) is a *warding-off* (*Gesen.* 489. Cp. the *Arabic* Version).

<sup>7. two parts—that go forth</sup>] The Priest engaged the Levites, who *went out* on the Sabbath (being released from their attendance on the Temple service), to remain on guard for the service of the king. The Levites also, who *came in* on the Sabbath, were induced by him to keep guard in the Temple (vv. 5, 6).

By choosing the Sabbath Day as the day of the movement, and by retaining those of the Levitical course, whose turn it was to retire from its allotted service, he doubled the number of the official forces of the Temple, without exciting suspicion.

<sup>8. within the ranges</sup>] Within the ranks, i.e. of soldiers (*Gesen.* 753).

— <sup>as he goeth out and as he cometh in</sup>] i.e. in all his movements. Cp. Deut. xxviii. 6 ; xxxi. 2. Josh. xiv. 11. 1 Sam. xxix. 6. 1 Kings iii. 7.

<sup>10. to the captains—did the priest give</sup>] In order that the might distribute them among their followers (*Bertheau*,

Chronik. 360) ; we are not to suppose that the captains themselves had come unarmed.

— <sup>king David's spears and shields</sup>] His votive offerings from his victories (2 Sam. viii. 7. Cp. 2 Chron. xxiii. 9).

<sup>11. from the right corner</sup>] Probably an armoury had been formed in the Temple by David, and had received fresh additions from time to time. Cp. 1 Kings x. 17. *Josephus*, ix. 7. 2. The guard was stationed in the outer court of the Temple, and extended from the right side (literally, *shoulder* : see *Gesen.* 420) of the Temple to the left side, in front of the Altar of burnt-offering, and the Temple, so as to be around the king : cp. 2 Chron. xxiii. 10.

<sup>12. the testimony</sup>] The Book of the Law (*Jarchi, Abarbanel, A Lapide, Schmidt, Hävernick*, Einleit. i. 595 ; *Bertheau*, Chronik. p. 360. Cp. Deut. xvii. 18—20 ; xxxi. 9).

Before the Book of the Law was completed, the word *testimony* (*eduth*) was used specially to denote the Ten Commandments (see on Exod. xxv. 16. *Gesen.* 608) ; but when the Pentateuch was written, and was delivered to the Priests to be placed in the Holy of Holies, at the side of the Ark, in which the Two Tables of Testimony were, then the Law itself, which was to be copied out by the king, as the rule of his conduct, seems to have received the name of *Testimony*, i.e. Covenant of witness between him and Jehovah, whose minister he was.

The Testimony was delivered to the king on his inauguration, as the Code of Law by which he was to govern God's people.

In imitation of this pious usage, the Holy Bible, taken from God's Altar, is delivered by the Archbishop of Canterbury to the sovereigns of England, at their Coronation in the Abbey Church of Westminster.

— <sup>they made him king</sup>] By the ministry of Jehoiada, and the Priests, his sons, who anointed him (2 Chron. xxiii. 11).

— <sup>clapped their hands</sup>] And cried, "God save the king" (2 Chron. xxiii. 11).

<sup>14. a pillar</sup>] *The pillar*. So *Sept., Syriac, Targum* ; but *Fulg.* renders it "tribunal" ; and *Arabic* translates it by "throne" ; and *Gesen.* 638 ; *Keil*, 270, render it a platform, or scaffold : cp. 2 Chron. xxxiii. 13.

The original word (*ammud*), is of very frequent occurrence, and almost always means *pillar* ; and it is not improbable that he was stationed at one of the two pillars, Jachin and Boaz, of the Temple (1 Kings vii. 21. 2 Chron. iii. 15) ; but it is most likely also that he was placed on a raised scaffold, in order to be seen by the people, as Solomon was at the dedication of the Temple (2 Chron. vi. 13).

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the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason. <sup>15</sup> But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD. <sup>16</sup> And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

i 2 Chron. 23. 16.

<sup>17</sup> And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; <sup>k</sup> between the king also and the people. <sup>18</sup> And all the people of the land went into the <sup>1</sup> house of Baal, and brake it down; his altars and his images <sup>m</sup> brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And <sup>n</sup> the priest appointed <sup>†</sup> officers over the house of the LORD. <sup>19</sup> And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings. <sup>20</sup> And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house. <sup>21</sup> <sup>o</sup> Seven years old was Jehoash when he began to reign.

k 2 Sam. 5. 3.

l ch. 10. 26.

m Deut. 12. 3.

n 2 Chron. 23. 17.

n 2 Chron. 23. 18.

&c.

† Heb. *offices*.

o 2 Chron. 24. 1.

a 2 Chron. 24. 1.

XII. <sup>1</sup> In the seventh year of Jehu <sup>a</sup> Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba. <sup>2</sup> And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him. <sup>3</sup> But <sup>b</sup> the high places were not taken away: the people still sacrificed and burnt incense in the high places.

b 1 Kings 15. 14.

& 22. 43.

ch. 14. 4.

c ch. 22. 4.

† OR, *holy things*.

† Heb. *holinesses*.

d Exod. 30. 13.

† Heb. *the money of the souls of his estimation*.

Lev. 27. 2.

† Heb. *ascendeth upon the heart of a man*.

e Exod. 35. 5. 1 Chron. 29. 9.

<sup>4</sup> And Jehoash said to the priests, <sup>c</sup> All the money of the <sup>||</sup> <sup>†</sup> dedicated things that is brought into the house of the LORD, *even* <sup>d</sup> the money of every one that passeth *the account*, <sup>†</sup> the money that every man is set at, *and* all the money that <sup>e</sup> cometh into any man's heart to bring into the house of the LORD,

— *Treason*] *A conspiracy*. Literally, *a banding together* (*Gesen. 747*).

<sup>15. the ranges</sup>] The ranks of soldiers (*v. 8*). Make way for her to pass through the ranks, and pursue her forth out of the Temple.

On the question, whether Athaliah, being an usurper, might be slain by command of Jehoiada the Priest, as guardian of the rights of Joash, the rightful king, see *Grotius de Jure Belli et Pacis*, i. 4. 8.

<sup>16. the way—king's house</sup>] The gate of the King's mews (*cp. 2 Chron xxiii. 15*); not the horse-gate in *Neh. iii. 28*, which was in the city wall. This gate was between the Temple and the Palace, and near the latter: see *2 Chron. xxiii. 20*.

<sup>17. Jehoiada made a covenant</sup>] As Moses had done at Sinai (*Exod. xix. xxiv. Cp. Deut. iv. 20; xxvii. 9*), and as Joshua at Shechem (*Josh. xxiv. 1—25*), and as Ezra did: see on *Neh. x. 1*.

Observe, Jehoiada begins with binding both the king and the people in a covenant with God, as the only sure foundation of the covenant between the king and the people.

The consequence of their covenant with the Lord was, that they (1) destroyed idolatry, (2) repaired the Temple.

<sup>18. the house of Baal</sup>] Probably erected by Jehoram, to gratify his wife Athaliah, the daughter of Ahab and Jezebel: see *2 Chron. xxi. 6*.

— *images*] Literally, *similitudes* (*Gesen. 710*).

— *the priest appointed officers*] That is, after this crisis was over, Jehoiada the Priest reinstated the former order of Levitical officers for the service of the Temple: see *2 Chron. xxiii. 18, 19*.

<sup>19. the gate of the guard</sup>] Called the high gate (*2 Chron. xxiii. 20*), between the Temple and the Palace.

CH. XII. 2. *all his days wherein*] That is, not as long as Jehoash himself lived, but as long as Jehoiada lived and guided

him: *cp. 2 Chron. xxiv. 2*. Here is a silent reference to the subsequent defection of Jehoash, which is here implied, but is not described in this Book, and is related in *2 Chron. xxiv. 15—23*. The distresses and unhappy end of Joash are mentioned in this book (*vs. 23—27*), and are to be accounted for by that defection from God, which is fully recorded in the Chronicles.

The Holy Spirit guided the sacred writer of this book, not only in what is inserted in his history, but also in what is omitted. He reserved the narrative of the falling away of Jehoash for the history of the Chronicles. On the other hand, we see that the history of Solomon's defection is related in the Kings, but not in the Chronicles: see *1 Kings xi. 1—8*.

The reverent reader of Holy Scripture will refer such phenomena as these to the working of the Divine Author of Scripture,—the Holy Spirit. He guided the writer of the Book of Kings to write what he has written, and to omit what he has omitted; He knew what He Himself would afterwards do; that He would supply in the Books of Chronicles things omitted in the Books of Kings; and He guided the writer of the Chronicles to omit other things that had been recorded in that book; and thus He provided that the Books of Kings and of Chronicles should be mutually subsidiary to each other; and He exercises the faith and diligence of the readers of Holy Scripture; He tests them, whether they will reverently examine and carefully compare these two narratives; He has done the same in the Gospels: see *Introduction* to the Gospels, pp. xlv. — xlviii.

— *Jehoiada the priest instructed him*] Jehoash reigned well till Jehoiada died. The full benefit of a truly religious prelate and statesman is not known till their death (*Bp. Hall*).

<sup>3. the high places were not taken away</sup>] See on *1 Kings xv. 14*.

<sup>4. the money of every one that passeth the account—house of the LORD</sup>] The words, *the account*, are not in the original,



<sup>5</sup> Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

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<sup>6</sup> But it was so, that † in the three and twentieth year of king Jehoash † the priests had not repaired the breaches of the house. <sup>7</sup> Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

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† Heb. in the  
twentieth year  
and third year.  
† 2 Chron. 24. 5.  
g 2 Chron. 24. 6.

<sup>8</sup> And the priests consented to receive no more money of the people, neither to repair the breaches of the house. <sup>9</sup> But Jehoiada the priest took <sup>h</sup> a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the † door put therein all the money that was brought into the house of the LORD.

h 2 Chron. 24. 8.  
&c.

† Heb. threshold.

<sup>10</sup> And it was so, when they saw that there was much money in the chest, that the king's || scribe and the high priest came up, and they † put up in bags, and told the money that was found in the house of the LORD. <sup>11</sup> And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they † laid it out to the carpenters

|| Or, secretary.  
† Heb. bound up.

and builders, that wrought upon the house of the LORD, <sup>12</sup> And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that † was laid out for the house to repair it. <sup>13</sup> Howbeit <sup>i</sup> there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD: <sup>14</sup> But they gave that to the workmen, and repaired therewith the house of the LORD. <sup>15</sup> Moreover

† Heb. brought it forth.

† Heb. went forth.

<sup>i</sup> See 2 Chron. 24. 14.

<sup>k</sup> they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully. <sup>16</sup> The trespass money and sin money was not brought into the house of the LORD: <sup>m</sup> it was the priests'.

k ch. 22. 7.

l Lev. 5. 15, 18.

m Lev. 7. 7.  
Num. 18. 9.

and would be better omitted. The sacred historian specifies three sources of revenue to the Temple fabric, viz.—

(1) *the money of every one that passeth*; that is, every one who is numbered in the annual census (see 2 Chron. xxiv. 5), the poll-tax of half a shekel (see Exod. xxx. 13). Every one that passeth among them that are numbered shall give an offering (half a shekel) to the Lord, which was to be applied to the service of the Lord's house (Exod. xxx. 12—16. Cp. 2 Chron. xxiv. 6. 9. Matt. xvii. 24).

(2) *the money that every man is set at*;—the redemption-money, paid by him, according to the law of Lev. xxvii. 1—13. Num. xviii. 15, 16.

(3) Freewill-offerings.

5. *of his acquaintance*] From his friend (*Targum, Gesen.* 472). The *Sept.* seems to have read *mecer* (a sale, *Gesen.* 472), not *maccar* (a friend). See also v. 7. Cp. 2 Chron. xxiv. 5.

In this section (vv. 5—16), as compared with 2 Chron. xxiv. 4—14, some modern critics (especially *De Wette*) have imagined that they have discovered contradictions, and they have alleged that the narrative of the Chronicles is tinged with Levitical partialities; but see *Keil, Apol. Vers.* pp. 371—373.

It may be observed, that the writer of the Chronicles taxes the Levites with want of zeal in the work. "The Levites hastened it not" (xxiv. 5: see also on v. 9 here). The one account, when candidly considered, will be found to be quite consistent with the other, and supplementary to it.

6. *had not repaired the breaches*] Made by Athaliah (2 Chron. xxiv. 7).

7. *deliver it*] To me. The king undertook the restoration of the Temple, in the place of the Priests: see vv. 8—10. The royal authority was more effectually applied than the priestly, for the execution of the work.

9. *Jehoiada the priest took a chest*] At the king's command (2 Chron. xxiv. 6—8).

— *the priests—put therein all the money*] Therefore the alteration of the arrangement for the collection did not arise from any suspicion, on the king's part, of embezzlement by the priests, as some have imagined.

10. *the high priest came*] Either in person, or by his deputy (2 Chron. xxiv. 11).

— *they put up in bags*] Literally, they bound, or tied up: cp. v. 23.

13. *not made—bowls of silver, snuffers, basons*] Cups, snuffers, basons for sprinkling: see *Gesen.* 462. But, when the repairs of the Temple had been completed, these were provided (2 Chron. xxiv. 14. Cp. *Movers*, p. 314; *Keil*, *Chronik.* p. 376; and *Bertheau*, *Chronik.* p. 365). There is no discrepancy (as some allege) between the statements; but, as *Michaelis* observes, the narrative in the Chronicles is a "commentary on the other in the Kings."

16. *The trespass money*] As to the trespass-money, or money for guilt (Heb. *ashám*), see Lev. v. 16. Num. v. 6—9.

— *sin money*] Money for sin (Heb. *chattáth*). In the Levitical Law we do not find any mention of any pecuniary offering for sin (Lev. iv.). But in certain sin-offerings the flesh of the victim was eaten by the Priests (Lev. vi. 29, 30; vii. 7, 8; x. 16, 17). It is probable, that Israelites, who lived at a distance from Jerusalem, gave money for the purchase of victims for sin-offerings, and that part of the money so given was assigned to the Priests, as a recompense for their pains in procuring those victims; or, if there was any surplus after the purchase, it accrued to them (*Vatabl., Abul.*).

The history of the restoration of the Temple by Joash is instructive to later ages, as showing that youthful princes may sometimes, by God's blessing, do more for His glory than aged Priests. It is God's will that "kings" should be the "nursing fathers, and queens the nursing mothers" of His Church (Isa. xlix. 23); blessed are the Rulers who duly appreciate the privilege of serving Christ by promoting her welfare; and

Before  
CHRIST  
about  
850.  
n ch. 8. 12.  
o See 2 Chron.  
24. 23.  
p 1 Kings 15. 18.  
ch. 18. 15, 16.

† Heb. *went up*.

q ch. 14. 5.  
2 Chron. 24. 25.  
859.  
|| Or, *Beth-millo*.  
r 2 Chron. 24. 26,  
*Zabad*.  
|| Or, *Shimrith*.  
859.

s 2 Chron. 24. 27.

856.  
† Heb. *the*  
*twentieth year*  
*and third year*.

<sup>17</sup> Then <sup>a</sup> Hazael king of Syria went up, and fought against Gath, and took it: and <sup>o</sup> Hazael set his face to go up to Jerusalem. <sup>18</sup> And Jehoash king of Judah <sup>p</sup> took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent it to Hazael king of Syria: and he † went away from Jerusalem.

<sup>19</sup> And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? <sup>20</sup> And <sup>q</sup> his servants arose, and made a conspiracy, and slew Joash in || the house of Millo, which goeth down to Silla. <sup>21</sup> For <sup>r</sup> Jozachar the son of Shimeath, and Jehozabad the son of || Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and <sup>s</sup> Amaziah his son reigned in his stead.

XIII. <sup>1</sup> In † the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and

glorious will be their reward in heaven, if they persevere in that blessed work unto the end.

The Temple was built by a youthful king, Solomon; it was restored by two youthful kings, Joash, and Josiah (2 Chron. xxiv. xxxiv.). At the same time, be it remembered, that Joash the king did what he did, by the fatherly counsel of Jehoiada the Priest (2 Chron. xxiv. 2. 14). "The counsel of peace was between them both" (Zech. vi. 13); and we have here a beautiful specimen of the happy results of the union of the Civil and Ecclesiastical Powers, when the energy and vigour of the Royal Authority are exerted to stimulate the Spirituality, and the wisdom and sanctity of the Spirituality are employed in consecrating and directing the counsels of the Throne.

<sup>17</sup> Then Hazael—*set his face to go up to Jerusalem*] For the moral reasons of this invasion, namely, the idolatrous defection of Joash, which is not mentioned here, but is described in the Chronicles; and for the unhappy end of King Joash, see 2 Chron. xxiv. 15—25.

The one narrative states the punishment, the other records also the sin which caused it; and the one illustrates and confirms the other, and both tally together.

Hazael was appointed, and enabled by God Himself to be the executioner of His judgments on the rebellious and idolatrous kings of His own people (1 Kings xix. 15).

—*Gath*] Which was tributary to Israel in Solomon's days (1 Kings ii. 39; iv. 21), and had been fortified by King Rehoboam (2 Chron. xi. 8).

<sup>18</sup> Jehoash—took all the hallowed things] Thus all his good work, about which he had been so zealous (v. 7), was marred by his sin. Jehoash propitiated Hazael for a time by these presents. But, because he did not repent, although he was warned by the prophets, especially by Zechariah, the son of Jehoiada, but added sin to sin, and at last cruelly murdered Zechariah (see 2 Chron. xxiv. 19—22), therefore God sent another expedition of Syrians against Jerusalem, who spoiled the city, and destroyed the princes; and the people were distressed and exasperated by these calamities, and his own servants rose against King Joash, and slew him. Such were the results of apostasy. See 2 Chron. xxiv. 23—26.

<sup>18</sup> Jehoram, and Ahaziah] Although Jehoram was son-in-law of Ahab, and Ahaziah his son was closely connected with that idolatrous house, and both were addicted to the service of Baal (viii. 27. 2 Chron. xxi. 6. 11; xxii. 3), yet, probably for political reasons, and by way of compromise, they would occasionally make offerings to the Temple of Jehovah (with whose Name their own names were connected), just as Herod the Great, for mere secular reasons, enlarged and beautified the Temple at Jerusalem. See John ii. 20. Cp. Hooker, V. xv. 2.

<sup>20</sup> his servants arose—and slew Joash] on his bed. See 2 Chron. xxiv. 25, which reveals the causes that led to the shameful and miserable end of his reign and life.

—*Millo*] The castle on Mount Zion. See 2 Sam. v. 9. 1 Kings ix. 15.

—*Silla*] a town near Jerusalem (*Gesen*. 587); others suppose it to have the same meaning as *meshillāh*, a street.

<sup>21</sup> Jozachar the son of Shimeath] In the hitherto collated MSS. of 2 Chron. xxiv. 26 he is called *Zabad*, the son of Shimeath. *Zabad* is supposed by some to be an error of the copyists for *Zachar*, an abbreviation of *Jozachar*, or he may have had two names, as many of the Hebrews had (see *Glass*., Phil. Sacr. p. 620; *Surenhus*, Bibl. Catal. pp. 91, 92). *Zabad* signifies a gift (*Gesen*. 237). We have a remarkable example of two names assigned to one and the same person, in the principal agents in this history; Joash is also called Jehoash; Jehosheba is also called Jehoshabeath; and Jehoiada the Priest was also called Barachias. See below, note on Matt. xiii. 35; see also the next note; and on 2 Chron. xxiv. 21.

—*Shomer*] called *Shimeath* in 2 Chron. xxiv. 26. These variations of names (see the foregoing note) serve the important purpose of showing the independence of the testimony of the Authors of the Books of Kings and Chronicles; and of corroborating their testimony as to the facts of the history which they narrate.

—*they buried him with his fathers*] In the city of David, but not in the royal tombs (2 Chron. xxiv. 25).

—*Amaziah his son reigned in his stead*] An evidence of national faith in the divine promise to David. See below, on 2 Chron. xxiv. 27.

CII. XIII. 1. In the three and twentieth year of Joash—Jehoahaz—seventeen years] How is this to be reconciled with other statements?

In v. 10 it is said that Jehoash the son of Jehoahaz began to reign in the thirty-seventh year of Joash, king of Judah, and reigned sixteen years. How then could Jehoahaz have become king in the twenty-third year of Joash, and have reigned seventeen years?

To this it is replied by several of the Rabbis (cp. *Ussher*, ad A. M. 31763; *Lightfoot*, i. 90; *Budd*, Eccl. Hist. ii. 401) that Jehoash had been associated with his father Jehoahaz in the government two or three years before his death. It is supposed by *Lightfoot* that the same was the case with Amaziah, and he was associated with his father Joash in the kingdom, because his father was disabled by disease (2 Chron. xxxv. 25; and see here, xiv. 1). Others suppose that for twenty-third year in our text we ought to read twenty-second (*Keil*). *Josephus* (Ant. ix. 8. 5) reads *twenty-first*. Others are of opinion that in v. 10 we ought to read *thirty-nine* instead of *thirty-seven*, with the Aldine edition of the *Sept.* (*Winer*, *Thenius*). In the latter years of the Kingdom of Israel the dates of the accession of the sovereigns are fluctuating. This was a natural and necessary consequence of the precarious tenure of their rule. It often happened, by reason of the confusion and dissolution of their polity, that it was a matter of doubt whether a king was really king or no at any given time. No wonder, therefore, that the dates are variously given. The circumstances of the case *did not admit of certainty*. Compare notes below, xv. 1; and xv. 9. 30.

Another consideration will be stated below, on the note on xiv. 1, which will account for some seeming discrepancies in the chronology of the Kings of Israel.

reigned seventeen years. <sup>2</sup> And he did *that which was* evil in the sight of the LORD, and † followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. <sup>3</sup> And <sup>a</sup> the anger of the LORD was kindled against Israel, and he delivered them into the hand of <sup>b</sup> Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days. <sup>4</sup> And Jehoahaz <sup>c</sup> besought the LORD, and the LORD hearkened unto him: for <sup>d</sup> he saw the oppression of Israel, because the king of Syria oppressed them. <sup>5</sup> (<sup>e</sup> And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, † as before-time. <sup>6</sup> Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* † walked therein: <sup>f</sup> and there † remained the grove also in Samaria.) <sup>7</sup> Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, <sup>g</sup> and had made them like the dust by threshing.

<sup>8</sup> Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel? <sup>9</sup> And Jehoahaz slept with his fathers; and they buried him in Samaria: and ‖ Joash his son reigned in his stead\*.

<sup>10</sup> In the thirty and seventh year of Joash king of Judah began ‖ Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

<sup>11</sup> And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein. <sup>12</sup> <sup>h</sup> And the rest of the acts of Joash, and <sup>i</sup> all that he did, and <sup>k</sup> his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel? <sup>13</sup> And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

<sup>14</sup> Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, <sup>l</sup> the chariot of Israel, and the horsemen thereof. <sup>15</sup> And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. <sup>16</sup> And he said to the king of Israel, † Put thine hand upon the bow.

Before  
CHRIST  
856.  
† Heb. walked  
after.

about  
849.  
a Judg. 2. 14.  
b ch. 8. 12.  
about  
842.

c Ps. 78. 34.  
d Exod. 3. 7.  
ch. 14. 26.

e See ver. 25. &  
ch. 14. 25, 27.  
† Heb. as yester-  
day, and third  
day.

† Heb. he  
walked.  
† 1 Kings 16. 33.  
† Heb. stood.

g Amos 1. 3.

‖ ver. 10,  
Jehosh.  
\* Alone.  
841.  
‖ In consort with  
his father,  
ch. 14. 1.

h ch. 14. 15.  
i See ver. 14. &  
25.  
k ch. 14. 9, &c.  
2 Chron. 25. 17,  
&c.  
825.

about  
839.

l ch. 2. 12.

† Heb. Make  
thine hand to  
ride.

3. *all their days*] Rather, *all his days*. See vv. 22—25.

5. *a saviour*] supposed by some to be an angel; by others, Elisha; by others, a general of Jehoahaz; by others, to be the successor of Jehoahaz: see v. 25; xiv. 27. It seems to have been a mere temporary deliverer, in the days of Jehoahaz; who was not induced by God's mercy to work any permanent reformation (v. 6); and therefore it is said that "Hazeal oppressed Israel all the days of Jehoahaz" (v. 22). The interval of deliverance was so short that it did not affect the general character of his reign.

— *dwelt in their tents*] Not being disturbed by invasion.

6. *the grove*] The asherah, or idol-pillar: cp. 1 Kings xv. 13.

7. *by threshing*] Cp. Amos i. 3. Hab. iii. 12.

11. *he did that which was evil*] Cp. *Joseph*, ix. 8. 6, who speaks of him in more favourable terms, perhaps on account of his language to Elisha (v. 14).

14. *Elisha was fallen sick—died*] A contrast between him and Elijah: we never hear of Elijah as sick; and he did not die. Elijah taken up into heaven and followed by Elisha, prefigured, in this, as in other respects, Christ ascending into heaven and followed by His Apostles. They were taken away by death; but "Jesus Christ is the same yesterday, and to-day, and for ever" (Heb. xiii. 8).

#### THE KING'S FAITH IS TRIED BY ELISHA.

— *O my father, my father, the chariot of Israel, and the horsemen thereof*] The King addresses Elisha, now about to

depart this life, in the same words which Elisha had used in speaking of Elijah at his assumption into heaven. See on ii. 12.

Israel and its king had been deprived by Syria of chariots and horses (see v. 7), but in the prophet Elisha they had spiritual strength; they had the chariots and horses of God's protection, which had made itself visible in "the chariots and horses of fire round about Elisha" at Dothan (vi. 17), when he was beleaguered by the chariots and horses of Syria,—that same hostile power which now afflicted Israel and Judah.

Joash, the king of Israel, had therefore some faith; but it was a feeble faith, and it was recompensed accordingly. His words were good; his tears were pious; but his acts were not so. His outward kindness received an outward recompense (*Bp. Hall*).

By the act which is now to be related, the prophet Elisha designed to show to the king, that the Lord's power to protect him and his people would not be impaired by Elisha's own death, but that, if he had faith, it would continue to work for Israel.

16. *Put thine hand upon the bow*] Literally, *make it to ride on the bow*. Thou hast spoken to me of chariots and horses; thou hast called me by that name. Thou weapest over me, now about to depart. "Some put their trust in chariots, and some in horses, but we will remember the Name of the Lord our God" (Ps. xx. 7). He rides on the heavens as a horse (Ps. lxxviii. 4). He has a bow in His hand, and maketh His arrows ready against the persecutors (Ps. vii. 14; xlv. 6; lxxiv. 7). And if thou hast faith, this bow, the bow of the Lord, may become like "chariots and horses" to thee. Therefore take it,

Before  
CHRIST  
about  
839.

m 1 Kings 20. 21.

n ver. 25.

about  
838.

† Heb. went  
down.

And he put his hand upon it: and Elisha put his hands upon the king's hands. <sup>17</sup> And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in <sup>m</sup> Aphek, till thou have consumed them. <sup>18</sup> And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. <sup>19</sup> And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: "whereas now thou shalt smite Syria but thrice. <sup>20</sup> And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. <sup>21</sup> And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man † was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

and let thine hand ride upon it, and make the arrows to go forth from it against the enemies of Israel.

— he put his hand] Literally, he made his hand to ride.

— Elisha put his hands] to signify, that, if Joash had faith, the Lord, Whose minister Elisha was, would strengthen and direct the king's hands. The king would be able to say with the royal Psalmist, "Blessed be the Lord my strength, who teacheth my hands to war and my fingers to fight" (Ps. cxliv. 1).

<sup>17. eastward]</sup> Toward Syria and Gilead, which they had occupied (x. 33).

— he said, The arrow of the LORD's deliverance] Elisha disclaims the honour which the king had proffered to him (v. 14), and ascribes it all to the Lord. I die, but the Lord liveth; and if thou hast faith in Him, He will deliver Israel from Syria, and rout thy enemies.

This history has also a spiritual significance for all Christians, especially for Christian Preachers. We put our hands on the bow (to use the words of *Angelomus*, slightly modified) when we take the Word of God into our hands, and we discharge arrows from the bow, when we send forth the missiles of that Word against the enemies of our faith. Christ Himself deigns to put His hand upon our hand, in order that we may draw the bow aright. He is the Divine Conqueror, riding on the horse of Victory, and holding His bow in His hand (see Ps. xlv. 5, 6; and Rev. vi. 2). He makes our hand to ride on the bow, and strengthens us in our work. But we must shoot forth His arrows boldly; we must do our part with faith, earnestness, energy, and perseverance, if we are to have a blessing from Him.

— Aphek] See 1 Kings xx. 26.

<sup>18. Smite upon the ground]</sup> Shoot thine arrow downwards to the earth, in token of the subjection, prostration, and destruction of the Syrians, which will be effected by God, working together with thy faith.

As the King of Israel was commanded by Elisha to smite on the earth, so the Christian believer, and especially the Christian preacher, must aim his shafts against earthly and carnal things (*Angelomus*).

The verb here used is the *hiphil* of *nācah*, to strike (ep. ico, neco, noco, knock, *νεκός*, *Gesen.* 549), and is applied to the smiting with missiles (1 Sam. xviii. 11; xix. 10. 1 Kings xxii. 34. 2 Kings iii. 25; ix. 24).

<sup>19. Thou shouldest have smitten]</sup> Thou shouldest have discharged all thine arrows, till thou hadst emptied thy quiver, and thou wouldest have done so, if thy faith had not been feeble. Syria deserved such chastisement as this for its cruelty. See above, viii. 12.

<sup>20. Elisha died]</sup> He had been called to the prophetic office by Elijah in the days of Ahab (1 Kings xix. 19); and from the death of Ahab to the accession of Joash were forty-one years. His prophetic ministry seems to have lasted fifty years.

— they buried him] At Samaria, says *S. Jerome* (in Abdiam. and Epitaph. Paulæ).

— at the coming in of the year] As the spring of the year came round, the invading army of the Moabites appeared (cp. 2 Sam. xi. 1); probably the next spring after Elisha's death. They had been exasperated by the cruelty of Israel, related in iii. 24—27.

<sup>21. they cast the man]</sup> In fear of the invaders; they did not

make a grave for him, but they hastily laid the corpse in the grave,—probably lately made, and easily opened,—of Elisha. *Josephus* affirms (ix. 8. 6) that Elisha had been buried with great solemnity and honour.

— and when the man was let down, and touched] Rather, and the man came, and touched, as the *Sept.* rightly renders it. The corpse was not enclosed in a coffin, but only wrapt in linen cloths (John xi. 44; xix. 40), so that it would easily come in contact with another body, already laid there.

#### THE REVIVAL OF A DEAD MAN, WHEN TOUCHING THE BONES OF ELISHA.

— he revived, and stood up on his feet] Why was this miracle wrought? and what did it teach?

(1) The time in which it was wrought, was a time of national distress. Israel was invaded by Moab: the Israelites fled before their enemies; and had not time to bury their dead. At this crisis, a dead man, whose corpse is cast hastily into the grave of Elisha, and touches his bones, is revived and stands on his feet. God raised the dead man to life by means of the bones of the prophet; and thus he showed, that though the people of Israel were now nationally dead like this man, yet if they had faith in Him, He would revive them, and they would stand again on their feet. Thus, as *Ben-sirach* says, "After the death of Elisha, his body prophesied; he did wonders in his life, and at his death his works were marvellous" (*Ecclesi.* xlviii. 13, 14).

(2) He prophesied also after his death in another respect. By the Levitical Law, Death was the cause of pollution (see above, on Lev. x. 6, 7), and whoever touched a dead body was unclean seven days (*Num.* xix. 14). The body of Moses, the giver of the Law, was buried by the All-holy One Himself; and thus God had declared that the bodies of His Saints are holy, and that the enactments of the Ceremonial Law were only provisional (see above, on Dent. xxxiv. 6), for "the time then present," and to continue only to "the time of reformation" (*Heb.* ix. 9, 10). That reformation was wrought by Christ, Who overcame Death by dying, and swallowed up Death in victory (*Isa.* xxv. 8). And then God, Who gave life to the dead by means of the bones of Elisha, proclaimed the same truth in still clearer terms by our Divine Elisha (GOD the SAVIOUR) to His people Israel.

When Israel was discomfited by Moab, God, by means of the death and burial of Elisha, raised the dead Israelite to life. And when all Mankind was "in fear of bondage" from its spiritual Moabites, Sin, Satan, and Death, Christ, "by means of Death, destroyed him that had the power of it, that is, the Devil" (*Heb.* ii. 14, 15). By the Death and Burial of Jesus Christ, Who is the Resurrection and the Life, the Grave has become to all true Israelites the gate to a blessed Immortality.

Whoever touches by faith the Death of Christ, that is, firmly believes in its efficacy, and places his hope in that Death, without doubt will become partaker of His Resurrection. When we are buried in the grave of sin, then the touch of the Prophets applying unto us the Death and Resurrection of the Son of God, will put new life into us (*Angelomus*, *Bp. Hall*).

(3) Elisha, who succeeded Elijah after his assumption into heaven, and worked miracles by the power of God, is specially a figure of the presence and power of Christ in the Apostles, who

<sup>22</sup> But °Hazeal king of Syria oppressed Israel all the days of Jehoahaz. <sup>23</sup> And the LORD was gracious unto them, and had compassion on them, and <sup>a</sup> had respect unto them, <sup>b</sup> because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his † presence as yet. <sup>24</sup> So Hazeal king of Syria died; and Ben-hadad his son reigned in his stead. <sup>25</sup> And Jehoash the son of Jehoahaz † took again out of the hand of Ben-hadad the son of Hazeal the cities, which he had taken out of the hand of Jehoahaz his father by war. <sup>c</sup> Three times did Joash beat him, and recovered the cities of Israel.

XIV. <sup>1</sup> In <sup>a</sup> the second year of Joash son of Jehoahaz king of Israel reigned <sup>b</sup> Amaziah the son of Joash king of Judah. <sup>2</sup> He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. <sup>3</sup> And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did. <sup>4</sup> Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places. <sup>5</sup> And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants <sup>d</sup> which had slain the king his father. <sup>6</sup> But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, <sup>e</sup> The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin. <sup>7</sup> He slew of Edom in <sup>f</sup> the valley of salt ten thousand, and took || Selah by war, <sup>h</sup> and called the name of it Joktheel unto this day.

Before  
CHRIST  
about  
833.  
a ch. 8. 12.  
p ch. 14. 27.  
q Exod. 2. 21, 25.  
r Exod. 32. 13.  
† Heb. *face*,  
about  
839.  
† Heb. *returned*  
and *look*.  
about  
836.  
s ver. 18, 19.

839.  
a ch. 13. 10.  
b 2 Chron. 23. 1.

c ch. 12. 3.

d ch. 12. 20.

e Deut. 24. 16.  
Ezek. 18. 4, 20.

about  
827.  
f 2 Chron. 25. 11.  
g 2 Sam. 8. 13.  
Ps. 60. title.  
h Josh. 15. 38.

|| Or, *The rock*.

worked miracles after His Ascension. And as God worked by Elisha after his death and in his grave, and restored the dead to life by means of his bones, in days of national distress, so in the worst times God quickened, and still quickens, the spiritually dead, by means of the holy Apostles and primitive Saints, after their death and by their death. "The blood of the Martyrs was the seed of the Church" (see below, on Acts viii. 1—4). The Apostles and Evangelists being dead yet speak to all the world in the Gospels and Epistles of the New Testament (Heb. xi. 4), and by the Word of God in them they raise souls to life eternal; and the remembrance of the faith, courage, and sufferings of the Saints exercises a vivifying power on the dead bones of every age, in the worst days of national degeneracy, and in the darkest hours of the Church's distress.

God wrought by the bones of Babylas at Antioch (Chrys.), and of Gervasius and Protasius at Milan, in evil days (Ambrose).

CH. XIV. 1. *In the second year of Joash*] According to xiii. 10, Joash, King of Israel, began to reign in the thirty-seventh year of Joash, King of Judah. Amaziah's accession would have been in the second year of Joash, King of Israel, if Joash, the father of Amaziah, had reigned only thirty-nine years. But his reign is stated at forty years (xii. 1). Some chronologers account for this by means of a co-regency (see on xiii. 1); but this is not necessary. For the sacred historian dates his years from Nisan, and reckons current years as complete years (cp. Keil, *Kommentar*, p. 139—142); and if Joash came to the throne a little before Nisan, and died a little after Nisan, his reign, though not much more than thirty-eight years, would be counted as forty years.

3. *as Joash his father*] That is, he began well, and ended ill: cp. 2 Chron. xxv. 2. 14.

4. *Howbeit the high places*] See 1 Kings xv. 14.

6. *the children of the murderers he slew not: according unto that which is written in the book of the law of Moses*] Here is a practical testimony to the existence and influence of Deuteronomy (Dent. xxiv. 16), which some modern critics ascribe to an age later than Amaziah. See above, *Introduction* to Deuteronomy, p. 195. Cp. *Hävernick*, *Einleit.* i. 596.

7. *He slew of Edom*] The narrative of the Chronicles comes

in very happily here, to supply additional particulars, and to explain the circumstances related here in this history of the kings. For instance, the victory gained by Amaziah, and the name given by him to Selah (viz. *Joktheel*, see here), are illustrated by the account in the Chronicles of his exemplary repentance, lively faith, and prompt obedience, and noble sacrifice of worldly considerations, in consequence of the word of God speaking to him by the prophet: see 2 Chron. xxv. 5—11.

— *valley of salt*] On the south of the Dead Sea. See 2 Sam. viii. 13. *Robinson*, ii. 483.

— *Selah*] Heb. *the Selah*, i.e. *the Rock*, Petra, the chief city of Edom, in the valley, called by the Crusaders the "Vale of Moses," and now called *Wady-Musa*, between the Dead Sea and the *Elanitic Gulf* (*Burckh.* ii. 703; *Gesen.* 689; *Robinson*, ii. 512—538. 573—580. 653—659; *Stanley*, *Palestine*, 95; *Hayman*, B. D. ii. 1191), about sixty-four geographical miles from the latter, and forty-five from the former, and east of Mount Hor, where Aaron died. The city is situated on an eminence in a hollow, shut in by mountain cliffs, and approachable only by a narrow ravine, through which a river (*Sik*) winds its way. Its former glory is attested by the ruins of the magnificent *Khuzneh* (or treasure), as it is called by the Arabs, a theatre, a naumachia, bridges, a triumphal arch, and many columnar tombs, hewn in the rocks of red sand-stone, with niches, once occupied by busts and statues. These are principally in a Greek or Roman style of architecture: some few seem to be Egyptian (*Robinson*, ii. 531).

— *Joktheel*] *Subdued by God* (*Gesen.* 364),—an evidence of Amaziah's pious gratitude, ascribing his conquests to God. See the foregoing note on the supplementary use of the narrative of the Chronicles here. Observe that the history of the Chronicles gives an account of the trust, obedience, and self-devotion of the King before the battle; and that of the *Kings* supplies this incident concerning the name *Joktheel*, given by Amaziah after the victory. Both narratives are harmonious; and the one illustrates the other.

Amaziah, having conquered and taken Selah, the capital of Edom, called it *Joktheel*, i.e. *conquered by God*. He did not attribute the conquest to his own arms, but to God's aid. Here he is exemplary to us. The Selahs of our spiritual Edoms will become *Joktheels*, if we go forth in faith, and

Before  
CHRIST  
about  
826.

Joseph. Ant. IX.  
i 2 Chron. 25. 17,  
18, &c.  
k See Judg. 9. 8.  
l 1 Kings 4. 33.

m Deut. 8. 14.  
2 Chron. 32. 25,  
Ezek. 28. 2, 5, 17.  
Hab. 2. 4.  
† Heb. *at thy  
house.*

n Josh. 19. 38. &  
21. 16.  
† Heb. *was  
smitten.*

o Neh. 8. 16. &  
12. 39.  
p Jer. 31. 38.  
q Zech. 14. 10.  
q 1 Kings 7. 51.

about  
825.  
r ch. 13. 12.

s 2 Chron. 25. 25,  
&c.

t 2 Chron. 25. 27.

u Josh. 10. 31.  
810.

8<sup>1</sup> Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face. <sup>9</sup> And Jehoash the king of Israel sent to Amaziah king of Judah, saying, <sup>k</sup> The thistle that *was* in Lebanon sent to the <sup>l</sup> cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle. <sup>10</sup> Thou hast indeed smitten Edom, and <sup>m</sup> thine heart hath lifted thee up: glory of *this*, and tarry † at home: for why shouldst thou meddle to *thy* hurt, that thou shouldst fall, *even* thou, and Judah with thee? <sup>11</sup> But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at <sup>n</sup> Beth-shemesh, which *belongeth* to Judah. <sup>12</sup> And Judah † was put to the worse before Israel; and they fled every man to their tents. <sup>13</sup> And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from <sup>o</sup> the gate of Ephraim unto <sup>p</sup> the corner gate, four hundred cubits. <sup>14</sup> And he took all <sup>q</sup> the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria. <sup>15</sup> <sup>r</sup> Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel? <sup>16</sup> And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17<sup>s</sup> And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. <sup>18</sup> And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah? <sup>19</sup> Now <sup>t</sup> they made a conspiracy against him in Jerusalem: and he fled to <sup>u</sup> Lachish; but they sent after him to Lachish, and slew him there.

praise Him for our victories. The same name had been given to a city of Canaan (perhaps by Joshua, xv. 38), in the tribe of Judah; and the remembrance of that name may have induced Amaziah to adopt it, and give it to Lachish.

8. *Amaziah sent messengers*] Amaziah, after his victory over Elam, was elated by pride (v. 10), and lapsed into idolatry, and God made his arrogant challenge of Israel to be the occasion of his chastisement: compare 2 Chron. xxv. 14—24.

— *let us look one another in the face*] On the field of battle.

9. *The thistle*] Rather a thorn, or briar (*Gesen.* 264). The original word (*chôvach*) is rendered *thorn* in our Version, in 2 Chron. xxxiii. 11. Job xli. 2. Prov. xxvi. 9. Cant. ii. 2. Hos. ix. 6; and *bramble*, Isa. xxxiv. 13. For a similar parable, see Judg. ix. 8.

10. *why shouldst thou meddle to thy hurt*] Rather, *why shouldst thou meddle with mischief?* Why shouldst thou hurt thyself? (*Targum.*)

11. *Beth-shemesh*] Literally, *house of the Sun*, on the frontier of Judah and Dan (Josh. xv. 10), now *Ain-Shems*, about fifteen miles south-west of Jerusalem. It was a city of refuge, and a city of the Priests (Josh. xxi. 9. 13. 16). God's mercy and power had been shown there of old (1 Sam. vi. 12); but now Judah had angered Him by idolatry; and Beth-shemesh became a scene of sorrow to Judah; and the defeat there led to more misery at Jerusalem (v. 13).

13. *from the gate of Ephraim*] Perhaps the same as the gate of Benjamin (Jer. xxxvii. 13. Zech. xiv. 10), at the northern wall of Jerusalem (Neh. viii. 16; xii. 39. B. D. i. 986. Cp. *Winer*, i. 548; *Robinson*, i. 473).

— *the corner gate*] Probably at the north-western corner of the same wall. See Jer. xxxi. 38. Zech. xiv. 10.

It does not seem to be clearly ascertained whether these were gates in the wall of the lower city (as *Thenius* and *Robinson* suppose), or in Zion, as is the opinion of *Keil*, and

others, who suppose that the wall of the lower city was first built by Hezekiah (2 Chron. xxxii. 5. Cp. *Krafft*, Topog. v. Jerus. p. 117).

*Robinson* (i. 472) says, that "all the accounts of the Old Testament relate to the city as bounded on the north by the second wall of Josephus. There is no allusion to any of the gates of the subsequent third wall;" and he supposes that the gate of Ephraim or Benjamin was not far from the present "Damascus gate," to the north of Acra, and north-west of Bezetha (i. 473).

14. *all the vessels—in the house of the LORD*] The first robbery of the Temple at Jerusalem was by a king of Israel: cp. note on v. 15, 16.

— *hostages*] Literally, *sons of surety* (*Gesen.* 651. 671); pledges that Amaziah would not renew hostilities against Israel.

15, 16. *Now—stead*] Here is a recapitulation of what had been said in xiii. 12, 13. In this notice the name of the king is *Jehoash*, as throughout this narrative (v. 8—17). In that other record it is sometimes *Joash*, but not throughout. In v. 10, he is called *Jehoash*, perhaps because the king of Judah, called Joash, is mentioned in the same verse.

There does not seem to be any reason for the hypothesis of difference of authorship, on the ground of this variety. This second notice was inserted here, in order to remind the reader that Amaziah, the King of Judah, survived Joash, King of Israel; that after his disasters he had, by God's mercy, had a reprieve given him for repentance; and that Joash did not long outlive his sacrilegious spoliation of the Temple (v. 14).

19. *they made a conspiracy*] The reason of which is stated in 2 Chron. xxv. 27. God withdrew from the king the love of his subjects, because the king had withdrawn his own obedience from God.

— *Lachish*] About thirty-five miles south-west of Jerusalem, and seventeen north-east of Gaza, now *Um Lakhs* (Josh. x. 3).



<sup>20</sup> And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

<sup>21</sup> And all the people of Judah took <sup>x</sup> Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah. <sup>22</sup> He built <sup>y</sup> Elath, and restored it to Judah, after that the king slept with his fathers.

<sup>23</sup> In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years. <sup>24</sup> And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin. <sup>25</sup> He restored the coast of Israel <sup>z</sup> from the entering of Hamath unto <sup>a</sup> the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant <sup>b</sup> Jonah, the son of Amittai, the prophet, which *was* of <sup>c</sup> Gath-hepher. <sup>26</sup> For the LORD <sup>d</sup> saw the affliction of Israel, *that it was* very bitter: for <sup>e</sup> *there was* not any shut up, nor any left, nor any helper for Israel. <sup>27</sup> <sup>f</sup> And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

<sup>28</sup> Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, <sup>g</sup> *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel? <sup>29</sup> And Jeroboam slept with his fathers, *even* with the kings of Israel; and <sup>h</sup> Zachariah his son reigned in his stead.

XV. <sup>1</sup> In the twenty and seventh year of Jeroboam king of Israel <sup>a</sup> began <sup>b</sup> Azariah son of Amaziah king of Judah to reign. <sup>2</sup> Sixteen years old was he

Before  
CHRIST  
810.

x ch. 15. 13. &  
2 Chron. 26. 1,  
he is called  
*Uzziah*,  
y ch. 16. 6.  
2 Chron. 26. 2.

825.  
Now he begins  
to reign alone.

z Num. 13. 21. &  
34. 8.  
a Deut. 3. 17.

b Jonah 1. 1.  
Matt. 12. 39, 40  
called *Jonas*.  
c Josh. 19. 13.  
622.  
d ch. 13. 4.  
e Deut. 32. 36.  
f ch. 13. 5.

g 2 Sam. 8. 6.  
1 Kings 11. 24.  
2 Chron. 8. 3.

h After an  
interregnum of  
11 years,  
ch. 15. 8.  
78½  
about  
810.

This is the 27th year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy. a ch. 14. 21. 2 Chron. 26. 1, 3, 4. b Called *Uzziah*, ver. 13, 30, &c. & 2 Chron. 26. 1.

20. *on horses*] Rather, *on the horses*; in a chariot, drawn by the king's horses.

21. *Azariah*] Called also *Uzziah* (xv. 13. 30. 32. 2 Chron. xxvi. 1. Isa. i. 1; vi. 1. Hos. i. 1. Amos i. 1. Zech. xiv. 5). In the Chronicles he is once called Azariah (1 Chron. iii. 12). This variety was natural, on account of the similar meaning of the two names. *Azariah* means, whom *Jehovah helps*: *Uzziah* means, whose *strength* *Jehovah* is (*Gesen.* 619, 620). We have the same interchange in the names of other persons. Thus *Uzziah*, the Kohathite, is also called *Azariah* (1 Chron. vi. 24. 36); and *Uzziah* is also called *Azareel* (1 Chron. xxv. 4. 18. Cp. 1 Kings xv. 2). Perhaps *Uzziah* the king is also called *Azariah*, to distinguish him from the celebrated *Priest*, *Azariah*, who withstood him, when he presumed to burn incense (2 Chron. xxvi. 17—20).

For another inference from such appellative variations as these, see note above, on xii. 21.

22. *He built Elath*] Fortified it. Elath, on the Red Sea: see 1 Kings ix. 26.

— *after that the king slept*] Azariah completed the conquest of Edom, which Amaziah his father had begun (v. 7), but left unfinished. The young king, who feared God, was more powerful than his father, who fell away from Him.

23. *forty and one years*] See on xv. 8.

25. *He restored the coast of Israel*] Here is a reference to the boundaries specified in Deut. iii. 17; iv. 49. Cp. Amos vi. 14, who refers to this restoration; and *Hengst.* Auth. i. 140. See Num. xiii. 21; xxxiv. 8. Josh. xiii. 5.

— *sea of the plain*] The Dead Sea: see above, on Deut. iii. 17.

— *Jonah, the son of Amittai*] Whose prophecy concerning Nineveh is extant in the book called by his name (*Hüevernick*, Einleit. ii. 324; *Dr. Pusey*, on Jonah, p. 248).

— *Gath-hepher*] In Zebulun, north of Nazareth, now called *Mesheh*: cp. Josh. xix. 13.

26. *For the LORD saw the affliction of Israel*] And, therefore, even under a wicked prince, such as Jeroboam the son of Joash, He gave them deliverance and enlargement, in order to encourage them by this merciful dealing with them, and to show how gracious He would be to them, if they and their

princes would return to Him. But they despised this overture of Divine forbearance and love, and God gave them no further reprieve, but cast them off, and removed them from their land: see xv. 9.

— *not any shut up, nor any left*] No remnant or reserve on which they could depend for help. All their resources were drained off and exhausted. See above, on 1 Kings xiv. 10; and Deut. xxxii. 36. The sacred historian here refers to the fulfilment of the Divine prophecy in Deuteronomy, and confirms its authority.

28. *Hamath which belonged to Judah*] Literally, *Hamath of Judah*. So merciful was God to Israel, that He even gave to them Damascus and Hamath, which God had specified by name in His promises of territory to His people (see Num. xxxiv. 8), and which had consequently belonged to Judah, when it formed one kingdom with Israel, under the prosperous reigns of David and Solomon, whose seat of empire was in Judah and Jerusalem. See 2 Sam. viii. 3. 1 Kings iv. 21—24. 1 Chron. xviii. 4. 2 Chron. viii. 4. This seems to be the correct interpretation. Other expositions may be seen in *Lightfoot*, i. 90; *Winer*, R. W. B. i. 457, note. Cp. *Rawlinson*, in B. D. i. 745.

Ch. XV. 1. *In the twenty and seventh year of Jeroboam—began Azariah*] How is this statement, which is also made in 2 Chron. xxvi. 1—3, to be reconciled with the statements in the foregoing chapter? It is there said, that Amaziah began to reign in the fifteenth year of Joash, King of Israel, and reigned twenty-nine years, and outlived Joash fifteen years (xiv. 2. 17). But Jeroboam succeeded his father Joash in the fifteenth year of Amaziah (xiv. 23); therefore Amaziah died in the fifteenth year of Jeroboam, and therefore Azariah (or Uzziah), who was made king on the death of his father, began to reign, not in the twenty-seventh, but in the fifteenth year of Jeroboam.

Some have supposed that Jeroboam was made regent with his father Joash, twelve years before his death (*Ussher*, at A. M. 3160; *Budd.*, Hist. Eccl. ii. 410; *Tiele*, Chronol. p. 70): others are of opinion that there was an interregnum in Judah of eleven years between Amaziah's death and Azariah's succession (*Lightfoot*, i. 90. Cp. *Hales*, ii. 410).

Before  
CHRIST  
about  
810.

c ver. 35.  
ch. 12, 3, & 14. 4.  
about  
765.

d 2 Chron. 26.  
19—21.

e Lev. 13—46.

when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jecholiah of Jerusalem. <sup>3</sup> And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done; <sup>4</sup> Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

<sup>5</sup> And the LORD <sup>d</sup> smote the king, so that he was a leper unto the day of his death, and <sup>e</sup> dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.

<sup>6</sup> And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? <sup>7</sup> So Azariah slept with his fathers; and <sup>f</sup> they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

<sup>8</sup> In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. <sup>9</sup> And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

<sup>10</sup> And Shallum the son of Jabesh conspired against him, and <sup>g</sup> smote him before the people, and slew him, and reigned in his stead.

about  
758.

f 2 Chron. 26. 23.

about  
773.

There having  
been an inter-  
regnum for 11  
years.

about  
772.

g As prophesied,  
Amos 7, 9.

It is alleged that this cannot be reconciled with the statement in xiv. 21. But this is not certain. The original Hebrew would seem to admit this sense, "All the people of Judah took Azariah; and he was a son of sixteen years, and they made him king for his father." "The throne" (says *Lightfoot*, i. 97), "was empty fourteen years, and the rule was managed by some as protectors, while Uzziah was in his minority. But this hypothesis necessitates the supposition of an interregnum of twenty-two years between Jeroboam and his son (so *Hales* and *Du Fresnoy*). Others (as *Jackson*, *Des Vignolles*, *Greswell*, and *Keil*) suppose an error in the MSS. and Versions, and that we ought to read "the *fifteenth* year" in the text here, instead of "in the *twenty and seventh* year;" and *Josephus* (ix. 10. 3) places the succession of Uzziah in the *fourteenth* year of Jeroboam: cp. *Fynes Clinton*, *Fasti*, i. 317. On the chronological difficulties of this period, cp. on xiii. 1: and below, v. 30.

Observe, that during the reign of Uzziah, King of Judah, no less than six kings sat in succession on the throne of Israel. Jeroboam II., Zachariah, Shallum, Menahem, Pekahiah, Pekah; and in the reign of Pekah's successor, Hoshea, Israel was carried into captivity.

3. *according to all that his father Amaziah had done*] See 2 Chron. xxvi. 3—23, whence it appears that having begun well, like his father Amaziah, he was elated like him; and "when he was strong, his heart was lifted up to his destruction" (*ib.* 16); for he invaded the Priest's office, and burnt incense, and was smitten with leprosy for his sin, and was a leper till the day of his death (*ib.* 21).

5. *the LORD smote the king*] Here again the Book of Chronicles comes in, to explain the Book of Kings. The Book of Kings relates the *punishment* of the king; the Book of Chronicles supplies the history of the *sin* for which it was inflicted: see 2 Chron. xxvi. 16—20.

— *in a several house*] Literally, *in a house of relief*; so called by an euphemism. The king being severed from his royal duties and dignities, was said to be *relieved* from them; literally, *set free* from them, *discharged* from them. The root of the word here used is *châphash*, to set free: see *Gesen*. 297.

The writings of the Prophets HOSEA, JOEL, AMOS, JONAH, ISAIAH, in part, belong to this period, from the latter days of Joash, King of Judah, to the end of the reign of Uzziah (cp. *Lightfoot*, i. p. 91—97).

— *Jotham the king's son was over the house*] Over the king's house (2 Chron. xxvi. 21). On account of his father's leprosy. Uzziah forfeited the dignity of the kingdom by invading that of the priesthood; and his son Jotham was his viceroy.

7. *Azariah slept with his fathers*] In this year the prophet Isaiah had a vision of the Ever Blessed TRINITY in the Temple at Jerusalem (Isa. vi. 1—9; see below, on John xii. 41). That vision is introduced by the prophet Isaiah with the words, "In the year that *King Uzziah died* I saw the Lord sitting upon a

throne, high and lifted up, and his train filled *the temple*: above it stood *the seraphim*." It is remarkable that this vision of the Everlasting One in the Temple, glorified by the ministrations of Holy Angels, coincided with the death of the King who intruded, in the Temple, into the sacred ministry of those whose office it was to bless in the Name of the The Thrice Holy One (see on Num. vi. 23—27).

8. *In the thirty and eighth year*] From a comparison of this statement with xiv. 29, where it is said that Jeroboam died in the twenty-seventh year of Azariah, or Uzziah, it has been supposed that there was an interregnum of eleven years between Jeroboam's death and his son's accession (see *Ussher*, *Buddeus*, *Des Vignolles*, *Tiele*, *Winer*, *Keil*). Others suppose a still longer interregnum: see above, on v. 1.

9. *he did that which was evil in the sight of the LORD*] After the respite given to Israel under Jeroboam II., and after the royal and national contempt of God's gracious overtures then made, and mercies vouchsafed to the King and People, their doom was sealed.

Zachariah persevered in the sins of his fathers, in the worship of the calves, and the word of the Lord uttered concerning Jehu (x. 30), was therefore fulfilled in him. In consequence of a conspiracy he was put to death, and the throne taken from the house of Jehu, *before the people* (v. 10), that is, openly, before the eyes of all. Israel was not moved to repentance by the tokens of the Lord's mercy experienced under Joash, and especially under Jeroboam, any more than by the previous heavy judgments, and the earnest appeals and warnings of the prophets Hosea and Amos, to repent and return to the Lord their God and King. Therefore the judgment of rejection must now, at last, be inflicted upon a people so shamefully scorning the grace, long-suffering, and faithfulness of God. We see the kingdom, therefore, after the death of Jeroboam, hastening rapidly to its fall.

In the sixty-two years from the death of Jeroboam to the conquest of Samaria by Shalmaneser, two anachies, making up twenty years, prevailed, and six kings followed one another, of whom only one, Menahem, died a natural death, so that his son succeeded him on the throne; the remaining five were dethroned and murdered by rebels, and with the murder of Zachariah, not only the sentence of Hosea (i. 4), "I will visit the blood of Jezreel upon the house of Jehu," but also the sentence forming a parallel with it, "and will cause to cease the kingdom of the house of Israel," was carried into effect. With Zachariah the kingdom properly ceased in Israel. The successors of Zachariah were assassins; "thieves and robbers," rather than kings; they gained the royal power by wicked means, and administered it in a wicked manner, and lost it by a shameful end (*Witsius*, *Keil*). Thus the latter days of the kingdom of Israel were like the last days of Jerusalem; cp. below, Matt. xxiv. 15).

10. *before the people*] "Coram populo" (Horat. A. P. 185).

<sup>11</sup> And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel. <sup>12</sup> This *was* <sup>h</sup> the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

Before  
CHRIST  
about  
772.  
ch. 10. 30.

<sup>13</sup> Shallum the son of Jabesh began to reign in the nine and thirtieth year of <sup>i</sup> Uzziah king of Judah; and he reigned † a full month in Samaria. <sup>14</sup> For Menahem the son of Gadi went up from <sup>k</sup> Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

about  
772.

i Matt. 1. 8, 9,  
called Ozias, and  
ver. 1, Azariah.  
† Heb. a month  
of days.  
k 1 Kings 14. 17.

<sup>15</sup> And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.

<sup>16</sup> Then Menahem smote <sup>l</sup> Tiphshah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all <sup>m</sup> the women therein that were with child he ripped up.

1 1 Kings 4. 24.

m ch. 8. 12.

<sup>17</sup> In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. <sup>18</sup> And he did that which was evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin. <sup>19</sup> And

772.

771.

<sup>n</sup> Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to <sup>o</sup> confirm the kingdom in his hand. <sup>20</sup> And Menahem † exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

n 1 Chron. 5. 26.  
Isa. 9. 1.  
Hos. 8. 9.  
o ch. 14. 5.

† Heb. caused to  
come forth.

<sup>21</sup> And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel? <sup>22</sup> And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

<sup>23</sup> In the fiftieth year of Azariah king of Judah Pekahiah the son of Mena-

761.

<sup>14. from Tirzah</sup>] The residence of the kings of Israel, before their removal to Samaria (1 Kings xiv. 17; xv. 21; xvi. 8); now Tellâzah, about nine miles N. of Samaria (cp. 1 Kings xiv. 17).

<sup>16. Tiphshah</sup>] Supposed to be Thapsacus, on the Euphrates, the border city of Israel under Solomon: see 1 Kings iv. 24 (*Keil*). Others suppose it to be a city of Palestine near Tirzah (*Raumér*, *Pul*. 164. *Winer*, ii. 613. *Ewald*, iii. 599. *Sinason* (Hos. p. 20). *Thenius* and *Maurer*). The former opinion seems most probable (cp. *Bullock*, B. D. ii. 322. *Rawlinson*, B. D. ii. 970). We hear of no city bearing that name in Palestine; and in the state of confusion in which Israel was at this time, we need not be surprised that a restless and aspiring man, like Menahem, going forth from Tirzah, should have been able to carry his marauding and desolating conquests, even to the banks of the Euphrates. The words "*from Tirzah*" do not mean that he smote all the country between Tirzah and Tiphshah, but that he went forth on an expedition from Tirzah, in order to occupy Tiphshah, the possession of which was of great importance; and that he smote it, because it would not open its gates to him.

— *all the women therein*] Such was his cruelty; he was like the accursed Ammonites (Amos i. 13), and did not spare even the children in their mother's womb. No wonder that the monarchy of Israel was now near its destruction; and that God threatened Israel with the same punishment that they inflicted so barbarously on others: see Hos. xiii. 16.

#### KINGS OF ASSYRIA.

<sup>19. Pul the king of Assyria</sup>] Pul, or Phul, seems to have been invited in the first instance, either by Menahem himself, or by some rival party in Israel: see Hos. v. 13; cp. vii. 11; viii. 9.

This is the first notice we have of kings of Assyria in connexion with the history of Israel and Judah; the second is in the days of Ahaz (xvi. 7).

— *a thousand talents of silver*] About £340,000. There appears to be a record of this payment in the ancient Assyrian

Inscription, where it is said that "Minikhimmi of Samirina" (Menahem of Samaria) paid tribute to a King of Assyria (see *Brandis* on the historic results from the Assyrian Inscriptions, Berlin, 1856, pp. 8. 50; cp. *Rawlinson*, *Bampton Lect.* p. 133. *Niebuhr*, *Geschichte Assurs*, p. 132). He is called *Phua*, *Phula*, *Phalôs*, *Phaloch*, by the *Sept.*; on his history, cp. *Winer*, ii. 259; and *Rawlinson*, B. D. ii. 970, who supposes him to be identical with the King called *Pul-lush*, or *Iva-lush*, in the Assyrian monuments, where the Samaritans (called Beth-Khumri; see above, on x. 32), are enumerated among the tributaries of the Assyrian King.

With Pul, the conquests of the Assyrians in south-western Asia began, and were continued by his successors, Tiglath-pileser (*v.* 29; xvi. 9. 1 Chron. v. 26), Shalmaneser (xvii. 5; xviii. 9), and Sennacherib, who is called Shalmaneser's successor Tobit i. 15), and whose army was destroyed in the days of Hezekiah, and who was slain by his sons (xix. 35—37).

Sargon (mentioned in Isa. xx. 1) is rightly supposed by some (*Gesen.*, *Hitzig*, *Ewald*, *Winer*) to have reigned between Shalmaneser and Sennacherib, and to have been the conqueror of Samaria: see xvii. 5. By others (*Vitringa*, *Movers*, *Niebuhr*), he is identified with Shalmaneser, as is Shalman (Hos. x. 14); by others (*Mosheim*, *Michaelis*, *Keil*), Sargon has been identified with Sennacherib.

The Assyrian Inscriptions appear to show that he is to be placed between Shalmaneser and Sennacherib. Sargon's acts are recorded by himself in the cuneiform inscriptions of his palace at *Khorsabad* (near Nineveh) which have been published by *Oppert* and *Ménant*. Paris, 1863. A summary of the history of these Assyrian kings will be found in the learned work of *Marcus v. Niebuhr*, *Geschichte Assurs u. Babels*, Berlin, 1857, pp. 129. 133, &c.—462; and in *Rawlinson*, "Five Great Monarchies;" cp. xvii. 3. 6; xviii. 9. 13.

<sup>20. turned back</sup>] Cp. below, on 1 Chron. v. 26.

<sup>23. fiftieth year</sup>] From a comparison of this statement with

Before  
CHRIST  
761.

759.

hem began to reign over Israel in Samaria, *and reigned* two years. <sup>24</sup> And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. <sup>25</sup> But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieih, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

<sup>26</sup> And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

759.  
p Isa. 7. 1.

<sup>27</sup> In the two and fiftieth year of Azariah king of Judah <sup>r</sup> Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

740.

q 1 Chron. 5. 26.  
Isa. 9. 1.  
r 1 Kings 15. 20.

<sup>28</sup> And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. <sup>29</sup> In the days of Pekah king of Israel <sup>a</sup> came Tiglath-pileser king of Assyria, and took <sup>t</sup> Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. <sup>30</sup> And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and <sup>s</sup> reigned in his stead, <sup>t</sup> in the twentieth year of Jotham the son of Uzziah.

739.

s After an  
anarchy for  
some years,  
ch. 17. 1.  
Hos. 10. 3, 7. 15.  
t In the fourth  
year of Ahaz, in  
the twentieth  
year after Jotham  
had begun to  
reign: *Ush.*  
758.  
u 2 Chron. 27. 1.

<sup>31</sup> And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

<sup>32</sup> In the second year of Pekah the son of Remaliah king of Israel began <sup>u</sup> Jotham the son of Uzziah king of Judah to reign. <sup>33</sup> Five and twenty years

v. 17, it appears that there was an interregnum of some months between the death of Menahem and the accession of his son.

**25. in the palace]** Or rather, *in the castle, or fortress*; to which he had probably retreated for safety: see 1 Kings xvi. 18. On Pekah, son of Remaliah, who joined with Rezin, King of Syria, against Ahaz, King of Judah, see Isaiah vii. 1.

— *with Argob and Arieih]* Who were killed with the King.  
— *and with him]* With Pekah, as their commander, were fifty Gileadites; they were probably under the command of Pekah, as captain of the royal guard: cp. *Lightfoot*, i. 100.

#### KINGDOMS OF ASSYRIA AND BABYLON.

In the interval between the events described in the foregoing verses and the following, a great event had taken place; the dissolution of the older Assyrian empire, and the rise of two kingdoms on its ruins; viz., the later kingdom of *Assyria* under Arbaces (whom some identify with Tiglath-pileser) and the kingdom of *Babylon* (b.c. 747), under Belesis, whom some suppose to be the same as Nabonassar, from the beginning of whose reign the *era of Nabonassar* is dated (cp. *M. v. Niebuhr*, *Geschichte Assurs*, pp. 133. 156. 463). The seat of the former of these kingdoms was *Nineveh*; that of the second, *Babylon*.

About b.c. 605, Nineveh fell, by the combined forces of Nabopolassar, of Babylon, and Cyaxares; and Babylon for a time was supreme under Nebuchadnezzar (b.c. 604—560).

**29. Tiglath-pileser]** Which is explained by some to mean *Lord of Tigris*; *Pileser* being connected with *potasar*, lord; and *Tiglath* being equivalent to *Diglath*, the river Tigris (*Gesen*. 856). Others derive it from Tiglath, or Tilgath, the name of the Assyrian goddess Derketo (*M. v. Niebuhr*, p. 131); on his history, cp. *Winer*, R. W. B. ii. 611. *Niebuhr*, pp. 129. 157. *Rawlinson*, B. D. ii. 1499.

In the reign of Jotham, Micah began to prophesy, and mourned the captivity of the Ten Tribes, which now drew near, and at the same time, through that dark clond of suffering, he foresaw the coming of Christ, and cheered the faithful in Israel by glorious descriptions of it. He begins his prophecy with the words of Micah to Ahab (1 Kings xxii. 28), and while the hostile forces of Assyria were mustering themselves against Israel, he uses the same words as the Evangelical Prophet Isaiah, who was now alive, to express the gathering together of all nations in the peaceful Kingdom of Christ (cp. *Lightfoot*, i. 100; and *Stanley*, *Lectures*, pp. 365, 366).

— *and took Ijon]* Probably, *Ayun*, in Naphtali, n.w. of Dan (*Robinson*, iii. 346).

— *Abel-beth-maachah]* On the sea of *Huleh* (cp. 1 Kings xv. 20).

— *Janoah]* In Naphtali (*Grove*, B. D. i. 928), now *Fanoah*, about twelve miles n.e. of *Acre*; and where ruins of great antiquity were seen by *Dr. Thompson*, p. 301.

— *Kedesh]* West of the *Huleh*: see Josh. xii. 22; xix. 37.

— *Hazor]* See Josh. xi. 1.

— *Galilee, all the land of Naphtali]* The arrangement of the names of these regions describes the order in which the conquests of Tiglath-pileser were effected.

The Prophet Isaiah refers to these conquests, in which God used the sword of Assyria, as He had used the sword of Syria in the same region (1 Kings xv. 20), to afflict Israel for its sins against Him; and Isaiah takes occasion thence to prophesy that in that very same region, where God had visited them with judgment for their iniquities, by the hand of their enemies, He, in His great mercy, would comfort them with grace in Christ. In that same region, where their Captivity had commenced, there the Gospel would first be preached, and liberty be proclaimed to the world. Where Israel had been carried into bondage by Assyria, there Mankind would be freed from the slavery of Sin and Satan, by Christ; see the ninth chapter of Isaiah, vv. 1—8, which is appointed as the Proper Lesson for the Morning of CHRISTMAS DAY: cp. on v. 37.

**30. in the twentieth year of Jotham]** That is, in the twentieth year after his accession. In v. 33 it is stated that he reigned sixteen years; and Ahaz the successor of Jotham became king in the seventeenth year of Pekah (xvi. 1), so that Pekah's death was in the fourth year of Ahaz. No mention had yet been made of Ahaz, Jotham's successor, and Jotham is first mentioned in v. 32, and therefore the years are reckoned from Jotham's accession (*Ussher*; and so the Rabbis in *Seder Olam*, and *Abulensis*, *Genebrardus*, *Salianus*, *A Lapide*, and *Keil*; other solutions are offered in *Winer*, R. W. B. i. 614). The years of the kings of Israel and Judah are in great confusion at this time, because the kingdom itself was so (see on xiii. 1; xv. 1). We may compare the times of the "Great Rebellion" in England, the years of which are sometimes reckoned as years of the Commonwealth; but the Acts of the Legislature after the king's Restoration are dated from the death of King Charles I., and his son is supposed to have succeeded him without interruption.

old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok. <sup>34</sup> And he did *that which was* right in the sight of the LORD: he did \* according to all that his father Uzziah had done. <sup>35</sup> <sup>y</sup> Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. <sup>z</sup> He built the higher gate of the house of the LORD.

Before  
CHRIST  
758.

x ver. 3.

y ver. 4.

z 2 Chron. 27. 5, &c.

<sup>36</sup> Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? <sup>37</sup> In those days the LORD began to send against Judah <sup>a</sup> Rezin the king of Syria, and <sup>b</sup> Pekah the son of Remaliah. <sup>38</sup> And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

about  
742.

At the end of  
Jotham's reign.  
a ch. 16. 5.  
Isa. 7. 1.  
b ver. 27.  
742.

XVI. <sup>1</sup> In the seventeenth year of Pekah the son of Remaliah <sup>a</sup> Ahaz the son of Jotham king of Judah began to reign. <sup>2</sup> Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father. <sup>3</sup> But he walked in the way of the kings of Israel, yea, <sup>b</sup> and made his son to pass through the fire, according to the <sup>c</sup> abominations of the heathen, whom the LORD cast out from before the children of Israel. <sup>4</sup> And he sacrificed and burnt incense in the high places, and <sup>d</sup> on the hills, and under every green tree.

about  
742.

a 2 Chron. 28. 1, &c.

b Lev. 18. 21.  
2 Chron. 28. 3.  
Ps. 106. 37. 38.  
c Deut. 12. 31.

d Deut. 12. 2.  
1 Kings 14. 23.

<sup>5</sup> <sup>e</sup> Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

742.

e Isa. 7. 1, 4, &c.

<sup>6</sup> At that time Rezin king of Syria <sup>f</sup> recovered Elath to Syria, and drave the Jews from <sup>†</sup> Elath: and the Syrians came to Elath, and dwelt there unto this day. <sup>7</sup> So Ahaz sent messengers <sup>g</sup> to <sup>†</sup> Tiglath-pileser king of Assyria, saying, *I am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. <sup>8</sup> And Ahaz <sup>h</sup> took the silver and gold that was found in the house of

f ch. 14. 22.

† Heb. *Eloth*.

g ch. 15. 29.  
† Heb. *Tilgath-pileser*,  
1 Chron. 5. 26. &  
2 Chron. 28. 20.  
*Tilgath-pileser*.  
740.  
h ch. 12. 18.  
See 2 Chron. 28. 21.

33. *the daughter of Zadok*] The Priest, probably the Zadok mentioned in 1 Chron. vi. 12 (*Bertheau*). Perhaps Uzziah his father was tempted to invade the Priest's office because he had married Jerushah, a Priest's daughter (*Lightfoot*, i. 100).

34. *according to all*] All the good. He did not imitate him in his sin. See 2 Chron. xxvii. 2.

35. *the higher gate*] On the North of the Temple. See 2 Chron. xxvii. 3.

37. *the LORD began to send—Rezin*] Therefore the events described in the following chapter were mercifully designed by God to awaken the repentance and exercise the faith of Judah and its king: cp. Isaiah vii. 1—16, a portion of which (*vv. 10—17*) is another lesson appointed for CHRISTMAS DAY: see on v. 29.

CH. XVI. 2. *Twenty years old*] See on xviii. 2.

—*Ahaz—did not—right*] Compare the state of religion at this time as described by the Prophet Isaiah in Chapters ii.—vi., and in 2 Chron. xxviii.

3. *made his son to pass through the fire*] To Molech, in the valley of Beth-hinnom (cp. xxiii. 10; and see note above, on Lev. xviii. 21). Probably this was done by Ahaz, in a season of great distress and despair (cp. 2 Chron. xxviii. 22; and above, on iii. 26, 27). It was done by him in imitation of the worship of Assyria, then acquiring great power over Palestine (*Movers*, *Phœnix*, p. 64); and of the old superstitions of Canaan (Deut. xviii. 9—12. 2 Chron. xxviii. 3). The Sacred Writer here speaks of one son, in the singular. In 2 Chron. xxviii. 3 it is said "he burnt his children in the fire."

4. *in the high places*] Not only in the Temple of Jerusalem: he combined the idolatry of Baal (2 Chron. xxviii. 2) and of Molech with the worship of Jehovah, and he worshipped Jehovah, not in His appointed way, but in other places besides that where He had set His Name.

Ahaz weakly and wickedly endeavoured to conciliate the favour of other deities (see v. 10), while he professed to be still a worshipper of Jehovah, Who is a jealous God, and will not give His honour to another.

5. *Rezin king of Syria and Pekah—king of Israel*] This invasion, though not successful, was a severe chastisement to Ahaz and his people for their sins; many of the subjects of Ahaz were slain by them, and many were carried captive to Samaria and Damascus (2 Chron. xxviii. 5, 6, 8).

—*could not overcome him*] See the divine prophecy of the Messiah (Emmanuel, God with us,—Who was to come from the house of Judah), which was called forth by this expedition (Isa. vii. 1—16. Cp. *Caspari*, über den Syrischen ephraimitischen Krieg, p. 28; *Bertheau*, *Chronik*, p. 380).

The historian of the Chronicles supplies some additional details here. See 2 Chron. xxviii. 5—15; and the note there.

6. *and dwelt there*] Rezin planted a Syrian Colony at Elath, which remained there till the time of the writing of this Book.

Some Versions (*Sept.*, *Vulg.*; and so *Robinson*) read *Edom* for *Aram* (Syria) here (cp. on 2 Sam. viii. 13; and so *Bertheau*, *Chronik*, p. 383), but this does not seem admissible: cp. *Keil*, p. 300.

7. *So Ahaz sent messengers to Tiglath-pileser*] Ahaz preferred the help of Assyria to that of God, which had been promised by Isaiah; and he robbed God to conciliate Assyria; and though for a time Assyria was made by God the instrument for punishing Israel and Syria, and for protecting Judah, yet Ahaz thus incurred the wrath of God, Who warned him against trusting in Assyria (Isa. vii. 17), as He had warned Israel (Hos. v. 13; vii. 11, 12; viii. 9; xi. 5), who was destroyed by that same power in which he trusted; Judah also was spoiled by Assyria, according to the prophecy of Isaiah (Isa. vii. 17); cp. v. 18; and 2 Chron. xxviii. 19—22.

Before  
CHRIST  
740.

† Heb.  
Dammeseek.  
‡ Foretold,  
Amos 1. 5.

the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria. <sup>9</sup> And the king of Assyria hearkened unto him: for the king of Assyria went up against † Damascus, and † took it, and carried the people of it captive to Kir, and slew Rezin.

<sup>10</sup> And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. <sup>11</sup> And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus. <sup>12</sup> And when the king was come from Damascus, the king saw the altar: and <sup>k</sup> the king approached to the altar, and offered thereon. <sup>13</sup> And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of † his peace offerings, upon the altar. <sup>14</sup> And he brought also <sup>l</sup> the brasen altar, which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar. <sup>15</sup> And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn <sup>m</sup> the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to inquire by. <sup>16</sup> Thus did Urijah the priest, according to all

k 2 Chron. 26.  
16, 19.

† Heb. which  
were his.  
‡ 2 Chron. 4. 1.

m Exod. 29. 39,  
40, 41.

8. sent it for a present to the king of Assyria] Ahaz spoiled God's house in order to win the friendship of Tiglath-pileser, and therefore God gave up Ahaz to be spoiled by him. Such was the policy of Caiaphas, "If we let him thus alone, the Romans will come and take away both our place and nation" (John xi. 48). They did not let him alone, and therefore the Romans did come, and took away their place and nation.

9. went up against Damascus, and took it] And thus he destroyed the kingdom of Syria, which had lasted about 235 years.

— carried the people—captive to Kir] Supposed by some to have been on the river *Kur*, which rises in Armenia, and, after flowing into the Araxes, falls into the Caspian Sea (*Mich., Rosen., Gesen., Keil*). *Josephus* (Ant. ix. 13. 3) says that the people of Damascus were carried into upper Media. Isaiah joins Kir with Elam (xxii. 6), and perhaps Kir may have been near the mouths of the Tigris and Euphrates (*Rawlinson, B. D. ii. 39*). This deportation had been predicted by Amos. i. 5.

10. went to Damascus] To pay homage to Tiglath-pileser, instead of trusting in God, and of doing honour to Him: according to the exhortation of Isaiah the Prophet, "Sanctify the Lord of Hosts Himself; and let Him be your fear, and let Him be your dread: and He shall be for a sanctuary" (Isa. viii. 13, 14): and, as the historian proceeds to show, he did that very thing which God forbade by the prophet; he turned away from the living God to worship idols (v. 19), and therefore the prophet speaks of coming judgments (Isa. xvii).

#### THE IDOLATROUS ALTAR OF DAMASCUS.

10—15. an altar that was at Damascus] King Ahaz sent a sketch and a model of this altar from Damascus to Urijah the priest at Jerusalem, who is mentioned by Isaiah (viii. 2) as being made witness of his prophecy that Syria should be subdued by Assyria. The Priest made an altar according to the pattern sent by the King; and when Ahaz came back to Jerusalem he caused sacrifices to be offered upon it, his burnt-offering and drink-offering, and peace-offering, for his safe return, and for the defeat of his enemies. He also caused the great brazen altar of burnt-offering (2 Chron. iv. 1), which was in the middle of the fore-court of the Temple (cp. Exod. xl. 6. 29. Joel ii. 17), to be brought from the place between the new Damascene Altar and the Temple, and placed it on the north of the new altar; so that the new altar became the principal central object, and the brazen altar was only an adjunct and appendage to it. The King also commanded the Priest to use the new altar in lieu of

the ancient Levitical brazen altar, for the offering of daily sacrifice. Ahaz began with combining the Damascene altar with the Altar of Jehovah, in the House of the Lord; but he soon proceeded to supplant the Altar of Jehovah by that which he had borrowed from Damascus. So it has been, and is, even in parts of the Christian Church. Men begin with joining the worship of creatures with the worship of the Creator; but in a short time the Creator is supplanted by the creature, in His own Sanctuary. In a large portion of Christendom itself, the worship of the Blessed Virgin has first been associated with the worship of Christ, and it seems as if, in course of time, it would almost supersede it.

The sacred writer of the Chronicles seems to refer to these acts of Ahaz, when, pointing, as it were, his finger towards him in sorrow and shame, he says, "this is that king Ahaz; he sacrificed unto the gods of Damascus which smote him; and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them that they may help me. But they were the ruin of him and of all Israel" (2 Chron. xxviii. 22, 23).

It has been objected by some (e.g. by *Keil*) that Ahaz would not have done honour to the gods of Syria after the conquest of Damascus. But it is expressly said here that after that conquest he made the copy of their altar, and set it up in the Temple; and the conquest (it must be remembered) was not achieved by himself, but by Assyria; and in 2 Chron. xxv. 14, it is recorded that a preceding King of Judah, Amaziah, after he had subdued Edom, brought their gods to be his gods, and bowed himself before them. *Josephus* distinctly affirms that Ahaz worshipped the gods of Syria (Ant. ix. 12. 3), and that he seemed desirous to do honour to any god rather than the God of Israel. Ahaz had been smitten by Syria, and he desired to secure the favour of their gods, without (as he supposed) forfeiting that of Jehovah; and he probably wished to propitiate the gods of Syria, who, he thought, would be angry with him for bringing an enemy against Damascus. Imperial Rome did the same. She joined the deities of conquered nations in her own Pantheon.

15. to inquire by] The Hebrew verb *bákar* here used occurs seven times, and the cognate Chaldee verb *bekár* occurs five times, and generally with the sense of searching, examining, inquiring (see Levit. xiii. 26; xxvii. 33. Ezra iv. 15. 19. Ps. xxvii. 4. Ezek. xxxiv. 11, 12).

The *Vulgate* renders it "ad voluntatem meam:" the *Syriac* and *Arabic* render it "for prayer." The *Sept.* has confounded the word with *bóker*, morning. *Keil* supposes it to mean, "for



that king Ahaz commanded. <sup>17</sup> And king Ahaz cut off ° the borders of the bases, and removed the laver from off them; and took down <sup>p</sup> the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones. <sup>18</sup> And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

<sup>19</sup> Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah? <sup>20</sup> And Ahaz slept with his fathers, and <sup>a</sup> was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

XVII. <sup>1</sup> In the twelfth year of Ahaz king of Judah began <sup>a</sup> Hoshea the son of Elah to reign in Samaria over Israel nine years. <sup>2</sup> And he did *that which* was evil in the sight of the LORD, but not as the kings of Israel that were before him. <sup>3</sup> Against him came up <sup>b</sup> Shalmaneser king of Assyria; and Hoshea became his servant, and † gave him || presents.

Before  
CHRIST  
739.

n 2 Chron. 28. 24  
o 1 Kings 7. 27,  
28.  
p 1 Kings 7. 23,  
25.

726.  
q 2 Chron. 28. 27.

† 30.  
a After an interregnum,  
ch. 15. 30.

b ch. 18. 9.

† Heb. rendered,  
2 Sam. 8. 2.  
|| Or, tribute.

me to consider what I shall do with it;" and so *Fuerst*, 232. *Gesenius* (p. 137) renders it, "*to contemplate*" with the mind, to consider, to think on; and this rendering seems to be the best: and it does not exclude the notion of prayer, and seeking for God, which is expressed by the same verb, in Ps. xxvii. 4.

Ahaz would not use God's altar for the purpose prescribed by God; but, in that hypocritical faithlessness (for which he was censured by Isaiah, vii. 12, 13), while he professes reverence for it, he will use it for a purpose devised by himself.

May not the Christian Church see here also a warning to herself. God has set up an altar in His Church, in order that the faithful communicant should there partake of the Eucharistic Peace-offering. But this is perverted by some to other uses; the Sacrament of the Blessed Communion of the Body and Blood of Christ, which He has commanded to be received by all, as the food of life to the faithful, is degraded by the Zwinglian, on the one side, into a mere picture for contemplation; and it becomes to the Romanist, on the other, like an image for distant adoration.

Ahaz proceeded at length to shut up the Temple (2 Chron. xxviii. 24). Such are the consequences of mixed worship. It ends in abolition of the True. In like manner, mixtures of false doctrine with the true lead on to persecution of the Faith.

<sup>16.</sup> *Thus did Urijah the Priest* How different was the conduct of Azariah who resisted King Uzziah when he intruded into the priest's office (2 Chron. xxvi. 17, 18); and how different also was the conduct of the holy Apostles! Acts iv. 19; v. 29.

Urijah's name does not appear in the list of the high priests in 1 Chron. vi. 3—15; was it blotted out for this sin?

<sup>17.</sup> *took down the sea from off the brasen oxen* Described above, 1 Kings vii. 23—26. Perhaps he used the borders or panels, and the oxen, for the adornment of some secular building, or of some idolatrous sanctuary. They were not given away to the King of Assyria at that time (see xxv. 13. Jer. lii. 20).

The brasen Sea, supported by twelve oxen, had a typical meaning (see on 1 Kings vii. 23—26); and they who tamper with the doctrine of Christian Baptism, or prevent its ministration by Apostolic hands, at home or abroad, may be said to imitate Ahaz, who took the brasen sea from off the necks of the twelve oxen, and put it on the ground, upon a pavement of stones.

<sup>18.</sup> *the covert for the sabbath* Either the place where the Priests and Levites met, when they succeeded and relieved each other in their stated courses, on the sabbath (*Grotius*), or the rendezvous of the King and his retinue, when he came on the sabbath to the Temple for worship.

— *the king's entry* Probably, that which was admired by the Queen of Sheba (1 Kings x. 5).

— *turned he from the house of the LORD for the king of Assyria* Rather, *turned he into the house of the LORD, for fear of the King of Assyria*; literally, to defend himself from the *ace* of the King of Assyria, whose help he had sought.

The verb here used is the *hiphil*, or causative of *sábab*, to turn (*Gesen.* 572), to change (see xxiii. 34; xxiv. 17), to bring or carry about to (1 Sam. v. 9, 10. 2 Sam. iii. 12; v. 23), and the meaning seems to be, that, for fear of the King of Assyria, against whom Ahaz desired to defend himself, when that King,

instead of being his protector, became his enemy (see 2 Chron. xxviii. 20), he *turned the King's entrance*, and converted it into a part of *the house of the Lord*, so that he might be protected by the walls of the Temple.

The moral of this statement is, that King Ahaz, having despised God's help, and having preferred the aid of the King of Assyria, was reduced by fear of that King, to avail himself of the material fabric of God's house, and to shelter his own entrance by including it in the Temple, which he thus invaded and profaned.

This also is applicable to later days. There have been some, who cared little for the moral and spiritual uses of the Christian Church, but who, in times of national confusion, were desirous of using her as a political bulwark for themselves.

<sup>19.</sup> *the rest of the acts—book of the chronicles* In our extant Book of Chronicles (or "Verba dierum;" see on 2 Kings xiv. 19), it is stated that he burnt incense in high places in every several city of Judah to other gods 2 Chron. xxviii. 25, and there a reference is made to the "Book of the Kings of Judah and Israel" for further particulars.

<sup>20.</sup> *with his fathers* In the city of David; but not in the tombs of the Kings (2 Chron. xxviii. 27).

CH. XVII. 1. *In the twelfth year of Ahaz* Therefore there was an anarchy of eight years between Pekah and Hoshea. For it is stated in xv. 30, that Hoshea conspired against Pekah in the 20th year of Jotham, i.e. in the *fourth* year of Ahaz, and slew him (*Ussher, Bengel, Wiener, Lightfoot*): cp. above, on xiii. 1.

— *Hoshea* Which means *Saviour*, the same name as Joshua and Jesus (*Bp. Pearson*, p. 69). Israel was saved and lost under leaders bearing the same name: cp. note above, on Gen. iv. 17.

<sup>2.</sup> *not as the kings of Israel that were before him* This incidental notice serves to explain a fact recorded in the Chronicles, which otherwise might have seemed unaccountable. Hezekiah, King of Judah, is related in the Chronicles to have sent messengers throughout the land of Israel, to invite the *Ten Tribes* to Jerusalem, to the Passover (2 Chron. xxx. 5—11).

This is remarkable, when we consider what the policy of Jeroboam, Baasha, and other Kings of Israel had been; viz., to prevent their subjects from having any religious communion with the Temple of Jerusalem (see above, 1 Kings xii. 27; xv. 17; below, 2 Chron. xi. 14; xiii. 9).

Such Kings of Israel would never have allowed Hezekiah's messengers to enter their kingdom for such a purpose as is there described in the Chronicles.

But the Sacred Historian here informs us, that Hoshea was *not* "as the Kings of Israel that were before him." Therefore Hoshea allowed Hezekiah's couriers to traverse his kingdom, and invite his subjects to the Passover; but he did not accept the invitation in his own person, or encourage them to do so. see 2 Chron. xxx. 1—5.

<sup>3.</sup> *Shalmaneser* Supposed by some to be the same as Shalman mentioned as a spoiler of cities by Hosea, x. 14 (see *Pusey* there); he was the predecessor of Sargon, who is mentioned in Isa. xx. 1, and whose acts are described by himself in the cuneiform inscriptions of his own royal palace at *Khorsabad*, at

Before  
CHRIST  
730.

725.

723.

c ch. 18. 9.

721.

d ch. 18. 10, 11.

Hos. 13. 16,

foretold.

e Lev. 26. 32, 33.

Deut. 28. 36, 64.

& 29. 27, 28.

f 1 Chron. 5. 26.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison. 5 Then 'the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. 6<sup>d</sup> In the ninth year of Hoshea the king of Assyria took Samaria, and 'carried Israel away into Assyria, 'and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, 8 And 'walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made. 9 And

g Lev. 18. 3.

Deut. 18. 9.

ch. 16. 3.

the N.E. border of ancient Nineveh, and who appears to have finished the conquest of Samaria, which Shalmaneser began. Cp. notes above, on xv. 19; and below, on v. 5 and 24; and xviii. 13.

4. *So king of Egypt*] Shebeck, the second King of the twenty-fifth dynasty—an Ethiopian dynasty; the Sebechus of Manetho, who, according to *Wilkinson*, ascended the throne, B.C. 728 (*Brugsch*, *Hist. d'Egypte*, i. 244). He is mentioned by Sargon in his inscriptions (p. 2); "Sebechus King of Egypt could not resist the attack of my servants, and fled."

This passage brings before us the names of the two great rival Kingdoms at this time—Assyria and Egypt. Palestine lay between them, and endeavoured to avail itself of Egypt against Assyria.

Sennacherib's expedition (chap. xix.), in which his army was destroyed under Hezekiah, was directed against Egypt; and Pharaoh-necho's campaign, in which Josiah fell (chap. xxiii. 29), was against Assyria. See note below, on xxiii. 27, and xxiv. 1, for some considerations on the history of these empires, and their connexion with Israel and Judah.

— *shut him up*] Took him prisoner; probably in a battle in which Hoshea engaged, before the capture of Samaria (*Buddens*); others suppose that this imprisonment of the King of Israel was subsequent to the capture of Samaria (*Ben Gerson*, *Thenius*).

#### SAMARIA IS TAKEN.

In the cuneiform inscriptions at *Khorsabad* (see v. 3), the capture of Samaria is claimed by *Sargon*, the successor of *Shalmaneser*, as his own act: "Samaria I besieged, I took; 27,280 men who dwelt in it I carried away."

Is there not, therefore, a discrepancy between the Assyrian inscriptions and Holy Scripture? No: it is *not* said in Scripture that *Shalmaneser* took Samaria, but that he *besieged* it; and that the siege lasted *three years*, and that the *King of Assyria* took it (v. 6). The language in xviii. 9, 10, is very observable: "*Shalmaneser* came up against Samaria, and besieged it. And at the end of *three years* they took it, and Samaria was taken."

It seems most probable, that Sargon was generalissimo of the siege, and that Shalmaneser died in the course of the siege, and that Sargon, taking advantage of his own position at the head of the Assyrian forces, raised himself to the throne of Assyria: cp. *Delitzsch*, on Isaiah xx. 1.

6. *In the ninth year of Hoshea*] The siege began in the fourth year of Hezekiah: see xviii. 9, 10.

This is carefully to be noted, because it brings out a fact of great importance which is recorded in the Chronicles; namely, that the good King of Judah, Hezekiah, had restored religion in that kingdom at the beginning of his reign, and had invited the tribes of *Israel* to take part in the work of national repentance and reformation, especially by resorting to Jerusalem, as the divinely appointed centre of national unity, and by celebrating there the Passover, the divinely instituted festival of national religion. But they slighted the offer, they laughed his messengers to scorn and mocked them. See below, on 2 Chron. xxx. 1—10. This was the final offer of mercy from God; they rejected it, and were cast off by him.

If Hoshea, King of Israel, had united with Hezekiah, King of Judah, in this blessed work of religious reformation, perhaps, the glories of David's days might have returned, and who can say whether the Tribes of Israel would have now been scattered abroad, and banished from their home? Certain it is,

that their only hope of recovery is in their union in Him who is the Seed of David and Hezekiah, and who was foreshadowed by all the godly Kings of Judah, the Divine King of the Jews—JESUS CHRIST: cp. below, on 2 Chron. xxx. 1. 10.

— *took Samaria*] Cp. Isa. xxviii. 1—6. Hos. x. 14; xiii. 16. Amos vi. 9, 10. Mic. i. 7, on the horrors of this siege and capture; and *Stanley*, *Lect. xxiv.* p. 368.

— *Halah*] On the east bank of the Tigris, N. of Nineveh.

— *Habor*] The river, still bearing the name, which rises at the foot of Mount Habor, or Chabor, above *Talamerik*, and flows in a s.w. direction into the Tigris (*Dr. Grant*, *Nestorians*, p. 49; cp. *Bertheau* on 1 Chron. v. 25, p. 59).

#### THE CARRYING AWAY OF THE TEN TRIBES.

— *by the river of Gozan*] Or, *the river of Gozan*; viz., Habor. So *Sept.* Gozan seems to be *Gauzan* of *Ptolemy*, vi. 2, in Media; and the "river of Gozan" may perhaps be identified with the *Kisil* (the red river), which flows from the S. E. of *Urumiah* lake into the Caspian.

The Jewish traditions favour these conclusions. According to them the region, into which the Ten Tribes were carried, was the northern tract of Assyria, and the mountain territory on the borders of Assyria and Media (*Ewald*, *M. v. Niebuhr*).

These traditions have received a formal expression in the Book of Tobit; the scene of which is laid in Assyria at Nineveh (i. 3. 10), and in Media (i. 14; iv. 1), at Ecbatane (vii. 1).

On the present condition of the Ten Tribes, see below, on Acts ii. 9—11. *Josephus*, Ant. xi. 5. 2. B. J. ii. 16. 4. *Wtius*, *Δωδεκάφυλον*, Basil, 1739. *Michaelis*, J. D. De Exsilio x. Tribuum, com. iii. *Dr. Asahel Grant*, on the Nestorians, 1841. *Ritter*, Erdk. x. p. 246: cp. *Bertheau* on Chronicles, p. 60.

Abraham, the Father of the Twelve Tribes, was brought by faith from Ur and from Haran into Canaan, and received the promise of that land. But the Ten Tribes, who were Abraham's seed, were carried away for disobedience, from Canaan to beyond that region from which Abraham came (see on Acts vii. 24). But when they repent and believe in Christ, who is the promised Seed of Abraham, then the scattered tribes of Israel will inherit the heavenly and everlasting Canaan, of which the earthly and temporal land of promise was a type and shadow (Isa. xi. 11, 12. Rom. xi. 25, 26).

There is great uncertainty as to the precise site of the place here mentioned to which the Ten Tribes were carried. Whither the Tribes were taken, and where they now are, are questions which baffle the inquiries of geographers.

Is there not a spiritual significance in this? Men cannot solve these questions. But God can. He knows where all the scattered families of Israel are, and in His own due time He will join them together. It is with the Jews, as it was with their great Legislator—Moses. God buried him, and no man knows the place of his sepulchre (Deut. xxxiv. 6). But God knew it, and brought Moses forth into Canaan to see the glory of Christ at the Transfiguration (see on Matt. xvii. 3; and on Deut. xxxiv. 6). So will it one day be with the Jewish nation. No man knows the place of their burial. But God knows it, and will one day bring them forth from their grave to behold the glory of Christ in the Canaan of the Visible Church on earth, and of the Church triumphant in Heaven.

7, 8. *the children of Israel had sinned*] This statement referring to the history of Israel, confirms the truth of the Pentateuch: cp. v. 12, and see marginal references.

the children of Israel did secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, <sup>h</sup> from the tower of the watchmen to the fenced city. <sup>10</sup> <sup>i</sup> And they set them up <sup>†</sup> images and <sup>k</sup> groves <sup>l</sup> in every high hill, and under every green tree: <sup>11</sup> And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger: <sup>12</sup> For they served idols, <sup>m</sup> whereof the LORD had said unto them, <sup>n</sup> Ye shall not do this thing.

<sup>13</sup> Yet the LORD testified against Israel, and against Judah, <sup>†</sup> by all the prophets, and by all <sup>o</sup> the seers, saying, <sup>p</sup> Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

<sup>14</sup> Notwithstanding they would not hear, but <sup>q</sup> hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. <sup>15</sup> And they rejected his statutes, <sup>r</sup> and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed <sup>s</sup> vanity, and <sup>t</sup> became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should <sup>u</sup> not do like them.

<sup>16</sup> And they left all the commandments of the LORD their God, and <sup>x</sup> made them molten images, *even* two calves, <sup>y</sup> and made a grove, and worshipped all the host of heaven, <sup>z</sup> and served Baal. <sup>17</sup> <sup>a</sup> And they caused their sons and their daughters to pass through the fire, and <sup>b</sup> used divination and enchantments, and <sup>c</sup> sold themselves to do evil in the sight of the LORD, to provoke him to anger. <sup>18</sup> Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left <sup>d</sup> but the tribe of Judah only. <sup>19</sup> Also <sup>e</sup> Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

<sup>20</sup> And the LORD rejected all the seed of Israel, and afflicted them, and <sup>f</sup> delivered them into the hand of spoilers, until he had cast them out of his sight.

<sup>21</sup> For <sup>g</sup> he rent Israel from the house of David; and <sup>h</sup> they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin. <sup>22</sup> For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; <sup>23</sup> Until the LORD removed Israel out of his sight, <sup>i</sup> as he had said by all his servants the prophets. <sup>k</sup> So was Israel carried away out of their own land to Assyria unto this day.

Before  
CHRIST  
721.  
h ch. 18. 8.

i 1 Kings 14. 23.  
Isa. 57. 5.  
† Heb. *statues*.  
k Exod. 34. 13.  
Deut. 16. 21.  
Mic. 5. 14.  
l Deut. 12. 2.  
ch. 16. 4.  
m Exod. 20. 3, 4.  
Lev. 26. 1.  
Deut. 5. 7, 8.  
n Deut. 4. 19.

† Heb. *by the hand of all*.  
o 1 Sam. 9. 9.  
p Jer. 18. 11, &  
25. 5. & 35. 15.

q Deut. 31. 27.  
Prov. 29. 1.

r Deut. 29. 25.

s Deut. 32. 21.  
1 Kings 16. 13.  
1 Cor. 8. 4.  
t Ps. 115. 8.  
Rom. 1. 21.  
u Deut. 12. 30, 31.

x Exod. 32. 8.  
1 Kings 12. 28.

y 1 Kings 14. 15,  
23. & 15. 13. &  
16. 33.  
z 1 Kings 16. 31.  
& 22. 53.  
ch. 11. 18.

a Lev. 18. 21.  
ch. 16. 3.  
Ezek. 23. 37.  
b Deut. 18. 10.  
c 1 Kings 21. 20.  
d 1 Kings 11. 13, 32.

e Jer. 3. 8.

f ch. 13. 3. &  
15. 29.

g 1 Kings 11.  
11, 31.  
h 1 Kings 12.  
20, 28.

i 1 Kings 14. 16.

k ver. 6.

9. the children of Israel did secretly—against the LORD their God] Literally, the children of Israel covered words with regard to which it was not so with the Lord their God. The word rendered *did secretly*, is from *châpha*, to cover, cognate with *châpaph*, to hide, to conceal (*Gesen.* 295, 296). The *Sept.* renders it here by *ἡμφιέσσαντο*, they cloaked; other Versions render it *they blasphemed*. *Gesenius* translates it, they acted secretly, and treacherously. *Hengst.* (Auth. i. 176; *Christol.* iii. 9) explains it to mean, they obscured the true nature of God and His commands, by overlaying them with a multitude of perversions; as the Pharisees afterwards did by wrapping up and disguising God's Word with the envelopements of human traditions (*Matt.* vii. 9).

— from the tower of the watchmen to the fenced city] That is, even from the lowest hamlet to the highest fortified town. The "tower of the watchmen" represents the little walled enclosure built by shepherds watching their flocks in rural sheep-walks. This proverbial expression describes the *universal* spread of idolatry to villages as well as cities (cp. xviii. 8, and 2 Chron. xxvi. 10).

10. images and groves] Pillars. Cp. 1 Kings xiv. 15. 23; *zvi.* 33.

12. idols] Heb. *gillulim*, stone cylinders. See Lev. xxvi. 31. Deut. xxix. 17.

— the LORD had said] By Moses in the Pentateuch (e.g. Exod. xx. 3; xxiii. 13. Lev. xvi. 1).

13. by all the prophets] Not only in the Law of Moses, but by the Prophets, such as Samuel, Elijah, Elisha, Hosea, Isaiah, Micah, and others, whom He raised up to restore it.

14. but hardened their necks] See Exod. xxxii. 9. Deut. x. 16.

16. a grove] Asherah: see v. 10.

— the host of heaven] The Sun, Moon, and Stars. See Deut. iv. 19; xvii. 3. 1 Kings xvi. 32. Acts vii. 42.

17. to pass through the fire] Lev. xviii. 21. Deut. xviii. 10. — divination and enchantments] Deut. xviii. 10. Lev. xix. 26. A warning to modern times. The recourse to familiar spirits was one of the sins which caused the captivity of Israel. Cp. on 1 Sam. xxviii. 8. Acts xvi. 16. Rev. ix. 21.

21. For he rent Israel] The defection of Israel is represented as a punishment inflicted upon them for their sins. Schism and rebellion are not only sins, but they are also punishments for sins.

Before  
CHRIST  
about  
678.  
1 Ezra 4. 2, 10.  
m See ver. 30.  
n ch. 18. 34.  
Ivrah.

<sup>24</sup> <sup>1</sup> And the king of Assyria brought *men* <sup>m</sup> from Babylon, and from Cuthah, and from <sup>n</sup> Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. <sup>25</sup> And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them. <sup>26</sup> Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. <sup>27</sup> Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. <sup>28</sup> Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD. <sup>29</sup> Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. <sup>30</sup> And the men of <sup>o</sup> Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made

o ver. 24.

<sup>24. the king of Assyria</sup>] Esarhaddon (Ezra iv. 2. 10), the son of Sennacherib (xix. 37): cp. Isa. vii. 8, who predicted the occupation of Samaria by Assyrians (*Prideaux*, on B. C. 677; *Keil*, p. 314; *Dr. J. A. Hessey*, B. D. ii. 1102).

Some have supposed that the king here mentioned was Sargon, the predecessor and father of Sennacherib; and it is not impossible that a colony of Assyrians may have been planted at Samaria before the time of Esarhaddon.

The mention of the *lions* (in v. 25) favours the former opinion, as intimating that a considerable time had elapsed since the deportation. The land being depopulated, the beasts of the field increased and ravaged it.

This record of the capture of Samaria by the King of Assyria, and of the carrying away of its inhabitants, and of the planting of settlers from Assyria there, and of the setting up of other gods and divers religions there, receives much light from the recently discovered annals of Sargon, King of Assyria (who took Samaria: see on v. 3), which are still legible in the cuneiform inscriptions which he caused to be engraved on his palace at *Khorsabad*, at the N.E. of Nineveh, and which have been published by *Oppert* and *Ménant* in "Les Fastes de Sargon, Roi d'Assyrie," Paris, 1863. The following is a specimen (p. 4), "I besieged and conquered Kilbaba, governor of the city of Kharkar, and I have reduced to captivity the inhabitants of his country. I rebuilt his city and planted in it inhabitants of provinces which I had conquered, and set a governor over them, and called the city Kir Sargon, and set up there the worship of the god Assour." Cp. above, on v. 5.

— *brought men from Babylon*] Were these wholly a heathen people, or were they mingled with Israelites?

The former opinion is maintained by *Hengstenberg* (Auth. i. 3—27); and so *Swicer*, *Reland*, *Hammond*, *Häckerick*, *Drusius*, *Robinson*, *Archbishop Trench* (Parables, p. 310), and *Dr. Hessey* (B. D. ii. 1105).

The latter alternative is defended by *Kalkar* (in *Pell's* Theol. Mitarbeiten, iii. 24); and *Keil*, p. 315, who refers to 2 Chron. xxxiv. 9, as showing that many Israelites were left in the kingdom of Samaria after the captivity.

The truth appears to be, that the persons who were settled in Samaria by the Assyrian king were heathens, and not Israelites; but that in course of time they were mingled with the remnant of Israel, still surviving there, and afterwards received a Jewish infusion from Jerusalem itself. See below, on v. 41.

— *Cuthah*] The Cuthites dwelt in Persia and Media (*Joseph.*, Ant. ix. 14. 3; x. 9. 7), perhaps the same as the Cissians, N.E. of Persia. Others place Cutha at the N.E. of Babylon (*Gesen.*, *Spiegel*. Cp. *Bevan*, B. D. i. 374).

— *Ara*] Perhaps the same as Ivrah (cp. on xviii. 34).

— *Hamath*] In Syria, on the Orontes. See Num. xiii. 21 1 Kings viii. 65.

— *Sepharvaim*] Sippara, in the southern region of Mesopotamia, on the Euphrates (*Ptolem.* v. 18. 7), perhaps at *Moslaib*. The places here mentioned,—Babylon, Sippara, and Hamath,—are specified by Sargon in his inscriptions at *Khorsabad*, among his conquests: cp. xviii. 34; xix. 12.

<sup>26. the manner of the God</sup>] The manner (Heb. *mishpat*), the worship which is due to Him as His right: cp. 1 Sam. viii. 9, the *manner* of the king.

<sup>28. one of the priests</sup>] Not of Judah, but of Israel; not a Levitical Priest (as *Josephus* seems to intimate, ix. 14. 3), but a Priest of the calves of Jeroboam; and therefore he goes to Beth-el. Like to Jeroboam, they made priests of any class of the people (1 Kings xii. 31; xiii. 33). For the rabbinical version of this history, see *Bp. Patrick* here.

<sup>29. every nation made gods of their own</sup>] Here was a specimen of that composite theology, or religious syncretism, which God hates and condemns (see below, v. 33—44). Here is a warning to modern Nations. They seem chargeable with this sin, when they encourage and endow various and conflicting forms of religion. See above, note on Lev. xix. 19; and on 1 Kings iii. 16—28; and *Theophilus Anglicanus*, part. iii. ch. ii.: "Deus est zelotypus, itaque cultus Ejus non fert mixturam" (*Lord Bacon*).

"Vain politicians think to please God by patching up religions; but above all things God hates a mingled devotion" (*Bp. Hall*). "He cannot love the Lord Jesus with all his heart, who lendeth one ear to His Apostles, and another to false apostles; and can brook to see a mangle-mangle of religion and superstition, of light and darkness. We have no lord but Jesus; no doctrine but the Gospel; no teachers but His Apostles" (*Richard Hooker*, Sermon. v. § 7).

<sup>30. And the men of Babylon</sup>] There are *five* nations mentioned here (see v. 24); and each of these five nations introduced its own idolatry, as is remarked by *Josephus* (Ant. ix. 14. 3). Thus Samaria became guilty of *spiritual adultery* with *five* several *husbands*, according to the language of the Old Testament. Cp. Isa. liv. 5. Cp. with xxiii. 17. Jer. xxii. 20. Hos. ii. 10—12; and (as *Hengstenberg* observes, Auth. i. 21), it is to this spiritual polygamy that our Lord appears to refer, when he says to the Samaritan woman, the representative of the Samaritan Nation, "Thou hast had *five husbands*" (John iv. 10). What Our Lord said, was not only true of herself personally, but of her Nation also.

Samaria had committed spiritual harlotry with five idolatries. She had had "*five husbands*;" and he, whom she then had, was *not* her husband; for she worshipped what she *knew not* (John iv. 22). Hers was a scismatical religion; and "salvation was of the Jews." But Christ did not cast her off. He graciously came to reveal Himself to her, and to espouse her to Himself, according to the Prophet's words, "Thy Maker is thine husband" (Isa. liv. 5).

<sup>30. Succoth-benoth</sup>] Literally, *tents of daughters* (*Gesen.*

Ashima, <sup>31</sup> And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. <sup>32</sup> So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. <sup>33</sup> They feared the LORD, and served their own gods, after the manner of the nations || whom they carried away from thence.

Before  
CHRIST  
about  
678.  
p Ezra 4. 9.  
q Lev. 18. 21.  
Deut. 12. 31.  
r 1 Kings 12. 31.  
s Zeph. 1. 5.  
|| Or, who carried  
them away from  
thence.

<sup>34</sup> Unto this day they do after the former manners : they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, 'whom he named Israel ; <sup>35</sup> With whom the LORD had made a covenant, and charged them, saying, "Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them : <sup>36</sup> But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice. <sup>37</sup> And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore ; and ye shall not fear other gods. <sup>38</sup> And the covenant that I have made with you ye shall not forget ; neither shall ye fear other gods. <sup>39</sup> But the LORD your God ye shall fear ; and he shall deliver you out of the hand of all your enemies. <sup>40</sup> Howbeit they did not hearken, but they did after their former manner.

t Gen. 32. 28 &  
35. 10.  
i Kings 11. 31.  
u Judg. 6. 10.  
x Exod. 20. 5.  
y Exod. 6. 6.  
z Deut. 10. 20.

a Deut. 5. 32.  
b Deut. 4. 23.

<sup>41</sup> So these nations feared the LORD, and served their graven images, both their children, and their children's children : as did their fathers, so do they unto this day.

c ver. 32, 33.

586), supposed by some to be booths, such as that infamous alcove described in Num. xxv. 8, made for impure purposes ; like shrines consecrated to Mylitta or Astarte (*Herod.* i. 199 ; *Selden*, de Diis Syriis, ii. 7 ; *Bp. Patrick* here ; *Münter*, Rel. d. Babylon, p. 74 ; *Winer*, ii. 543 ; and see below, on xxiii. 7).

The Rabbis suppose the words to mean a deity represented by a hen and her chickens, or the Pleiades (*Carpzov*, Appar. p. 516 ; *Pfeiffer*, Dubia, p. 238), or a constellation in Taurus, a symbol of the heavenly Venus. *Sir H. Rawlinson* supposes it to be a Hebraizing form of the Chaldee goddess *Zirbanit* (*B. D.* iii. 1389).

The uncertainty of these conjectures, and the ignorance of the most learned men as to the meaning of these idol names, may suggest spiritual instruction.

The Living God has declared that the idols of the heathen should perish, and their names be hidden in darkness : see Jer. x. 11. So it has come to pass. The meaning of their names is lost. But God has also declared that all men should know His One Name from one end of the world to the other, and that the "earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (*Hab.* ii. 14).

— *Nergal*] The planet Mars (*Winer*, *Rawlinson*). Others derive it from *Ner*, light, and *gal*, source, and suppose it to be the sun-god *Bel* (*Selden*). The Rabbis regard it as the name of a Cuthite deity, symbolized by a cock : and so *Movers*, p. 68 ; and *Keil*, p. 316, who asserts that this opinion is confirmed by ancient Syrian monuments (cp. *Layard*, *Nineveh*, p. 410) ; and this opinion is consistent with the theory of those who regard *Nergal* as the war-god. Cp. *Rawlinson*, *Herod.* i. 631—634 ; *B. D.* ii. 500 ; and *Aristoph.*, *Aves*, 834, where the cock is called "Ἀπὸς νεοτρός."

— *Ashima*] A Syrian idol, under the form of a he-goat, according to the Rabbis, the oriental Pan or Faunus (*Selden*, de Diis Syriis, ii. 9). He has been compared with the Phœnician deity *Es-mûn* (*Movers*, *Phœn.* i. 532 ; *Winer*, R. W. B. i. 98).

<sup>31</sup>. *Nibhaz and Tartak*] The one like Anubis, the other like an ass, according to the Rabbis (*Selden*, ii. 9 ; *Pfeiffer*, *Dubia*, p. 238).

— *Adrammelech and Anammelech*] Literally, mighty king,

or fire king ; probably a sun-god (*Gesen.*, *Rawlinson*). *Anammelech* seems also to have been a fire deity. They were the Molech of the *Sepharvites* (cp. *Movers*, p. 410).

<sup>32</sup>. they feared the LORD] They feared Him, but did not love and obey Him. In a spirit of dread they professed to honour Him ; but they presumed to combine His worship with that of an idol crew of false deities. And, therefore, while it was true in a certain sense that they feared the Lord (v. 32, 33), yet it was also true that they feared not the Lord, because they did not show their fear by believing, loving, and serving Him, and Him alone with all their heart, mind, soul, and strength, as He had commanded (*Exod.* xx. 1—5. *Deut.* vi. 13 ; x. 20).

— of the lowest] See on 1 Kings xii. 31.

<sup>37</sup>. the statutes, and the ordinances, and the law] Here is a testimony to the existence of a written code at this time ; and no other written Code was ever received by the Hebrew Nation but the PENTATEUCH ; therefore this verse, and indeed the whole chapter, is a witness to its existence and divine authority.

#### THE SAMARITANS.

<sup>41</sup>. unto this day] When this book was written.

A question here arises ;—

How came it to pass, that the Samaritans afterwards abandoned idolatry, and that in our Lord's age there is no evidence of the existence of any such worship as is here described ?

The answer seems to be ;—

The Ten Tribes were carried captive to Assyria and Media ; and Samaria was colonized by the king of Assyria with a mixed idolatrous population, as described in v. 24. This was the substance of the nation ; it was foreign, heathen, and idolatrous. The Samaritans themselves asserted this, "We are the people whom the great and noble Assnapper brought over and set in the cities of Samaria" (see *Ezra* iv. 9, 10) ; and therefore the Jews would not allow them to join in building the Temple (*Ezra* iv. 3). "Ye have nothing to do with us to build an House unto our God." Hence they were always regarded as foreigners, and were abhorred by the Jews ; see *Eccles.* i. 25. "There are two manner of nations which my heart abhorreth, and the third is no nation ; they that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem ;" and *Josephus* constantly

Before  
CHRIST  
about  
726.  
a 2 Chron. 28. 27.  
& 29. 1.  
He is called  
Ezekias,  
Matt. 1. 9.  
b 2 Chron. 29. 1.  
Abijah,  
c 2 Chron. 31. 1.  
† Heb. statues.  
d Num. 21. 9.  
‖ That is, *A*  
piece of brass.  
e ch. 19. 10.  
Job 13. 15. Ps. 13. 5.

XVIII. <sup>1</sup> Now it came to pass in the third year of Hoshea son of Elah king of Israel, *that* <sup>a</sup> Hezekiah the son of Ahaz king of Judah began to reign. <sup>2</sup> Twenty and five years old was he when he began to reign ; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* <sup>b</sup> Abi, the daughter of Zachariah. <sup>3</sup> And he did *that which was* right in the sight of the LORD, according to all that David his father did. <sup>4</sup> <sup>c</sup> He removed the high places, and brake the <sup>†</sup> images, and cut down the groves, and brake in pieces the <sup>d</sup> brasen serpent that Moses had made : for unto those days the children of Israel did burn incense to it : and he called it <sup>‖</sup> Nehushtan. <sup>5</sup> He <sup>e</sup> trusted in

affirms their heathen and foreign origin (see Ant. ix. 14. 3 ; x. 9. 7 : cp. his remark, xi. 8. 6 ; xii. 5. 5). They are commonly termed Cuthites in the Talmud (xi. 4. 4). In the New Testament the Samaritans are called *foreigners* (see Luke xvii. 18), and are contrasted with the "house of Israel" (Matt. x. 5, 6). This view of their national origin has been clearly displayed by *Hengstenberg* (Auth. i. 3—27).

But, while it is certain that by origin the Samaritans were heathen and foreigners, it must not be forgotten that they received many admixtures from Israel and Judah after the settling of the Assyrian Colony. There was some remnant of Israel left after the deportation into Assyria (see 2 Chron. xxxiv. 6, 9) ; but the principal Jewish infusion was after the reformation of mixed marriages at Jerusalem by Nehemiah (Neh. xiii. 3. 23—31).

One of the sons of Joiada, the high priest, whom Josephus calls Manasseh (Ant. xi. 7 ; and xi. 8. 2—4), had married the wife of Sanballat, the Horonite, and, being unwilling to put away his wife, fled to Samaria, and erected the Temple at Gerizim, which "became the common refuge and asylum of refractory Jews." As to the date of these transactions, they seem to be connected with the history of Nehemiah ; Josephus appears to have been misled in placing them at a later period, viz., in the time of Darius Codomannus, the last king of Persia, and Alexander the Great. See below, on Neh. xiii. 28.

But whatever the precise time of these events may have been, it is probable that the Pentateuch was then introduced into the heterogeneous medley of that strange and idolatrous population, and that, together with the knowledge of the Law of Moses, and with the practice of such a religious ritual as was then celebrated at Gerizim, and under the salutary influence of such Jews as returned from the captivity, Idolatry gradually disappeared. Certain it is, that we see no signs of idolatry among the Samaritans in the New Testament. We find also that the Samaritans expected the Messiah, Who would teach them all things (John iv. 25. 29), and they gladly acknowledged Jesus as the Christ, the Saviour of the world (John iv. 42). And there is a striking contrast between Jerusalem, stoning St. Stephen the deacon, and Samaria, receiving St. Philip the deacon (see below, on Acts vii. 57, compared with Acts viii. 6) ; and Peter and John are sent by the Apostles at Jerusalem to confirm at Samaria those whom St. Philip had baptized (Acts viii. 14—16). Some remarks on the facts above noticed may be seen in *Dean Prideaux*, Connexion on B. C. 677 ; and on B. C. 534 ; and particularly on B. C. 409. Cp. *Winer*, B. W. B. ii. 369—373 ; *M. Henry* on v. 41 ; and *Dr. J. A. Hessey*, B. D. ii. 1101—5 ; *Stanley*, Lectures xxxiv. p. 375.

If, as some allege, the Samaritans had been mere heathens, then it could not have been said that Cornelius at Cesarea, and those who were baptized with him were the *first fruits* of the *Gentile* world (see Acts xi. 1—18) ; and St. Peter and the other Apostles would have felt the same scruple as to the reception of the Samaritans into the Church, as they did feel with regard to the admission of *Cornelius* ; which was made a ground for a charge against St. Peter, and required a special explanation from him : see Acts xi. 1—18.

Our conclusion, therefore, is, that the Samaritans were of heathen origin, but that they received the infusion of Israelitish elements, which tinged the foreign stream which had flowed from Assyria. The Samaritans hold, in the New Testament, a middle place between the Jews and Gentiles ; in that place they are set by our Blessed Lord Himself in His last words to the Apostles (Acts i. 8) ; and in many respects they were exemplary both to the Jewish and Gentile World.

Thus, in reviewing the history of Samaria from the time of the captivity of the Ten Tribes of Israel to the present, we see that, in His great wisdom, God overruled evil by good, and

made the most untoward circumstances to be ministerial to the progress of Truth : and it is never to be forgotten, that the Samaritan Pentateuch, coinciding as it does in all main respects with the Pentateuch in the hands of the Jews, their rivals and adversaries, affords a strong argument in favour of the genuineness and authenticity of the Books of Moses.

CHR. XVIII. 1. *Hezekiah*] which means, *whom Jehovah strengthens* ; a name fulfilled in his history.

2. *Twenty and five years old was he*] Therefore, according to xvi. 2, which states that Ahaz was twenty years old when he began to reign, and that he reigned sixteen years, Hezekiah must have been born when Ahaz, his father, was only eleven years old. This conclusion is avoided if Ahaz is supposed to have been twenty-five years old when he came to the throne : so *Sept.*, *Syr.*, *Arab.*, in 2 Chron. xviii. 1.

But the reading of the text need not be suspected. For examples of similar precocity see *S. Jerome*, Epist. ad Vital. 132 ; *Bochart*, Georg. Sacr. p. 920 ; *Wouters*, Dilucid. p. 894, ed Migne ; and *Thevenot's Travels*, iii. 100. 165 ; *Folney*, ii. 360 ; *Burckh.*, p. 570 ; *Keil*, 295. Since Hezekiah was born before Ahaz became King, therefore Hezekiah could not have been (as some of the Jews allege) the Emmanuel promised to Ahaz (Isa. vii. 14). See *Justin M.*, c. Tryphon. § 43, and § 77 ; and *Bp. Pearson* on the Creed, p. 172, Art. iii.

— *His mother's name*] The names of the mothers of all the later kings of Judah are mentioned in Holy Scripture (see below, xxi. 1. 19 ; xxii. 1 ; xxiii. 31. 36 ; xxiv. 8. 18) ; intimating the importance of a mother's influence, especially in evil days.

4. *he removed the high places*] The reformation effected by Hezekiah is described more fully in the Book of Chronicles (2 Chron. xxix. 3 ;—xxxi. 19) ; on which, as compared with the history in this Book, and for a refutation of the allegations against the two, as not harmonizing with each other, see the notes there, and *Keil*, Apol. Versuch, p. 399, who justly remarks that what is related in the Chronicles is the historical filling-up of the sketch drawn in a few rapid touches by the writer of the Kings ; see also *Hävernick*, Einleit. ii. pp. 22. 131.

#### THE BREAKING OF THE BRAZEN SERPENT IN PIECES BY HEZEKIAH.

— *he—brake in pieces the brasen serpent that Moses had made ;—and he called it Nehushtan*] On the history of the Brazen Serpent, see above, notes on Num. xxi. 9.

The serpent, in Hebrew *nachash*, from the root *nachash*, to shine, was called (the verb *he called* is properly impersonal) *nehushtan*, i. e. of brass (*Gesen.* 545), by a significant modification, in order to remind the world, that things, however holy, by which God works, as He did by the brazen serpent in the wilderness, became mere *nehushtans*, like "sounding brass and tinkling cymbals" (1 Cor. xiii. 1) when diverted from their true use, and applied to purposes of adoration.

Thus this history of the act of Hezekiah suggests spiritual instruction to the Church.

(1) We may apply it to the Christian Sacraments.

What the wise man says of the Brazen Serpent is appropriate to them, "He that turned himself towards it, was not saved by the thing that he saw, but by Thee, that art the SAVIOUR of all" (Wisd. xvi. 7). Christ, dying on the Cross, was prefigured by the Serpent lifted up on the pole ; as He Himself teaches us (John iii. 14) ; and He, as God from everlasting, vouchsafed to work by it (see above, on Num. xxi. 9) ; so He has set up His Sacraments in the Church, and He works by them, upon all those who look by faith to Him in them (see on John iii. 14 ; and *Hooker*, v. lvii. 4).

But if the Holy Sacraments,—particularly *that* Sacrament which represents His Death, and exhibits and applies the benefits



the LORD God of Israel; 'so that after him was none like him among all the kings of Judah, nor *any* that were before him. <sup>6</sup>For he <sup>s</sup>clave to the LORD, and departed not † from following him, but kept his commandments, which the LORD commanded Moses.

<sup>7</sup>And the LORD <sup>h</sup>was with him; and he <sup>i</sup>prospered whithersoever he went forth: and he <sup>k</sup>rebelled against the king of Assyria, and served him not. <sup>8</sup><sup>1</sup>He smote the Philistines, *even* unto † Gaza, and the borders thereof, <sup>m</sup>from the tower of the watchmen to the fenced city.

<sup>9</sup>And <sup>n</sup>it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it. <sup>10</sup>And at the end of three years they took it: *even* in the sixth year of Hezekiah, that is <sup>o</sup>the ninth year of Hoshea king of Israel, Samaria was taken. <sup>11</sup><sup>p</sup>And the king of Assyria did carry away Israel unto Assyria, and put them <sup>q</sup>in Halah and in Habor by the river of Gozan, and in the cities of the Medes: <sup>12</sup><sup>r</sup>Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

<sup>13</sup>Now <sup>s</sup>in the fourteenth year of king Hezekiah did † Sennacherib king of

Before  
CHRIST

about  
726.

f ch. 23. 25.  
g Deut. 10. 20.  
Josh. 23. 8.  
† Heb. *from*  
*after him*.

h 2 Chron. 15. 2.  
about  
725.

i 1 Sam. 18. 5, 14.  
Ps. 60. 12.

k ch. 16. 7.  
l 1 Chron. 4. 41.

Isa. 14. 29.  
† Heb. *Azzah*.

m ch. 17. 9.  
n ch. 17. 3.

about  
723.

about  
72.

o ch. 17. 6.

p ch. 17. 6.

q 1 Chron. 5. 26.

r ch. 17. 7.

Dan. 9. 6, 10.

713.

s 2 Chron. 32. 1.

&c.

† Heb. *Sanherib*

Isa. 36. 1, &c.

of it to all penitent and faithful people,—is altered from a Communion of His Body and Blood into an object of *Adoration*, if the worshippers burn incense to it, instead of looking at it by faith, and feeding on Him Who gives Himself by it, then it loses its divine efficacy and healing virtue to them, and by consequence of their own acts it becomes to them a vain and profitless *Nehushtan*.

(2) But we must guard against the misapplication of this example, which has been perverted by some of very diverse opinions into a plea for the abolition or suppression of things which ought to be maintained.

The Holy Scriptures were given by divine inspiration, in order to make men wise unto salvation; and, however much they have been abused, they are not to be discarded on that account, or to be withheld from the people, but to be reverently received and read. Again; the Sacraments of Christ, being ordained by Christ Himself for the attainment of a necessary end, as long as the world lasts (namely, for the conveyance of grace, and for the attainment of everlasting salvation), are never to be rejected or impaired; but are to be cleared from that rust of abuse, with which they may have been overlaid by superstition. And even those things, which are not themselves of divine institution,—such as the use of the Cross in Baptism,—but which may be easily guarded against abuse, or recovered from it, are not lightly to be discarded, because they have been abused. “*Rei abusus legitimum non tollit usum*,” says the Church of England on this point in the Canons of 1603, Canon 30. But “*qui tollit abusum, is confirmat usum*.” Nor are the material fabrics of heathen temples, and still less of Christian Churches, to be demolished, because they have been abused; but they are to be cleansed and purified, and to be restored to Him from Whom are all things, and Whose is “the Earth and the fulness thereof.” See the excellent remarks of *Hooker*, on the case of Hezekiah and the Brazen Serpent, *Ecl. Pol. V. lxxv. 12—19*; and *V. xvii. 1—6*.

5. *none like him*] For trust in God: cp. *xxiii. 25*, where the same is said of Josiah, but in a *different respect*; see also *Theodoret*, Qu. 57, who observes, that the Sacred Writer does not compare Hezekiah with Josiah, but with other Kings.

On the histories of Hezekiah and Josiah, as exemplary to Kings and States in the work of National Repentance and Religious Reformation, see *Hooker*, VIII. iii. 1—6; and VIII. viii. 2; and the authorities cited in *Theophilus Anglicanus*, Part iii. and ch. ii.; and ch. iv.

8. *from the tower of the watchmen*] See *xvii. 9*.

9—12. *it came to pass*] See *xvii. 3—6*.

9. *king of Assyria*] In the cuneiform inscriptions at the palace of *Khorsabad*, built by Sargon, who is supposed to have been the successor of Shalmaneser, and the father and predecessor of Sennacherib, are these words—“1 (Sargon) besieged the city

of Samaria, and carried away 27,280 men who dwelt there, into captivity, and took fifty chariots from them, and ordered the rest to be taken. I set my judges over them, and imposed upon them the tributes of the former King,” perhaps Shalmaneser. See “*Fastes de Sargon*,” published by *Oppert* and *Ménant*, Paris, 1863, plate 2. Cp. on *xv. 19*; *xvii. 6*.

#### SENNACHERIB'S INVASION OF JUDAH.

13. *Now in the fourteenth year*] The narrative, which is continued from this verse to *xix. 37*, is inserted also in *Isa. xxxvi.*, *xxxvii.*, and more briefly in *2 Chron. xxxii.* (see note).

In addition to this foreign danger, in the fourteenth year of his reign, the good king Hezekiah was visited with a personal affliction,—a sore sickness unto death: see on *xx. 1*. His faith is more exemplary on that account.

—*Sennacherib*] Called Sanaacharibus by *Herodotus* (ii. 141), who describes him as “king of the Arabians and Assyrians,” and as engaged in an expedition against Egypt: he attacked Judah in his way thither. Cp. *xix. 9. 24*; and *Isa. x. 24*. He was the son and successor of Sargon. For a summary of his life, as derived from Assyrian inscriptions, see *Layard*, *Nineveh*, 138—147; *Rawlinson*, *Anc. Monarchies*, ii. 428—466.

Some have inferred, from the recently discovered Assyrian inscriptions, that Sargon was King of Assyria at this time; and that his reign extended from B.C. 721, to B.C. 703, and that *Sennacherib* is here confounded with Sargon; and that the name of *Sennacherib*, “whose expedition was much later,” has been inserted here and in *Isa. xxxvi. 1*, by “a mistake of the copyists” (*Dr. Smith*, *Student's Old Test. Hist.* p. 486; *Farrar*, B. D. i. 799; *Hervey*, B. D. ii. 25; *Rawlinson*, B. D. ii. 1196).

But on this supposition it may be observed,—

(1) It is not probable that such an error as this should have propagated itself in all the Hebrew MSS. and Ancient Versions of this book and of *Isaiah*, and of *Chronicles* also.

(2) *Josephus* (*Antt. x. l. 1*) follows the narrative as it stands in the Hebrew text; and ascribes the Assyrian expedition in the fourteenth year of Hezekiah to Sennacherib, and not to Sargon.

(3) Sargon came to the throne, B.C. 721 (see *xvii. 6*), but how long his reign extended, is not certain.

(4) Even supposing that Sargon was King at this time, is it not probable that Sennacherib acted as his father's viceroy in this invasion of Judah, and, perhaps was associated with him in the empire, and is called “*King of Assyria*,” as his colleague and successor? Cp. on *Mark ii. 26*, for a like mode of speech.

(5) Jerusalem was taken by Nebuchadnezzar, warring for his father Nabopolassar; and Nebuchadnezzar is called “King of Babylon” in his father's lifetime (see on *xxiv. 1. 10*). May not Sennacherib likewise be called “King of Assyria,” because he warred for his father, and was co-regent with him? The learned world was long perplexed as to how *Belshazzar* could

Before  
CHRIST  
713.

t ch. 16. 8.

† Heb. *them*.

about  
710.  
† Heb. *heavy*.

u Isa. 7. 3.

|| Or, *secretary*.

x 2 Chron. 32. 10,  
&c.  
|| Or, *talkest*  
† Heb. *word of*  
*the lips*.  
|| Or, *But counsel*  
*and strength are*  
*for the war*.  
y Ezek. 29. 6, 7.  
† Heb. *trustest*.  
*thce*.

z ver. 4.  
2 Chron. 31. 1. &  
32. 12.

Assyria come up against all the fenced cities of Judah, and took them. <sup>14</sup> And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. <sup>15</sup> And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house. <sup>16</sup> At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave † it to the king of Assyria.

<sup>17</sup> And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a † great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, "which is in the highway of the fuller's field." <sup>18</sup> And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the || scribe, and Joah the son of Asaph the recorder.

<sup>19</sup> And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, \* What confidence is this wherein thou trustest? <sup>20</sup> Thou || sayest, (but they are but † vain words,) || I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? <sup>21</sup> y Now, behold, thou † trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. <sup>22</sup> But if ye say unto me, We trust in the LORD our God: is not that he, <sup>z</sup> whose high places and whose altars Hezekiah hath taken away, and hath said to Judah

be King of Babylon at its capture, as Daniel affirms (Dan. v. 1—30), when all profane History declared that Nabonnedus was then King. But we now all know that Belshazzar was co-regent with his father. May not the same have been the case with Sennacherib?

(6) The reign of Sennacherib extended to eighteen years (Berosus), and his accession is placed in Tobit i. 15 after the death of Enemessar (Shalmaneser).

(7) The mention of Sennacherib by Herodotus (ii. 141), confirms the opinion that he had royal authority at this time.

<sup>14</sup> *Lachish*] In the lowland of Judah, about thirty-five miles s.w. of Jerusalem, on the way to Egypt, whither Sennacherib was going. See v. 17. Cp. xiv. 19; and on Josh. x. 3.

— that which thou puttest on me will I bear] Let no one tax Hezekiah with cowardice. Let it be remembered, that the great King of Assyria, who was coming against him, had recently carried Israel captive, which was twice as powerful as Judah, and had overrun other countries with his victorious marches (v. 33), and had taken the fenced cities of Judah itself. The wonder is rather, that Hezekiah recovered from his alarm, and that fear gave way to faith (xix. 1). See also below, on 2 Chron. xxxii. 2.

<sup>15</sup> *Hezekiah gave him all the silver—and in the treasures of the king's house*] How, then, came it to pass, that Hezekiah had such great treasures afterwards to show to the ambassadors from Babylon? (xx. 12, 13.) This is explained by 2 Chron. xxxii. 23, 27. Besides the gifts there mentioned, probably much treasure accrued to Hezekiah from the spoil of the Assyrian army, suddenly destroyed by God (xix. 35. *Blunt*, Coincidences, pp. 230, 231; *Woodward*, Tracts, &c., p. 236).

<sup>16</sup> *the pillars*] The door-posts.

<sup>17</sup> *Tartan*] *Lofty* (*Hitzig*). The name *Tartan* occurs also in Isa. xx. 1. This name and the two following are probably official titles (*Rawlinson*, *Delitzsch*).

— *Rabsaris*] Literally, chief of the eunuchs (Gen. xxxvii. 36; xxxix. 1).

— *Rab-shakeh*] Chieftain-bearer. Cp. *Sacas* in *Xenop.* Cyr. i. 3.

— *conduit of the upper pool*] The upper Gihon, on the west of Jerusalem. See above, on 1 Kings i. 33. Isa. vii. 3. See also below, xx. 20; and 2 Chron. xxxii. 30, whence it

appears that Hezekiah covered this conduit, and brought the water into the city, so that he might withdraw it from the besiegers, and provide a supply for the inhabitants.

On the upper and lower pools of Gihon, and on the works of Hezekiah there, see *Robinson*, Pal. i. pp. 483—489; *Keil*, 324; *Grove*, B. D. i. 69; and *Fergusson*, B. D. i. 1028.

— *fuller's field*] Which was chosen as a site for that trade, on account of its nearness to the water.

<sup>18</sup> *Eliakim*] The name Eliakim means, *whom God has set up* (*Gesen*. 52).

— *Shebna*] His father's name is not mentioned, as is that of Eliakim and Joah; his own name means *delicate* (*Gesen*. 802). Shebna seems to have been a "novus homo," who proudly and covetously abused his high station to his own aggrandizement (see Isa. xxii. 15—19), and was therefore superseded by Eliakim (Isa. xxii. 20); and, according to Isaiah's prediction, was carried captive to a strange land, Babylon, probably with his master, King Manasseh, and died there: see *Prideaux*, on B. C. 677, who supposes that it was King Manasseh, who, on his repentance and return, raised Eliakim to that high station which was pre-announced by Isaiah. Cp. *Blunt*, Coincidences, p. 236.

<sup>19</sup> *the great king*] A title assumed by the Assyrian, and afterwards by the Babylonian and Persian, kings (cp. Ezek. xxvi. 7. Dan. ii. 37). Its vanity is evident from the fact, that the one superseded the other in rapid succession.

<sup>20</sup> *vain words*] Literally, *a word of the lip*, not of the heart.

<sup>21</sup> *reed—Egypt*] An appropriate figure, derived from the reeds of the Nile, the river of Egypt: cp. Ezek. xxix. 6. Hezekiah did not trust in a reed, but in the Rock.

— *Pharaoh king of Egypt*] The father of Sennacherib, Sargon, thus speaks of his own conquests over Egypt, "Hanon, King of the city Gaza, came with Sebechus, lord of Egypt, in the city Raphia to fight a great battle against me; I put them to flight. Sebechus could not withstand the attack of my servants: he fled away; and his footstep was not seen. I took with my hand Hanon, King of Gaza. I received tribute from Pharaoh King of Egypt" (see the cuneiform inscriptions from the palace of Khorsabad, built by Sargon; published by *Oppert* and *Ménant*, Paris, 1863, plate 2).

<sup>22</sup> *If ye say—is not that he,—whose altars*] Rab-shakeh

and Jerusalem, Ye shall worship before this altar in Jerusalem? <sup>23</sup> Now therefore, I pray thee, give || pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. <sup>24</sup> How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? <sup>25</sup> Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

Before  
CHRIST  
about  
710.  
|| Or, hostages.

<sup>26</sup> Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall. <sup>27</sup> But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink † their own piss with you?*

† Heb. the water  
of their feet.

<sup>28</sup> Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

<sup>29</sup> Thus saith the king, <sup>a</sup> Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: <sup>30</sup> Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. <sup>31</sup> Hearken not to Hezekiah:

a 2 Chron. 32. 15.

for thus saith the king of Assyria, || † Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his || cistern: <sup>32</sup> Until I come and take you away to a land like your own land, <sup>b</sup> a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he || persuadeth you, saying, The LORD will deliver us. <sup>33</sup> <sup>c</sup> Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? <sup>34</sup> <sup>d</sup> Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and <sup>e</sup> Ivah? have they delivered Samaria out of mine hand? <sup>35</sup> Who are they among all the gods of the countries, that have delivered their country out of mine hand, <sup>f</sup> that the LORD should deliver Jerusalem out of mine hand?

|| Or, Seek my  
favour.

† Heb. Make  
with me a  
blessing,

Gen. 32. 20. &  
33. 11.

Prov. 18. 16.  
|| Or, pit.

b Deut. 8. 7, 8.

|| Or, deceiveth.

c ch. 19. 12.

2 Chron. 32. 14.

Isa. 10. 10, 11.

d ch. 19. 13.

e ch. 17. 24,  
Avah?

f Dan. 3. 15.

<sup>36</sup> But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

<sup>37</sup> Then came Eliakim the son of Hilkiah, which was over the household, and

attempts to prejudice the people against their king, on account of his religious reformation.

In Isa. xxxvi. 7, the pronoun is in the second person singular, "If thou say." Rab-shakeh probably spoke to one of the king's ministers specially; but what he said was designed for them all, and for the people also (see v. 26. Cp. v. 27, where the second person is used).

<sup>25.</sup> Am I now come up without the LORD? He had probably heard of the Lord's prophetic denunciations against Judah for its sins; and he represents his master as doing the Lord's work, as indeed the kings of Assyria and Babylon did (xix. 25. Cp. Isa. x. 5).

<sup>26.</sup> in the Syrian language? The Aramaic, the popular language of Syria, Babylonia, and Assyria, and probably the mother-tongue of Rab-shakeh himself; and it was understood by the chief men of Judah, such as Eliakim and Shebna, but not by the common people of Jerusalem. The court language of Assyria was an Aryan dialect.

<sup>27.</sup> that they may eat, &c.] In the straitness of the siege, by which they will be afflicted and reduced to the extremity of misery and shame, unless they surrender "to my master,

the great king, the King of Assyria." The *Chaldee Targum* paraphrases the words in the text by another phrase, viz. "their outgoing," and "the water of their feet."

Observe the contrast: If they yield to the great king, then every one of them will eat of his own vine and fig-tree, and drink the waters of his own cistern (cp. 1 Kings iv. 25); but if not, then the mind recoils from the alternative.

<sup>34.</sup> Arpad? Near Hamath (see xvii. 24; xix. 13. Isa. x. 9; xxxvi. 19; xxxvii. 13. Jer. xlix. 23), about twenty miles to the north of it (*Niebuhr*).

— *Sepharvaim*] On the Euphrates, above Babylon: xvii. 24.

— *Hena*] Probably *Ana*, on the Euphrates, near Sepharvaim (*Rawlinson*, B. D. i. 786).

— *Ivah*] Probably the same as Avah, in xvii. 24; perhaps on the site of *Hit* (the Is of *Herodotus*, i. 179), between Sepharvaim and Hena (*Rawlinson*, B. D. i. 906).

— *Samaria*] See xvii. 5. 24. In the cuneiform inscriptions of Khorsabad (p. 2), Sargon mentions three of the cities here specified, *Hamath*, *Arpad*, and *Samaria*, as among his conquests.

Before  
CHRIST  
about  
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g Isa. 33. 7.  
a Isa. 37. 1, &c.

b Luke 3. 4,  
called *Esaïas*.

|| Or, *provocation*.

c 2 Sam. 16. 12.

d ch. 18. 35.

e Ps. 50. 21.

† Heb. *found*.

f Isa. 37. 6, &c.

g ch. 18. 17.

h ver. 35, 36, 37.  
Jer. 51. 1.

i ch. 18. 14.  
710.

k See 1 Sam. 23. 27.

Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah <sup>a</sup> with their clothes rent, and told him the words of Rab-shakeh. XIX. <sup>1</sup> And <sup>a</sup> it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. <sup>2</sup> And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to <sup>b</sup> Isaiah the prophet the son of Amoz. <sup>3</sup> And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and || blasphemy: for the children are come to the birth, and *there is* not strength to bring forth. <sup>4</sup> <sup>c</sup> It may be the LORD thy God will hear all the words of Rab-shakeh, <sup>d</sup> whom the king of Assyria his master hath sent to reproach the living God; and will <sup>e</sup> reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are † left.

<sup>5</sup> So the servants of king Hezekiah came to Isaiah. <sup>6</sup> <sup>f</sup> And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the <sup>g</sup> servants of the king of Assyria have blasphemed me. <sup>7</sup> Behold, I will send <sup>h</sup> a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

<sup>8</sup> So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed <sup>i</sup> from Lachish. <sup>9</sup> And <sup>k</sup> when

CH. XIX. 1. *rent his clothes, and covered himself with sackcloth*] The king was not ashamed to show his penitential sorrow for his own sins, and those of his people, and his indignation for the blasphemy of Rab-shakeh against the Lord God of Israel (cp 1 Kings xxi. 27).

2. *to Isaiah the prophet*] The name *Isaiah*, or *Yeshaiash*, means, *Salvation of Jehovah* (*Gesen.* 374), and was a very appropriate appellation for him who was inspired to foretell the salvation of Hezekiah by the Lord (v. 20), and to announce the salvation of the World by Jehovah in Christ, "God with us" (Isa. vii. 14; liii. 1—12).

The wise king, having heard the blasphemy of Sennacherib, speaking by his ambassadors, resorts to penitence and prayer, as his arms against Sennacherib, and entreats Isaiah the prophet to become his own ambassador with God: see v. 4 (*Theodoret*). God comforted Hezekiah by the ministry of prophets, especially Isaiah and Micah (see Micah i. 1, chaps. iii. and iv.); and the prophecies of both reached forward to the glorious redemption which, in the fulness of time, was to be wrought for the Israel of God by Christ, who sprang from the tribe of Judah, and of the seed of Hezekiah: see Micah v. 2—13.

3. *the children are come to the birth*] Literally, "ad uteri rupturam." The children in the womb are struggling for light and life, and we are like a woman in the *ᾠδῖνες*, or throes of parturition, who has not strength to bring forth (*Targum*). This proverb, denoting great anguish of soul, is used by Hosea, xiii. 13 (cp. Isa. xxvi. 17. Jer. xxx. 6), and is familiar to the Arabs (*Schultens*, on Job, p. 31).

"The children are come to the birth, and there is not strength to bring forth." So they said to Isaiah; but the prophet cheered them with the assurance of a glorious deliverance, not by their own strength, but by the might and mercy of God (vv. 6, 7, 30, 31); and by the Birth of EMMANUEL, God with us,— "For unto us a Child is born, unto us a Son is given" (Isa. ix. 6).

So it is spiritually with the whole Israel of God.

Before the First Advent of Christ, the World travailed with pain and anguish for the birth of the Redeemer; but in the fulness of time the promised Seed was born, and Man was born again with Him.

This was its state also before His Second Birth from the Womb of the Grave. But at His Resurrection, He, who is "the firstborn from the dead," "the firstborn among many brethren," broke forth from the *ᾠδῖνες* of the Grave. See on John xvi. 21; and on Acts ii. 24.

So it is still: "The whole Creation groaneth and travaileth

in pain together" (*συμῳδῖνες*) "until now." But in God's own time it will be delivered: Rom. viii. 22: see the notes there.

4. *It may be*] Hezekiah adopts the words of David, when he was cursed by Shimei (2 Sam. xvi. 12).

— *the LORD thy God*] Observe the king's humility,— "the LORD thy God." He is penitent for his distrust (see xviii. 15), and hardly ventures to call the Lord *his own* God.

— *the living God*] Who has been blasphemed by those who worship *dead* idols.

— *will reprove the words*] Literally, *will chastise him for the words*.

6. *the servants of the king*] Literally, *the young men of the king*. Rab-shakeh and Rab-saris are in their own esteem great and valiant generals; but in the Eye of God, the Ancient of Days, the Everlasting, they are merely *young men*, arrogantly vaunting themselves, like striplings, in the presumptuous confidence, and vainglorious self-display of youth. The *Sept.* has *παῖδες*; *Vulg.* has "pueri."

7. *I will send a blast upon him*] Literally, *I will give in him a spirit*, that he may hear a rumour, and return to his own land. I will take possession of him by means of a panic, depriving him of his strength, and making him tremble and flee like a dastard before Me, as one that hears a strange, mysterious noise, which I will send forth to scare and bewilder him (cp. Jer. li. 46. Obad. v. 1). This shall be the retribution for his blasphemous words against Me.

This rumour can hardly have been (as some suppose) the tidings of Tirhakah's advance (v. 9), that was not a rumour sent by God. Besides, this rumour only caused him to redouble his menaces against Hezekiah in a letter (see vv. 9—13). Much less could the "rumour" be the news of the destruction of his own army, in which he himself was (vv. 35, 36). The "rumour" was like "the noise of chariots and horses, and of a great host," with which God astounded the Syrians, and made them fly panic-struck from Samaria (vii. 6, 7).

— *cause him to fall*] For the fulfilment of this, see v. 37.

8. *Libnah*] Near Lachish, about thirty miles s.w. of Jerusalem (cp. viii. 22. Josh. x. 29), Sennacherib imagined that Jerusalem would fall an easy prey, and was on his march beyond it, toward Egypt.

— *he had heard*] Rab-shakeh heard.

— *from Lachish*] Which Sennacherib had probably taken. It is supposed by some (*Layard*, *Nineveh*, pp. 149—153), that the capture of Lachish by Sennacherib is represented on a slab in the palace of *Kouyunjik*, which is inscribed, "Sennacherib, the mighty King, King of the country of Assyria,

he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee : he sent messengers again unto Hezekiah, saying, <sup>10</sup> Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God ' in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. <sup>11</sup> Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly : and shalt thou be delivered ? <sup>12</sup> Have the gods of the nations delivered them which my fathers have destroyed ; as Gozan, and Haran, and Rezeph, and the children of <sup>a</sup> Eden which were in Thelasar ? <sup>13</sup> Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah ?

<sup>14</sup> And Hezekiah received the letter of the hand of the messengers, and read it : and Hezekiah went up into the house of the LORD, and spread it before the LORD. <sup>15</sup> And Hezekiah prayed before the LORD, and said, O LORD God of Israel, <sup>a</sup> which dwellest between the cherubims, <sup>b</sup> thou art the God, even thou alone, of all the kingdoms of the earth ; thou hast made heaven and earth.

<sup>16</sup> LORD, <sup>c</sup> bow down thine ear, and hear : ' open, LORD, thine eyes, and see : and hear the words of Sennacherib, <sup>d</sup> which hath sent him to reproach the living God. <sup>17</sup> Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, <sup>18</sup> And have <sup>e</sup> cast their gods into the fire : for they were no gods, but <sup>f</sup> the work of men's hands, wood and stone : therefore they have destroyed them. <sup>19</sup> Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, <sup>g</sup> that all the kingdoms of the earth may know that thou art the LORD God, even thou only.

<sup>20</sup> Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, <sup>h</sup> That which thou hast prayed to me against Sennacherib king of Assyria <sup>i</sup> I have heard. <sup>21</sup> This is the word that the LORD hath spoken concerning him ; The virgin <sup>j</sup> the daughter of Zion hath despised thee, and

Before  
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1 ch. 18. 5.

m ch. 18. 33.

n Ezek. 27. 23.

o ch. 18. 34.

p Isa. 37. 14, &c.

q 1 Sam. 4. 4.

r 1 Kings 13. 39.

Isa. 44. 6.

Jer. 10. 10, 11, 12.

s Ps. 31. 2.

t 2 Chron. 6. 40.

u ver. 4.

† Heb. given.

x Ps. 115. 4.

Jer. 10. 3.

y Ps. 83. 18.

z Isa. 37. 21, &c.

a Ps. 65. 2.

b Lam. 2. 13.

sitting on the throne of judgment before the city of Lakhisha." In these inscriptions the name also of *Hezekiah* has been decyphered by *Rawlinson* and *Hincks*; and the names of *Jerusalem*, and *Askalon*; see *Layard*, p. 139. *Brandis* (p. 43), who enlarges on the harmony between the narrative of the Old Testament, and the testimony of the Assyrian inscriptions in the Palace of *Kouyunjik*, which was probably built by Sennacherib.

9. when he heard say of Tirhakah king of Ethiopia] When Sennacherib heard the tidings of Tirhakah's advance from Egypt against him.

— *Tirhakah king of Ethiopia*] Called Taracus by *Manetho*; he was the successor of Sebechus (Shebek II.), the third king of the twenty-fifth, or Ethiopian, Dynasty of Egypt: see xvii. 4. On the chronology of his reign, see *Brugsch*, *Hist. d'Egypte*, i. pp. 244—247; *Niebuhr*, *M. v.*, *Gesch. Assurs*, p. 458; *Poole*, B. D. ii. 1514.

Though here called King of Cush, or Ethiopia, he ruled also over Egypt, and was, like Sesostris, one of the great Conquerors of the ancient World. See *Strabo*, xv. 687. Cp. *Jul. African.*, in *Synecll.* i. p. 39, ed. Dindorf; *Eusebius*, in *Synecll.* i. p. 140. God raised up Tirhakah against Sennacherib; but He asserted His own divine supremacy by destroying Sennacherib's army.

12. my fathers] Especially Sargon. See above, xv. 19; xvii. 3—6. 24; xviii. 13.

— *Gozan*] See xviii. 11.

— *Haran*] Celebrated in the history of Abraham : see Gen. xi. 31.

— *Rezeph*] Probably the Resapha of *Ptolemy* (v. 15), a day's journey west of the Euphrates, on the road from *Racca* to *Emesa*, or *Hims*.

— *Eden*] Supposed by some to be *Ehden*, in Syria, not far from Damascus (Amos i. 5), on the eastern slopes of Lebanon (*Burckh.*, *Schubert*, *Winer*, R. W. B. i. 168). Others place it

in Mesopotamia (B. D. i. 487; *Keil*, 331. Cp. Ezek. xxvii. 23). See the following note.

— *Thelasar*?] Or rather, *Telassar*. Perhaps it signifies "Hill of Assur" (*Rawlinson*, B. D. ii. 1449), who observes that it is connected with Gozan (Gauzanitis), Haran (Carrhae, now *Harran*), and Rezaph (the Razapha of the Assyrian inscriptions), which belong to the Hill Country, above the Upper Mesopotamian plain, the district from which rise the *Khabûr* and *Belik* rivers; and hence we find Eden joined with Haran and Asshur (Ezek. xxvii. 23); and it seems probable that Telassar was the chief city of a tribe, called *Beni Eden*, in Upper Mesopotamia, near *Harran* and *Orfa*. It is placed between *Tadmor* and *Tipsach* by *Niebuhr*.

14. Hezekiah went up] Though he had asked for Isaiah's prayers (v. 4), he did not omit his own.

15. which dwellest] He adopts the words of his ancestor King David (Ps. lxxx. 1).

— *thou alone*] Some imagine Thee to be but one of many gods (see xvii. 33); but I know Thee to be the only God, the Maker and Ruler of the Universe: cp. v. 19.

16. bow down thine ear] Again he adopts David's words (Ps. xxxi. 2) and Solomon's (2 Chron. vi. 40).

18. for they were no gods] Because they were not gods, but were worshipped as God; therefore Thou, Who art God, and a jealous God, the only God, didst use the Assyrian as a "rod of Thine anger" against them, and as Thine own instrument for destroying them. See v. 25; and Isa. x. 5.

20. I have heard] Here is a distinct assertion of Isaiah's divine inspiration. The prophet unfolds the secrets of heaven which were revealed to him; and the truth of this assertion is confirmed by the fulfilment of that prophecy, which Isaiah proceeds to deliver,—a prophecy reaching forward to the Coming of Christ (vv. 28—34). Compare below, the words of Isaiah to Hezekiah, in xx. 5.

21. The virgin] Whom thou hadst hoped to despoil.

Before  
CHRIST  
710.

c Job 16. 4.  
Ps. 22. 7, 8.  
Lam. 2. 15.  
d Ps. 71. 22.  
Isa. 5. 24.  
Jer. 51. 5.  
† Heb. *By the hand of.*  
e ch. 18. 17.  
f Ps. 20. 7.  
† Heb. *the tallness, &c.*

|| Or, *the forest and his fruitful field,*  
Isa. 10. 18.

|| Or, *fenced.*

|| Or, *Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?*  
g Isa. 45. 7.  
h Isa. 10. 5.  
† Heb. *short of hand.*  
i Ps. 129. 6.  
k Ps. 139. 1, &c.  
|| Or, *sitting.*  
l Job 41. 2.  
Ezek. 29. 4. & 38. 4.  
Amos 4. 2.  
m ver. 33, 36, 37.  
n l Sam. 2. 34.  
ch. 20. 8, 9.  
Isa. 7. 11, 14. Luke 2. 12.

laughed thee to scorn; the daughter of Jerusalem <sup>c</sup> hath shaken her head at thee. <sup>22</sup> Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against <sup>d</sup> the Holy One of Israel. <sup>23</sup> † By thy messengers thou hast reproached the Lord, and hast said, † With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down † the tall cedar trees thereof, *and* the choice fir trees thereof: and I will enter into the lodgings of his borders, *and into* || the forest of his Carmel. <sup>24</sup> I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of || besieged places.

<sup>25</sup> || Hast thou not heard long ago *how* <sup>e</sup> I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that <sup>h</sup> thou shouldest be to lay waste fenced cities *into* ruinous heaps. <sup>26</sup> Therefore their inhabitants were † of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* <sup>i</sup> the grass on the house tops, and *as* corn blasted before it be grown up. <sup>27</sup> But <sup>k</sup> I know thy || abode, and thy going out, and thy coming in, and thy rage against me. <sup>28</sup> Because thy rage against me and thy tumult is come up into mine ears, therefore <sup>l</sup> I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back <sup>m</sup> by the way by which thou camest.

<sup>29</sup> And this *shall be* <sup>n</sup> a sign unto thee, Ye shall eat this year such things as

Jerusalem's impregnability is expressed by this figure (*Gesen.*).

— *daughter of Zion*] i.e. the daughter of Zion regarded as a Virgin, a daughter dear to God. Cp. Zech. ii. 10; ix. 9.

The "status constructus" is not here one of subordination, but of apposition (*Gesen.*, § 116; *Ewald*, § 287; *Keil*).

— *hath shaken her head at thee*] In scorn. Cp. Ps. xxii. 7; cix. 25. Lam. ii. 15.

— *at thee*] Literally, *after thee*, retreating from before her.

<sup>23</sup>. *With the multitude of my chariots*] Literally, *with my chariots upon chariots*, following one another in an endless train,—a noble picture!

— *to the height of the mountains*] I have even scaled the mountains, and made them highways for the triumphal progress of my power.

— *to the sides of Lebanon*] Rather, *to the utmost sides or summits of Lebanon*: "In summitate Libani" (*Fulg.*).

— *fir trees*] Cypresses: cp. 1 Kings v. 10.

— *his Carmel*] The forest of Lebanon, called a Carmel, from its noble forest trees. Cp. 1 Kings v. 6. 20. Isa. x. 18.

<sup>24</sup>. *I have digged and drunk strange waters*] I will cross over the parched desert of Arabia, and dig wells for myself, even in its scorched sands, and make them gush forth with streams.

— *have I dried up all the rivers*] Sennacherib is represented as already anticipating the conquest of Egypt, whither he was marching, and as drying up the streams of the Nile. Cp. *Juvenal*, x. 177:—

"——— Credimus altos  
Defecisse amnes, epotaque flumina Medo  
Prandente;"

and Alaric's boast in *Claudian* (*De Bello, Get.* 527):—

"——— Subsidiere nostris  
Sub pedibus montes, arescere vidimus amnes."

Sennacherib's boast, in these two respects, seems to be like a reference to the miraculous works of God Himself in the wilderness, when He brought water out of the stony rock, so that the rivers flowed in dry places, and when He dried up the Red Sea and the river Jordan for His people to pass over.

In the inscriptions engraved by Sargon, the father of Sennacherib, on his place at *Khorsabad*, are the following words,

"I have filled with terror the lands of those who rebelled against me, and have displayed the signs of my dominion to the four elements; I have laid open thick and vast forests without number, and have removed their glades; I have traversed winding valleys in the deserts where desolation abides, and in my passage I have dug deep wells" (see the *Fastes de Sargon*, *Oppert et Ménant*, first plate, Paris, 1863).

<sup>25</sup>. *Hast thou not heard*] Observe the magnificence of this sudden transition. Almighty God now speaks, and tells Sennacherib, and all earthly Conquerors, that they are, however unwillingly and unconsciously, instruments in His hands, for the working out of His purposes. This is the true account of the victories of the Cæsars, the Alexanders, and Napoleons of this world. Their history may be said to be summed up in this verse. Cp. Isa. x. 5. 7. 15; xxii. 11; xlv. 11.

— *thou shouldest be*] So *Gesen.*, *Knobel*, and others; and so the *Arabic Version*; and *Keil*, in his last edition, p. 336. The *Sept.* and others render them in the third person, "I have brought it, and formed it, that it should be to destroy." But the former rendering seems preferable.

<sup>26</sup>. *grass on the house tops*] Ps. cxxix. 6.

— *before it be grown*] Literally, *before the stalk.*

<sup>28</sup>. *my hook*] Literally, *my ring* (*Fulg.*); in thy nose, as if thou wert a wild beast (*Ezek.* xix. 4; xxix. 4).

— *my bridle in thy lips*] Or mouth, as easily as to a horse (*Ps.* xxxii. 9).

<sup>29</sup>. *And this shall be a sign unto thee*] Here is another transition. The prophet turns to Hezekiah, and shows by the quietness of his address, that what he has before said, was not the utterance of passionate enthusiasm, but of sober truth, and tranquil inspiration.

— *Ye shall eat this year*] Hence it appears that Hezekiah's faith and patient endurance were exercised by God for some considerable time, before the destruction of Sennacherib's host; and that, on account of their fear of the Assyrian army, the inhabitants of Judah did not plough or sow the land. But God sustained them, and this sustenance, predicted by Isaiah, was an earnest of the fulfilment of his other prophecy,—the deliverance of Jerusalem from the Assyrians.

The first assault of Sennacherib was in the fourteenth year of Hezekiah; but the destruction of Sennacherib's army was not till his eighteenth year (*Whiston*, on *Josephus*, *Antt.* x. 1, 2. Cp. above, on xviii. 13).

For some supplementary details as to what was done by Hezekiah, see 2 Chron. xxxii.



grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. <sup>30</sup> And † the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. <sup>31</sup> For out of Jerusalem shall go forth a remnant, and † they that escape out of mount Zion: <sup>p</sup> the zeal of the LORD of hosts shall do this. <sup>32</sup> Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. <sup>33</sup> By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. <sup>34</sup> For <sup>a</sup> I will defend this city, to save it, for mine own sake, and <sup>r</sup> for my servant David's sake.

<sup>35</sup> And <sup>s</sup> it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. <sup>36</sup> So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. <sup>37</sup> And it came to pass, as he was worshipping in the house of Nisroch his god, that <sup>a</sup> Adrammelech and Sharezer his sons <sup>x</sup> smote him with

Before  
CHRIST  
710.

o 2 Chron. 32. 22, 23.

† Heb. the escaping of the house of Judah that remaineth.

† Heb. the escaping.  
p Isa. 9. 7.

q ch. 20. 6.

r 1 Kings 11. 12, 13.

s 2 Chron. 32. 22. Isa. 37. 36.

t Gen. 10. 11. 709.

u 2 Chron. 32. 21. x ver. 7.

— in the third year sow ye] For then you will have been delivered from the army of Assyria. This deliverance of the literal Israel in the *third year*, after severe trial, may be compared with the deliverance of the whole world on the *third day* by the Resurrection of Christ, and overthrow of Satan: cp. on v. 30; and below, xx. 5; and Esther v. 1.

#### GOD'S PROMISE OF FUTURE DELIVERANCE TO JUDAH.

<sup>30.</sup> *the remnant that is escaped*] To which Hezekiah had referred (v. 4). *That* remnant will be like the seed, of which the prophet had just spoken (v. 29). It will “strike root downwards, and bear fruit upwards,” without human help, and will flourish in a far more glorious salvation, of which the deliverance of Jerusalem from Sennacherib was a pledge and a type,—the salvation wrought by CHRIST.

The prophet proceeds to speak of this deliverance, when he says, “*The zeal of the Lord of hosts shall do this.*” Observe these words. They are the same as those by which he had described the salvation to be effected by the birth of the King “upon the throne of David,” whom he announced as no other than “the mighty God, the Everlasting Father, the Prince of Peace. *The zeal of the Lord of hosts will perform this*” (Isa. ix. 6, 7).

The reader will, doubtless, compare the magnificent prophecy of Isaiah in the tenth, eleventh, and twelfth chapters, beginning at the fifth verse of the tenth, where the Evangelical Prophet, full of the Holy Ghost, comments with divine wisdom and enthusiasm on the invasion of Judah by the Assyrians (“O Assyrian, the rod of Mine anger,” &c.), and is led thereby to deliver a prophecy, which reaches onward from his own day to that of CHRIST, and the future conversion of the Jews to Christianity (see also Isa. x. 20—23), where the future glory of the “remnant of Israel” is declared. The Apostle St. Paul adopts those words, when he rejoices in the prospect of that blessed consummation: see Rom. ix. 27.

Thus the deliverance of Jerusalem from Sennacherib, *by the zeal of the Lord of hosts*, becomes to us a prophetic picture of that Redemption, which has been accomplished for all Mankind by the Seed of the house of Judah, on the throne of David, JESUS CHRIST.

In a similar tone Micah, who lived and prophesied under Hezekiah (Micah i. 1), after describing the national deliverances of the literal Israel, proceeds to foretell the deliverance to be wrought for the whole World by Him Who was to come forth from Bethlehem (Micah v. 2—15).

<sup>35.</sup> *that night*] Not the night in which the prophecy was delivered, but about two years after it: see on v. 29. “*That night*” signifies that great and fearful night, which the prophet had foreseen and pre-announced, and in which the terrible judgment was accomplished at once. It was like *that night*, of which God had spoken by Moses, and on which the firstborn of Egypt were destroyed: see on Exod. xii. 12.

It may be compared with the expression *that day*, meaning the Great Day,—the Last Day (Luke xxi. 34. 1 Thess. v. 4).

— *the angel of the LORD*] The Destroyer. See 2 Sam. xxiv. 16.

— *in the camp of the Assyrians an hundred fourscore and five thousand*] Where was the camp of the Assyrians, in which this judgment was inflicted?

In 2 Chron. xxxii. 9, it is related that all the power of Sennacherib was at Lachish, and, after the capture of Lachish, he went to Libnah (above, xix. 8), on his march towards Egypt. It does not appear that any large body of the Assyrians encamped for any length of time against Jerusalem itself: see v. 32.

Perhaps there is a reference to this event in *Herodotus*, ii. 141, who says, that in compliance with the prayers of the Egyptian king Sethon, a priest of Hephaestus, God discomfited the Assyrian army by means of field-mice gnawing their bow-strings, quivers, and shield-straps. The truth is much disguised in this relation, which may easily be accounted for, when we consider that it comes to us through those who had the greatest aversion to the nation and religion of the Jews.

It is remarkable that in both cases the defeat of the enemy is ascribed to the *power of prayer*.

Herodotus places the scene of it near Pelusium, on the N.E. of Egypt. Some suppose it to have happened at Libnah (*Rawlinson*, B. D. ii. 116; *Stanley*, 479, 480). On the whole, it seems most probable, that after spending some time before Lachish and Libnah, and penetrating into Egypt, Sennacherib marched back northward to attack *Jerusalem*, and that his army was destroyed there, when he was on the point of attacking it. This is corroborated by the authority of *Berosus* (in *Josephus*, x. 1. 5. Cp. *Prideaux*, on B. C. 709), and seems to be confirmed by what follows.

— *when they arose*] The king and the few who were left with him (*Sept.*).

<sup>36.</sup> *departed*] From before Jerusalem. · Ps. lxxvi. (in our Version) is entitled in the Septuagint, “A Song of Thanksgiving for Deliverance from the Assyrians,” and may have been composed by Hezekiah on this occasion: cp. xci. 6, 7. Other Psalms have been ascribed to Hezekiah, or his contemporaries, e. g. Ps. xlvii., lxxv., lxxxviii. “The men of Hezekiah, King of Judah,” copied out some of Solomon’s Proverbs (Prov. xxv. 1).

— *dwelt at Nineveh*] His capital (see Gen. x. 11. Cp. *Jonah* i. 2; iii. 3; iv. 11), afterwards taken by the combined forces of the Babylonians and Medes. Sennacherib dwelt some time at Nineveh after his return, before his death (cp. *Rawlinson*, B. D. ii. 1196; *Layard*, B. D. ii. 546).

<sup>37.</sup> *Nisroch*] Represented as a colossal figure, with an Eagle’s head and wings, emblematic of sovereign power and sway (*Layard* ii. 458; *Movers*, *Phœniz* i. 68).

— *Nisroch his god*] In the Assyrian inscriptions, on the reverse of the slabs of the Palace of *Khorsabad* (N.E. of *Mosul*, Nineveh), built by Sargon, the predecessor and father of Sennacherib, are the following words:—

“I (Sargon) have ground to powder the nations (my enemies), and have displayed the signs of dominion to the four elements; I have set judges and governors over them,

† Heb. *Ararat*.  
y Ezra 4. 2.

713.  
a 2 Chron. 32.  
24, &c.  
Isa. 38. 1, &c.

† Heb. *Give  
charge concerning  
thine house*.  
2 Sam. 17. 23.

b Neh. 13. 22.  
c Gen. 17. 1.  
1 Kings 3. 6.

† Heb. *with a  
great weeping*.  
|| Or, *city*.

d 1 Sam. 9. 16. & d  
10. 1.  
e ch. 19. 20.  
Ps. 65. 2.  
f Ps. 39. 12. &  
56. 8.

g ch. 19. 34.

h Isa. 38. 21.

the sword: and they escaped into the land of † Armenia. And <sup>y</sup> Esarhaddon his son reigned in his stead.

XX. <sup>1</sup> In <sup>a</sup> those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, † Set thine house in order; for thou shalt die, and not live. <sup>2</sup> Then he turned his face to the wall, and prayed unto the LORD, saying, <sup>3</sup> I beseech thee, O LORD, <sup>b</sup> remember now how I have <sup>c</sup> walked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept † sore.

<sup>4</sup> And it came to pass, afore Isaiah was gone out into the middle || court, that the word of the LORD came to him, saying, <sup>5</sup> Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, <sup>e</sup> I have heard thy prayer, I have seen <sup>f</sup> thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. <sup>6</sup> And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and <sup>g</sup> I will defend this city for mine own sake, and for my servant David's sake. <sup>7</sup> And <sup>h</sup> Isaiah said, Take a lump of figs. And they

and have imposed tributes and taxes over them, as over the Assyrians. In . . . of my ears" . . . (the words in the inscription here are obscure) "*Nisroch*, Mylitta, upon the Kings my fathers. According to my will, in the neighbourhood of the region of the mountains, in the province of Nineveh, I have built a city, the city Dur-Sarkin, and have given it a name" (from myself . . . Sargûn, now *Khorsabad*); "I have laid (dedicated) the stones of its foundations to *Nisroch* . . . Sin, Sanas, Ao, and Ninip; I have placed in the midst of it men of the countries as many as the sun looks upon, the prey of my hands. The great gods, who dwell in the heaven and earth, and the gods who dwell in this city have granted to me the building of this city, the success of my hands in the midst of it, for evermore." (Inscriptions of the Palace of Khorsabad, translated from the Assyrian by *Ménant*, Paris, 1865, pp. 13—23.)

The spirit which breathes in this inscription, is similar to that which dictated the letter of Sennacherib to Hezekiah, and animated his messenger, as displayed in the present chapter, and in the foregoing one.

— *Adrammelech*] So called from the name of the god of Seharvaim (xvii. 31).

— *Sharezer*] Which means "prince of fire."

— *Armenia*] Heb. Ararat (Gen. viii. 4).

— *Esarhaddon*] Called Sarchedonius in Tobit i. 21, 22. He overthrew the sons of Merodach-Baladan, and abolished the viceroyalty at Babylon, and fixed his own residence there (b.c. 680—667), and to it he carried Manasseh (2 Chron. xxxiii. 11). He colonized Samaria. See above, on xvii. 24.

Concerning his works at Nineveh, see *Layard*, p. 63†; *Rawlinson*, B. D. i. 573. On his acts and history, cp. *Niebuhr*, *M. v.*, pp. 38. 180; *Brandis*, *Rer. Assy. Tempora*, p. 41; and on Assyrian Inscriptions, pp. 26. 48. 73. 105; and *Keil*, p. 342.

From this time,—when the King of Assyria had uttered the blasphemies against God, which are recited in this and the foregoing chapter,—not only did he himself feel God's wrath in his own army and person, but the strength and splendour of Nineveh began to decline and fade gradually. The next year after the death of Sennacherib the Medes revolted from Assyria, being emboldened by the loss which Sennacherib had sustained in his expedition into Judaea, and by the death of the king himself (*M. v.* *Niebuhr*, *Geschichte Assurs*, p. 180); and although for a time the power of Assyria made some efforts to recover its sway, especially under Esarhaddon, the conqueror of Babylon, yet eventually Babylon prevailed over Nineveh; and in about eighty-five years after the death of Sennacherib, Nineveh was destroyed by the united forces of the Babylonians and Medes.

CH. XX. 1. *In those days was Hezekiah sick unto death*] Cp. Isa. xxxviii. xxxix.: in *those days*, that is, about the time of the Assyrian invasion already described, and *before* the destruction of Sennacherib's army. This appears from the fact that (v. 6) fifteen years are added to his life; and that he reigned twenty-nine years (see xviii. 2), and therefore the

sickness occurred in the fourteenth year of his reign; that is, when the King of Assyria was coming against the fenced cities of Judah, and Jerusalem was first threatened with the army: see xviii. 13. Besides, in v. 6 there is a promise from God to Hezekiah that *He will deliver Jerusalem from the hand of the King of Assyria*.

Hezekiah was visited by a personal and public affliction at the same time; his faith and obedience were severely tried, and shine more brightly on that account.

— *Set thine house in order*] Give charge concerning it and the kingdom: make thy last will and testament. Cp. 2 Sam. xvii. 33.

— *for thou shalt die*] Thy sickness is unto death (cp. John xi. 4), and must be fatal, unless God interferes by a supernatural deliverance. The truth of this prophecy of Isaiah was proved by the fulfilment of that prediction, which he delivered after the prayer of Hezekiah, by which God was moved to revoke the sentence of death, and enable him to go to the Temple on the third day, and to add fifteen years to the King's life: see v. 5.

Hezekiah therefore prayed; and God interfered to rescue him from death, and also to save his capital and his kingdom by a miracle, from the invading army of Sennacherib (see v. 6; and xix. 35). Therefore Hezekiah is a signal instance of the power of prayer in imminent peril, both private and public, and is an example in this respect to all, whether sovereigns or subjects.

2. *he turned his face to the wall*] Not as Ahab did, in vexation of spirit (1 Kings xxi. 4), but turning with his whole heart and soul from man to God. His name, *Hezekiah*, was characteristic of his life,—"*The Lord was his strength*."

3. *I have walked before thee*] Compare Nehem v. 19; xiii. 14. God did not despise even this prayer; and from its acceptance it may be inferred, that Hezekiah was pleading what God, (in Whom was his strength, as he well knew, and proved that he knew), had *enabled* him to do; and not what he had done by his own will and power.

— *wept sore*] He was in the prime of life, forty years of age, and had then no heir to the throne (see xxi. 1); and his beloved city Jerusalem was threatened by the Assyrian invasion at this time. See on v. 1.

4. *into the middle court*] Rather, *out of the middle city*, the middle portion of the city, that is, of Mount Zion, where the royal palace was. Or it may mean, before he had gone out of the middle *court of the palace*. Cp. x. 5, where the Hebrew word here used, *ir* (which usually means *city*), signifies the royal court or castle.

5, 6. *I will heal thee—for my servant David's sake*] Four prophecies are joined here together,—

- (1) I will heal thee.
- (2) On the third day thou shalt go up unto the house of the Lord.
- (3) I will add unto thy days fifteen years.
- (4) I will deliver thee and this city out of the hand of the King of Assyria.

Such persons as except against one of these prophecies must except against them all, for they are all woven together.

took and laid it on the boil, and he recovered. <sup>8</sup> And Hezekiah said unto Isaiah, <sup>i</sup> What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? <sup>9</sup> And Isaiah said, <sup>k</sup> This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? <sup>10</sup> And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. <sup>11</sup> And Isaiah the prophet cried unto the Lord: and <sup>l</sup> he brought the shadow ten degrees backward, by which it had gone down in the <sup>†</sup> dial of Ahaz.

<sup>12 m</sup> At that time || Berodach-baladan, the son of Baladan, king of Babylon,

Before  
CHRIST  
713.  
<sup>i</sup> See Judg. 6.  
17, 37, 39.  
Isa. 7. 11, 14. &  
38. 22.  
<sup>k</sup> See Isa. 38. 7. s.

<sup>l</sup> See Josh. 10.  
12, 14.  
Isa. 38. 8.  
<sup>†</sup> Heb. *degrees*.  
712.  
<sup>m</sup> Isa. 39. 1, &c.  
|| Or, *Merodach-baladan*.

It must have been well known to the Hebrew Nation whether these prophecies, or any of them, failed of effect. They concerned the king privately and publicly; and they concerned the city, and all the people. And if these prophecies had not been fulfilled, the Books in which they are contained, viz., this Book, and the Book of Isaiah, would never have been received (as they are to this day) by the whole Hebrew Nation as divinely-inspired Scripture, and by our Blessed Lord and His Apostles, and by the Universal Church of Christ.

May we not further say, with reverence, that this history is not only a history, but a prophecy? May we not say that a greater than Hezekiah is here?

The Resurrection (so to speak) of Hezekiah from death on the *third day* seems to be a foreshadowing of another Resurrection, that of our divine Hezekiah, in whom the *Strength of the Lord* is. Hezekiah's prayers, and tears, and sore weeping, bring before us a glimpse of CHRIST, Who "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared" (Heb. v. 7); and of Whom alone it could be truly said, that He "walked before God in truth and with a perfect heart, and did that which was good in His sight" (v. 3); and Who, by His prayer, delivered His body and soul from death, and delivered His own mystical body, the Church, from the sentence of death under which it lay in Adam; and Who delivered His Jerusalem from her ghostly enemy,—our spiritual Sennacheribs, Satan, Sin, and Death,—by a mighty deliverance, wrought by "the Captain of our Salvation," which, as we have seen, is connected by the Evangelical Prophet Isaiah with the deliverance of Jerusalem under "the captain of God's people" (v. 5), Hezekiah. See above, xix. 30, 31.

Thus the history of Hezekiah and of Jerusalem at this crisis have a special interest for us, as being a foreshadowing of the history of Christ Himself, and His Church.

7. *Take a lump of figs*] This act was prescribed as a test and visible proof of the *faith* and *obedience* of the king and of his servants; it was like the trial of faith and obedience which Elisha the Prophet prescribed to Naaman the leper, "Go and wash in Jordan seven times, and thy flesh shall come again and be clean" (v. 10); and the promised cure resulting from it was a visible proof of the divine mission of Isaiah, and of the power and goodness of God, working together with the faith of Hezekiah.

There was a natural fitness in both the instruments used for a preternatural end: viz., in the *water* of Jordan for the cleansing of the leprosy, and of the lump of *figs* (recommended by physicians, see *Celsus*, Hierobotan, ii. 373) for the healing of the boil. The God of Nature, Who alone can give Grace, uses Nature for the purpose of bestowing grace; especially He does this in the Holy Sacraments. He uses the element of water for washing the soul from sin in Baptism, and He uses bread and wine for the nourishment and refreshment of the soul in the Holy Communion.

9. *ten degrees*?] Literally, *ten steps* of ascent; δέκα βαθμοὺς (Sept.; *Josephus*, Antt. x. 1. 1).

10. *for the shadow to go down*] Rather, *to go forward* (Syriac, Arabic, Targum).

—*nay, but let the shadow return backward*] The retrogression of the shadow was significant of the recovery of Hezekiah from the brink of the grave.

THE GOING BACKWARD OF THE SUN ON THE DIAL OF AHAZ. THE RECOVERY OF HEZEKIAH.

11. *in the dial of Ahaz*] Literally, on the *steps* of Ahaz. 149

*Josephus* (Antt. x. 11. 1) supposes this to be the steps of the staircase in the palace of Ahaz, which measured the hours of the day by a shadow cast upon them by the sun, by means of a style, or gnomon, as in a dial. So *S. Jerome* on Isa. xxxviii. Ahaz, who seems to have been fond of imitating foreign inventions (xvi. 10—16), may have had a dial from Babylon, where they were invented, according to *Herodotus*, ii. 109. For other opinions as to the fashion of this dial, see *Winer*, R. W. B. i. 499; ii. 640. *Rawlinson*, B. D. i. 799. The sides of the "Temple of the Winds," at Athens, served also as a sun-dial: see *Athens and Attica*, chap. xix.; cp. the Commentators on *Aristoph.*, *Eccles.* 652; and on *Persius*, iii. 4, "quintâ dum linea tangitur umbrâ."

It is *not* said by the Sacred Writer, that this miracle was wrought on *any other* dial at Jerusalem, besides that of Ahaz, the father of Hezekiah: and there was a special propriety in the performance of this miracle upon *that* dial. It was in a public place, the royal palace, visible to the king; perhaps Hezekiah could see it through his chamber window; and that dial was visible to his courtiers, who would bear witness to the reality of the miracle. And Hezekiah's faith was thus contrasted with the unbelief of Ahaz his father, who, when the same prophet, Isaiah, asked him whether God should show him a *sign* in the *height* or in the *depth*, despised the divine offer (Isa. vii. 11, 12). Hezekiah's life was *prolonged* fifteen years, and he reigned twenty-nine years. Ahaz reigned only sixteen years (xvi. 2).

Nor, again, are we to imagine that in this miracle any effect was wrought upon the motion of the Earth round its axis. A miraculous refraction of the sun's rays was effected by God on a particular sun-dial, at the prayer of King Hezekiah. It was a miracle, wrought on a particular *dial*, in a particular *place*, showing that it concerned a particular *person*; and it was *not* wrought on the *solar orb*, but on the *solar light*; and may be compared with the miracle wrought by God at the prayer of Joshua: see above, note on Josh. x. 12, 13. "*Umbra solis recessit, non sol*" (cp. *Pfeiffer*, *Dubia*, p. 240). As *Bishop Hall* says, "The demonstration of the miracle is reported to be *local* in the dial of Ahaz, not universal in the sensible length of the day; whosoever to draw the sun back with the shadow, or to draw the shadow back without the sun, was the proof of a Divine Omnipotence, able to draw back the life of Hezekiah from the night of death." Cp. *Lilienthal*, d. gute Sache, ix. p. 422. Accordingly we find that ambassadors came to Jerusalem from Babylon, a country famous for its astronomical skill, who, having heard of this miracle, and being curious to know the circumstances of it, are said in the Sacred History to have inquired concerning "the wonder that had been done *in the land*" (i. e. in the land of *Judah*). 2 Chron. xxxii. 31. It had not been wrought in *their own land*, or in any other land but Judah. Cp. *Kitto*, pp. 397—402.

Here also is another resemblance between Hezekiah's "sickness unto death," followed by his resurrection from the brink of the grave, and the Passion and Resurrection of Christ (see above, on vv. 5, 6). Both were accompanied with miraculous phenomena in the Light of the sun. At Jerusalem Christ's Death was attended with a marvellous darkness in that region (Matt. xxvii. 45); and His Resurrection was accompanied by a going back of the shadow on the dial of our Human Life, not of ten degrees only, but by the driving back of the powers of darkness, and by the bringing in upon us of the glorious Light of an eternal day (cp. *Eucherius*, p. 1010).

12. *Berodach-baladan*] Called (by interchange of the labial) Merodach-baladan by Isaiah xxxix. 1, from the Chaldee god, Merodach; he reigned twelve years, and was then deposed, and

Before  
CHRIST  
712.  
n 2 Chron. 32.  
27, 31.  
|| Or, *spicery*.  
|| Or, *jewels*.  
† Heb. *vessels*.

sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. <sup>13</sup> And <sup>n</sup> Hezekiah hearkened unto them, and shewed them all the house of his || precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his || † armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

<sup>14</sup> Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon. <sup>15</sup> And he said, What have they seen in thine house? And Hezekiah answered, ° *All the things that are* in mine house have they seen: there is nothing among my treasures that I have not shewed them. <sup>16</sup> And Isaiah said unto Hezekiah, Hear the word of the LORD. <sup>17</sup> Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, ° shall be carried into Babylon: nothing shall be left, saith the LORD. <sup>18</sup> And of thy

o ver. 13.

p ch. 24. 13. &  
25. 13.  
Jer. 27. 21, 22. &  
52. 17.

recovered the throne, and reigned six months at Babylon, and was murdered by Elibus, or Belibus, the viceroy whom Sennacherib appointed at Babylon (*Rawlinson*, B. D. ii. 332).

In the cuneiform inscriptions, engraved by Sargon, King of Assyria (see above, on xvii. 24), there is the following notice of this sovereign (p. 7):—

“Merodach-baladan, son of Jakin, King of Chaldaea . . . did not revere the memory of the gods . . . He trusted in the sea, and allied himself with Khouth-banigas, King of Elam, and stirred up against me all the nomad tribes, and prepared himself to the battle, and advanced against me. During twelve years, against the will of the gods of Babylon, the city of Bel, who is judge of the gods, he stirred up the countries of the Soumirs and Accads . . . In honour of the god Assour, the father of gods, and the great and august lord Merodach, I aroused my courage, and prepared for the battle, and resolved on an expedition against the Chaldeans, that rebellious and impious nation. Merodach-baladan heard of my approach, and fled from Babylon. . . . I besieged and took the city of Hisir-Jakin, and took him prisoner, and his wife, and his sons, and his daughters, his gold, and silver, and all that he had. . . . I allowed the inhabitants of Sippara, Nipour, Babylon, and Borsippa to enjoy their goods in peace, and protected them. . . . I went to Babylon, and entered alone into the sanctuaries of Bel, the judge of gods, in the exaltation of my heart, and in the brightness of my face, and took hold of the hands of Merodach, the mighty god.”

Sargon does not say that he put Merodach-baladan to death; and he recovered for a time the throne of Babylon, but was eventually deposed by Sennacherib.

— *king of Babylon*] This is the first occasion on which the empire of Babylon, which was destined to become so celebrated in its relations to God's People, makes its appearance in Holy Scripture. It is observable that this appearance is combined with an act of vainglory on the part of the King of Judah, and with a prophecy concerning Judah's captivity at Babylon.

— *sent letters and a present—sick*] These ambassadors from Babylon came for a double purpose, to congratulate Hezekiah on his recovery, and also, as the author of the Chronicles informs us (2 Chron. xxxii. 31), to inquire concerning the miraculous sign which had occurred at Jerusalem on the sun-dial of Ahaz, which had excited the curiosity of the Babylonians, who gave much attention to Astronomy. Probably also they desired to enlist Hezekiah's support in behalf of their own city, Babylon, against the domination of Assyria; and Hezekiah wished to show them how powerful an ally he would be.

<sup>13</sup>. *Hezekiah—shewed them all—his precious things—his treasures*] As to the difficulty supposed by some to lie in this statement, see above, on xviii. 15. Hezekiah was here forsaken of God: see 2 Chron. xxxiii. 31.

— *of his precious things*] Literally, *of his spices* (*Fulg.*; *Gesen.* 549: cp. Gen. xxxvii. 25).

— *precious ointment*] Balsam-oil, as the Rabbis affirm (*Moers*, *Phoenix*, p. 227).

<sup>14</sup>. *Then came Isaiah the prophet*] Whose moral courage was proved by this interview. Isaiah was to Hezekiah what Nathan and Gad had been to David. The record here given

of this frailty of Hezekiah, the great and good king of Judah, is an evidence also of the veracity of the Historian, as well as of the honesty of the Prophet. Neither of them were courtly flatterers. We have therefore more confidence in what they said and wrote. Compare what has been said above, on the narrative of David's sin, *Prelim. Note* to 2 Sam. xi.; and see the remarks of *Josephus* (Antt. x. 2. 2) on the character and prophecies of Isaiah, whom he calls “a divine and wonderful man, in speaking the truth,” and who is called by the Son of Sirach (Ecclus. xlviii. 22) “great and faithful in his vision.” The same may be said of Micah, who prophesied in the days of Hezekiah, and foretold the carrying away of Judah to Babylon (Micah iv. 10).

#### THE FUTURE TAKING AWAY OF JUDAH TO BABYLON IS FORETOLD BY ISAIAH.

<sup>17</sup>. *shall be carried into Babylon*] A remarkable prophecy. At this time, *Babylon* was of small account (*Dean Jackson*). According to human probability, if the Kingdom of Judah was to suffer spoliation and shame, these calamities might have been expected to come either from *Egypt*, which was then at the zenith of its power, or from *Assyria*, which was much stronger than Babylon, and which had recently shown its superiority over that city, and was about to prove it again (see on xix. 37; and below, on 2 Chron. xxxiii. 11), and which was bitterly hostile to Judah, as was shown in the expedition of Sennacherib to Palestine; whereas, on the contrary, Babylon was at this time professing friendship for Judah, and was, it seems, seeking an alliance with Hezekiah. But “God seeth not as man seeth;” He foretold that the riches of Hezekiah would be carried, not to Egypt, or to Nineveh, but to Babylon. And so it came to pass about 125 years after this prophecy of Isaiah, whose divine inspiration is evinced by these circumstances (cp. below, on xxiv. 1).

Observe, also, that Isaiah's prophetic range extended far beyond the deportation of Judah to Babylon, and embraced the future destruction of Babylon itself by a king yet unborn, and by a nation then almost unknown (see Isa. xiii. xiv. xxi. xxii. xliii. xlv. xlv. xlvii). He revealed also the subsequent return of the Jews from Babylon (xlviii. xlix.), and their admission into the true Sion in Christ (Isa. xi. xxiv. xxvii. xl. xlii. lii.), and His future victories over Sin, Satan, and the Grave (Isa. xxv. xxxii.—xxxv.). “Isaiah” (says the Son of Sirach, Ecclus. xlviii. 24, 25) “comforted them that mourned in Sion; he showed what should come to pass for ever, and secret things or ever they came;” and doubtless Hezekiah was consoled by his ministry, and was enabled to see beyond the ruin and desolation of the earthly Jerusalem, and to behold the happiness and glory of the heavenly Sion, in which he would have a blissful mansion for evermore.

The carrying away of Judah into captivity to *Babylon* is foretold here and elsewhere (cp. Isa. xxxix. 6). It was very providential that this deportation to Babylon was revealed beforehand, for thus God's truth was proved, and it was seen that this deportation was not due to the power of Babylon,—a heathen and idolatrous city,—conquering God's people, but was

sons that shall issue from thee, which thou shalt beget, 'shall they take away; || and they shall be eunuchs in the palace of the king of Babylon. <sup>19</sup> Then said Hezekiah unto Isaiah, 'Good is the word of the LORD which thou hast spoken. And he said, || *Is it not good*, if peace and truth be in my days?

<sup>20</sup> And the rest of the acts of Hezekiah, and all his might, and how he 'made a pool, and a conduit, and "brought water into the city, are they not written in the book of the chronicles of the kings of Judah? <sup>21</sup> And \* Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

XXI. <sup>1</sup> Manasseh <sup>a</sup> was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah. <sup>2</sup> And he did that which was evil in the sight of the LORD, <sup>b</sup> after the abominations of the heathen, whom the LORD cast out before the children of Israel. <sup>3</sup> For he built up again the high places <sup>c</sup> which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, <sup>d</sup> as did Ahab king of Israel; and <sup>e</sup> worshipped all the host of heaven, and served them. <sup>4</sup> And 'he built altars in the house of the LORD, of which the LORD said, <sup>g</sup> In Jerusalem will I put my name. <sup>5</sup> And he built altars for all the host of heaven in the two courts of the house of the LORD. <sup>6</sup> And he made his son pass through

Before  
CHRIST  
712.  
q ch. 24. 12.  
2 Chron. 33. 11.  
|| Fulfilled,  
Dan. 1. 3.  
r 1 Sam. 3. 18.  
Job 1. 21.  
Ps. 39. 9.  
|| Or, Shall there  
not be peace and  
truth, &c.  
about  
710.  
s 2 Chron. 32. 32.  
t Neh. 3. 16.  
u 2 Chron. 32. 30.  
x 2 Chron. 32. 33.  
about  
698.  
a 2 Chron. 33. 1.  
&c.  
b ch. 16. 3.  
  
c ch. 18. 4.  
d 1 Kings 16. 32.  
33.  
e Deut. 4. 19. &  
17. 3.  
ch. 17. 16.  
f Jer. 32. 34.  
g 2 Sam. 7. 13.  
1 Kings 8. 29. &  
9. 3.  
h Lev. 18. 21. &  
20. 2.  
ch. 16. 3. & 17. 17.

due to God Himself, using the power of Babylon as His own instrument for punishing His people for their sins against Himself. Thus this revelation served important moral purposes. If this captivity had not been revealed beforehand, it might have been supposed that God Himself had been vanquished, and was unable to protect His chosen People (cp. below, on xxiii. 27). For the same reasons our Lord foretold the taking of Jerusalem by the Romans (see Matt. xxiv. 25. Mark xiii. 23. Cp. John xvi. 4). Yet, further, in the Old Testament the doom of Babylon itself is revealed; and in the New Testament we have clear prophecies of the future destruction and desolation of Rome, the Western Babylon, as *S. Augustine* calls it (de Civ. Dei, xvi. 17; xviii. 2. 22).

God adjusts punishments to sins; and Babylon will be the ruin of those who are fond of Babylon (*M. Henry*).

18. *eunuchs*] Courtiers, chamberlains. See Gen. xxxvii. 36: and cp. Dan. i. 3.

19. *Then said Hezekiah*] It must be remembered, that at the message of Isaiah, Hezekiah was not exasperated, but "humbled himself," and doubtless received an assurance from the prophet that the wrath would not come in his day (see 2 Chron. xxxii. 26).

— *peace and truth be in my days?*] A grief it is to know that these things shall happen; but some happiness withal, and to be acknowledged as a great favour from God, to be assured that we shall never see them. It is no small mercy in Him and no small comfort to us, if either He take us away before His judgments come, or keep His judgments till we are gone (*Bp. Sanderson*, iii. 52: cp. below, xxii. 16—20).

20. *pool, and a conduit*] See on xviii. 17; and *Robinson*, Palestine, i. 487. The pool, now called the pool of Hezekiah, lies to the N.E. of the Jaffa Gate, and W. of the street that leads to the Church of the Holy Sepulchre; and is now called *Birket el Hammâm*. *Dr. Robinson* supposes that the pool mentioned in the text extended to about sixty feet to the north of this pool. On this and the other acts of Hezekiah, see the interesting comment in *Ecclus. xlviii. 17—25*.

21. *Manasseh*] Which means *forgetting*; he was probably so called by Hezekiah, imitating Joseph (Gen. xli. 51), because in the birth of this son from his wife Hephzi-bah, which means *my delight is in her* (see xxi. 1), when the house of David had been for some time without any heir to the throne, God made him to forget the sorrow of his former sufferings from sickness, and the invasion of the Assyrians. Cp. *Josephus*, Ant. x. 2. 1, commenting on Hezekiah's prayer, then childless, and in great affliction, public and private. By giving this name, *Manasseh*, the name of a leading tribe of Israel on both sides of Jordan, to his firstborn son, Hezekiah may have also designed to intimate that the Tribes of Israel, though wasted and scattered by the kings of Assyria, were federally united in the house of Judah, and in the city of Jerusalem; a noble and glorious truth, which he had endeavoured to exhibit by inviting them to partake in

the Passover at Jerusalem. See below, 2 Chron. xxx. 1—11, where we read that "divers of *Manasseh* humbled themselves and came to Jerusalem."

Here surely is a foreshadowing of the future; and here also the history of Hezekiah has a deep interest for ourselves. Hezekiah, the good King of Judah, is, as we have seen, a type of the divine King of Israel, JESUS CHRIST. He prefigured Christ in his name, in his faith, in his prayers and tears, in his sufferings, in his acts, and in his resurrection from the dead. After his resurrection (see above, on v. 11) we hear of *Hephzi-bah*, his wife, the *delightsome*, a name which the prophet Isaiah, the counsellor of Hezekiah, gives to the Church of Christ, the Bride, whom He loveth and cherisheth as His own flesh. See the prophecy of Isaiah, lxii. 4—12: cp. Eph. v. 25. 29. 32. 1 Pet. iii. 7.

The firstborn of this marriage is Manasseh, the significance of whose name has been already noticed; he lapsed into idolatry, was carried to Babylon, but repented, and was restored, as is fully related in Chronicles (2 Chron. xxxiii. 11—20). May we not here see a vision of God's family, especially of the Jews, falling away to sin, and punished; but on their repentance brought home again to Jerusalem, and restored to the favour of God?

CH. XXI. 1. *Manasseh was twelve years old*] And therefore was born after his father Hezekiah's dangerous sickness. See xx. 6; and on the meaning of the name, see xx. 21.

— *Hephzi-bah*] Which means, *my delight is in her* (*Gesen.* 296; cp. Isa. lxii. 4, where this name is given to Zion. See above, on xx. 21).

Up to this point the Author of the Books of Chronicles agrees with the Author of the Books of Kings in giving the names of the *mothers* of the Kings of Judah; but from Manasseh to Zedekiah inclusive, making a list of seven names, the Author of the Books of Kings gives the names of the queen mothers, but in no case are they mentioned in the Chronicles.

2. *he did that which was evil*] Being only twelve years old at the time of his father's death, and being corrupted by the evil example of such ministers as Shebna (see xviii. 26), and of vicious priests, and prophets (see Isa. xxviii. 7), and people (Isa. i. 4; xxx. 9, 10), who sought help from Egypt (Isa. xxxi. 1—7) rather than from God.

3. *a grove*] An asherah. Cp. below, v. 7; and xxiii. 6; and 1 Kings xvi. 32: cp. Jer. vii. 17, 18, on the worship of Astarte at this time.

— *the host of heaven*] The Sun, Moon, and Stars, according to the Chaldean and Assyrian worship, and that of the ancient Canaanites. See Deut. iv. 19; xvii. 3. *Movers*, Phœniz. pp. 65. 161. 164: cp. below xxiii. 5. Jer. vii. 18; xviii. 19; xix. 13; xlv. 17. Ezek. viii. 16. Zeph. i. 5.

6. *made his son pass through the fire*] As Ahaz his grandfather had done (xvi. 3: cp. xxiii. 10. Deut. xviii. 10). The

Before  
CHRIST  
about  
698.

i Lev. 19. 26, 31.  
Deut. 18. 10, 11.  
ch. 17. 17.

k 2 Sam. 7. 13.  
1 Kings 8. 29. &  
9. 3.  
ch. 23. 27.  
Ps. 132. 13, 14.  
Jer. 32. 31.  
12 Sam. 7. 10.

m Prov. 29. 12.

n ch. 23. 26, 27. &  
21. 3, 4.  
Jer. 15. 4.  
o 1 Kings 21. 26.  
p ver. 9.

q 1 Sam. 3. 11.  
Jer. 19. 4.  
r See Isa. 34. 11.  
Lam. 2. 8.  
Amos 7. 7, 8.  
† Heb. *he wipeth  
and turneth it  
upon the face  
thereof.*

s ch. 24. 4.

† Heb. *from  
mouth to mouth.*

t 2 Chron. 33.  
11—19.

u 2 Chron. 33. 20.

the fire, and observed <sup>i</sup> times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger. <sup>7</sup> And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, <sup>k</sup> In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever: <sup>8</sup> Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them. <sup>9</sup> But they hearkened not: and Manasseh <sup>m</sup> seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

<sup>10</sup> And the LORD spake by his servants the prophets, saying, <sup>11</sup> <sup>n</sup> Because Manasseh king of Judah hath done these abominations, <sup>o</sup> and hath done wickedly above all that the Amorites did, which *were* before him, and <sup>p</sup> hath made Judah also to sin with his idols: <sup>12</sup> Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both <sup>q</sup> his ears shall tingle. <sup>13</sup> And I will stretch over Jerusalem <sup>r</sup> the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, <sup>†</sup> wiping *it*, and turning *it* upside down. <sup>14</sup> And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; <sup>15</sup> Because they have done *that which* was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. <sup>16</sup> <sup>s</sup> Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem <sup>†</sup> from one end to another; beside his sin where-with he made Judah to sin, in doing *that which* was evil in the sight of the LORD.

<sup>17</sup> Now <sup>t</sup> the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah? <sup>18</sup> And <sup>u</sup> Manasseh slept with his fathers, and was buried in the

name of Molech became a common oath at this time (Zeph. i. 5), and human sacrifices were often offered (Jer. xxxii. 35. Ezek. xxiii. 37).

— *observed times*] See Deut. xviii. 10.

— *used enchantments*] See Lev. xix. 26. 31. Deut. xviii. 10. These practices are denounced by Isaiah, viii. 19; xxix. 4.

— *familiar spirits*] See on Lev. xix. 31. Deut. xviii. 11.

— *wizards*] See Lev. xix. 31. Deut. xviii. 11. Warning had been given by God in the Law against these sins, which, in the passages cited, are described in the same terms as are here used. Evidently the Sacred Historian had the words of the Law before his eyes when he composed this history.

7. *of the grove*] Rather, of the *asherah*. See v. 3, and cp. 2 Chron. xxxiii. 7, where it is “*the idol*.” The Altar in front of the Temple was desecrated (2 Chron. xxxiii. 16), and the Ark was removed out of the Holy of Holies (2 Chron. xxxv. 3).

— *the LORD said*] See the divine promise in 2 Sam. vii. 10. 13. 1 Kings ix. 3. 5.

10. *by his servants the prophets*] Perhaps Habakkuk, i. 5: cp. 2 Chron. xxxiii. 18. Isaiah was about eighty years of age at the accession of Manasseh, and is supposed to have been martyred by him: see v. 16.

12. *both his ears shall tingle*] Cp. 1 Sam. iii. 11. Jer. xix. 3.

13. *the line of Samaria, and the plummet of the house of Ahab*] The line and plummet employed in building, are also applied to a work of destruction (Lam. ii. 8. Amos vii. 7. Zech. i. 16); hence Isaiah says, “He shall stretch out upon it the line of confusion” (Isa. xxiv. 11). The meaning is, I will destroy Jerusalem, as I have destroyed Samaria, and the house

of Ahab. My work of building, which I would gladly have executed and sustained, will become, through her sins, a work of desolation. *Tertullian* has a similar phrase, “*œdificare in ruinam*” (Præser. Hæret. 3).

16. *Manasseh shed innocent blood*] See *Josephus*, Antt. x. 3. 1. There is a wide-spread tradition, that the prophet Isaiah was one of his victims. Cp. Heb. xi. 37. *Justin Martyr*, c. Tryphon. § 120; *Origen*, in Ps. 37; *Hübnerick*, Einleit. ii. 57; *Winer*, R. W. B. i. 554; *Stanley*, p. 492. The divine retribution for the shedding of this innocent blood is declared in xxiii. 26, 27; xxiv. 24.

The sufferings of the Jewish Martyrs during the persecution in Manasseh's reign, and the length of days given to the persecutor himself, served to bring out in clearer light the doctrines of a Resurrection, future Judgment, and Life Everlasting (Isa. xxv. 8; xxvi. 19. Ezek. xxxvii.); and also to exercise the faith, and to comfort the hearts of holy men, such as Isaiah, Zephaniah, and Habakkuk, the prophets, in the contemplation of a suffering MESSIAH (cp. below, on xxiii. 30); and to prepare the way for the Apostolic preaching of the doctrine of Justification by faith. See below, on Gal. vi. 11.

17. *the rest of the acts of Manasseh*] His captivity at Babylon, and his repentance and return to Jerusalem, and his death and burial there, are reserved by the Holy Spirit for full record in 2 Chron. xxxiii. 11—20; see the notes there. These acts of remorse and reparation had the effect of lengthening his own life and reign, which, as our historian relates above (v. 1), was prolonged to fifty-five years, the longest reign of any King of Judah. Cp. *Tertullian*, de Patient. 14; *S. Jerome* in Esai. 57. 64; *S. Aug.* de Civ. Dei, xviii. 24.



garden of his own house, in the garden of Uzza : and Amon his son reigned in his stead. Before  
CHRIST  
643.

<sup>19</sup> \* Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah. <sup>20</sup> And he did *that which was* evil in the sight of the LORD, <sup>y</sup> as his father Manasseh did. <sup>21</sup> And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them : <sup>22</sup> And he <sup>z</sup> forsook the LORD God of his fathers, and walked not in the way of the LORD. <sup>23</sup> \* And the servants of Amon conspired against him, and slew the king in his own house. <sup>24</sup> And the people of the land slew all them that had conspired against king Amon ; and the people of the land made Josiah his son king in his stead. x 2 Chron. 33.  
21—23.  
y ver. 2, &c.  
z 1 Kings 11. 33.  
641.  
a 2 Chron. 33.  
24, 25.

<sup>25</sup> Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah ? <sup>26</sup> And he was buried in his sepulchre in the garden of Uzza : and <sup>b</sup> Josiah his son reigned in his stead. b Matt. 1. 10,  
called Josias.

XXII. <sup>1</sup> Josiah <sup>a</sup> was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of <sup>b</sup> Boscath. <sup>2</sup> And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and <sup>c</sup> turned not aside to the right hand or to the left. a 2 Chron. 34. 1.  
b Josh. 15. 39.  
c Deut. 5. 32.

<sup>3</sup> <sup>d</sup> And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, <sup>4</sup> Go up to Hilkiah the high priest, that he may sum the silver which is <sup>e</sup> brought into the house of the LORD, which <sup>f</sup> the keepers of the <sup>g</sup> door have gathered of the people : <sup>5</sup> And let them <sup>h</sup> deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD : and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house, <sup>6</sup> Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. <sup>7</sup> Howbeit <sup>b</sup> there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully. about  
624.  
d 2 Chron. 34. 8,  
&c.  
e ch. 12. 4.  
f ch. 12. 9.  
g Ps. 84. 10.  
h Heb. threshold,  
g ch. 12. 11, 12,  
14.  
h ch. 12. 15.

18. *garden of his own house*] Not in the sepulchres of the kings (cp. 2 Chron. xxi. 20), but in a private mausoleum, as Amon his son was (v. 26); the site of his garden is unknown, and who Uzza was, is uncertain. Cp. *Prideaux* on B. C. 644, who observes (from *Maimonides*) that no sepulchre was allowed in Jerusalem except the sepulchres of the *house of David*, and of *Huldah the prophetess*. Manasseh, it is probable, in his humility, did not judge himself worthy to be called a son of David, and to be buried in the sepulchres of his fathers (*M. Henry*). Compare the case of the prodigal son in the Gospel (Luke xv. 19).

19. *Amon*] A name supposed by some to be derived from Egyptian mythology, where the supreme deity, worshipped at Thebes, and called *Ammon* by the Greeks, bears this name (*Stanley*, p. 491: cp. *Fuerst*; 110); but this is doubtful; it seems rather to be a pure Hebrew word, from *aman*, to establish (*Gesen*, 58).

26. *in his sepulchre in the garden of Uzza*] The people refused him the honour of a burial-place among the sepulchres of the sons of David (*Prideaux*, B. C. 643).

CH. XXII. 1. *Josiah*] Which means one whom *Jehovah* *heals* (*Gesen*, 326), or whom *Jehovah* *gives* (*Simonis*); he was born after his father's repentance and return from Babylon to his kingdom, and his name seems to be a memorial of the Lord's mercy to the penitent king.

— *Jedidah*] i. e. beloved; a name which resembles that of

his grandfather's mother,—the wife of Hezekiah,—Hephzi-bah. See v. 1; and on xx. 21.

2. *did that which was right*] What a vast difference is made by divine grace and human obedience! Manasseh began to reign at twelve years, Josiah at eight; Manasseh was bred under Hezekiah, a pious father, Josiah under Amon, a godless one; and yet Manasseh was an idolater, but Josiah was holy and devout. Let no one, who sins, impute his sin to his circumstances, but to himself.

— *turned not aside—left*] Josiah is the only King of whom this is said.

3. *in the eighteenth year*] Cp. xxiii. 23. The eighteenth year was the climax of his reformation; it had been set on foot before that time: the pious king did not wait so long before he adopted measures of religious restoration. See 2 Chron. xxiv. 3, where it is said that in the “twelfth year he began to purge Judah and Jerusalem” of idolatry: compare there v. 8; *Hävernick*, Einleit. ii. 226: and *Bertheau*, Chronik. p. 409.

The prophet Jeremiah had been called to his office in the thirteenth year of his reign (Jer. i. 2; xxv. 3), and doubtless strengthened the King's hands, as Isaiah had encouraged his grandfather, Hezekiah, and urged on the work of Reformation. Jeremiah prophesied during the whole of Josiah's reign.

4. *Hilkiah the high priest*] The son of Shallum, and father of Azariah. See 1 Chron. vi. 13.

— *may sum the silver*] Make it up perfectly, and pay it over.

Before  
CHRIST  
about  
624.  
i Deut. 31. 24,  
&c.  
2 Chron. 34. 14,  
&c.  
† Heb. melted.

<sup>8</sup> And Hilkiah the high priest said unto Shaphan the scribe, 'I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it. <sup>9</sup> And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have † gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD. <sup>10</sup> And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. <sup>11</sup> And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. <sup>12</sup> And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and <sup>k</sup> Achbor the son of ‖ Michaiiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, <sup>13</sup> Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is <sup>l</sup> the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

<sup>14</sup> So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of <sup>m</sup> Tikvah,

624.

<sup>k</sup> Abdon,  
2 Chron. 34. 20.  
‖ Or, Micah.

1 Deut. 29. 27.

<sup>m</sup> Tikvah,  
2 Chron. 34. 22.

#### THE BOOK OF THE LAW FOUND.

8. *I have found the book of the law in the house of the LORD*] From these words of Hilkiah the priest, "I have found the Book of the Law," it appears that he was not unacquainted with the Law; for how otherwise could he have recognized this Book to be the Book of the Law? how could he have identified it? What he means is, that he had found the original copy of the Pentateuch, which had been laid up at the side of the Ark in the Holy of Holies (see above, on Deut. xxxi. 24—26). That copy had probably been secreted for security in the previous persecutions of the days of King Manasseh (xxi. 16), or in the evil time of his son and successor Amon (xxi. 21). Perhaps the Priest or Levite who had secreted it for safety had perished in the persecution, and the place where it was deposited was forgotten.

But now, when Josiah was engaged in "purging the Temple" (a work which was twice done by his great Antitype, the Divine King of Judah, Jesus Christ (see Matt. xxi. 12. John ii. 14—17), and in removing every vestige of idolatry, and when Hilkiah the priest was commanded by King Josiah to oversee the repairs of the Temple, his zeal for God was rewarded, and the hiding-place of His Holy Word was, by God's mercy, discovered,—probably in the treasury of the Temple (see below, on 2 Chron. xxxiv. 14).—and this venerable and precious treasure was brought to light.

Hilkiah the priest found it while he laboured in the work of religious restoration. "Never man laboured to the reparation of God's Church but he met with a blessing more than he looked for" (*Bp. Hall*).

On this subject see also *Josephus* (Antt. x. 4. 2), who says that the High Priest, in his researches in the Lord's house, "lit upon the holy books of Moses that were laid up in the Temple;" and *Bp. Patrick's* note here, and *Bp. Hall*, and *Dean Prideaux*, who rightly states "that the High Priest, in pursuance of the King's order, took a general view of the house, to see what was necessary to be done, and while he was thus examining every place, he found the authentic copy of the Book of Moses." Cp. *Hävernick*, Einleitung, § 139; *Keil*, p. 355; *Kitto*, p. 404.

On the allegation of some, that the Book brought forth was only a document invented by these discoverers themselves, and their accomplices,—in other words, that Hilkiah the priest, and Huldah the prophetess, and Jeremiah the prophet, and others, conspired in an act of forgery;—and that this document was the Book of Deuteronomy (*Bp. Colenso* on the Pentateuch, Part iii. 415—429), see above, *Introduction* to Deuteronomy, pp. 195—202).

10. *Shaphan read it*] Probably Shaphan read those parts of it which declared God's punishments for disobedience, such as Deut. xxviii. (as the *Jerusalem Talmud* says), and Lev. xxvi. This may be inferred from the effect produced on the King. See *Bp. Patrick* here.

11. *he rent his clothes*] Could, then, Josiah (it has been asked by some) have ever heard of the Law before? There is no reason to doubt that he had; he had done "that which was right in the sight of the Lord, and had walked in all the way of David his father" (v. 2), and was zealous for the restoration of the Temple and its sacred services (vv. 4, 5). What touched him with irresistible force was the sight of the sacred archetype, and the sound of the words of God, fresh (as it were) from the lips of Moses himself (cp. *Kitto*, p. 404; *Smith*, 497).

12. *Ahikam*] The friend of Jeremiah (Jer. xxvi. 24) and the father of Gedaliah, who was appointed governor of Jerusalem by Nebuchadnezzar (xxv. 22. Jer. xxxix. 14; xl. 5).

—*Achbor the son of Michaiiah*] Called *Abdon the son of Micah* in 2 Chron. xxxiv. 20. These variations show the independence of the two narratives.

14. *Huldah the prophetess*] The wife of Shallum, "keeper of the wardrobe," probably of the sacred robes of the priests, as the Rabbis suppose, or of the royal apparel (cp. 2 Kings x. 22. *Bertheau*), and one of the eight prophets who descended from Rahab of Jericho (*Witsius* de Prophetis, p. 356; *Bp. Patrick* here).

Hilkiah the High Priest came to *Huldah the prophetess* "to inquire concerning the words of the book that was found." In such cases as these it would seem, that inquiry by the Urim and Thummim (which Hilkiah himself had), was not available. By Urim and Thummim God declared what was to be done; but here the question was, "what was meant?"

Here in this narrative is a striking testimony to the presence and working of the Holy Spirit in Women. The grave Priest, the learned Scribe, the honourable Courtiers, did not disdain to knock at the door of a prophetess, but came to learn the will of God at her mouth. It may be true that Jeremiah, who had entered on his prophetic office (Jer. i. 2; xxv. 3), was not then at Jerusalem, but (as *Kimehi* and others suppose) at his native town, Anathoth, which, however, was very near Jerusalem; so that in that case he was easy of access.

"Perhaps God had called him away, in order that the weaker vessel might be honoured with this divine oracle, and that the faith and humility of the King, the Priest, and the Courtiers might be exercised" (*Bp. Hall*).

Their resort to Huldah affords clear proof that God had been pleased to manifest His divine Will by her, as He had done of old by holy women, such as Miriam, Deborah, and Hannah, and as He did afterwards, under the Gospel, by Elizabeth and Anna, and the Blessed Virgin Mary, and by the daughters of Philip the Evangelist.

Perhaps the degeneracy and corruption of the Prophets, which Isaiah had deplored (ix. 15), and which Jeremiah denounced (v. 13. 31; xiv. 14; xxiii. 14—30; xxxvii. 19. Lam. ii. 14), and Ezekiel after him (xiii. 2—23), may be inferred from this reference to *Huldah the prophetess*; and she, by her courageous reply (vv. 15—18), rebuked the time-serving

the son of || Harhas, keeper of the † wardrobe; (now she dwelt in Jerusalem || in the college;) and they communed with her. <sup>15</sup> And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me, <sup>16</sup> Thus saith the LORD, Behold, <sup>a</sup> I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read: <sup>17</sup> Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. <sup>18</sup> But to <sup>p</sup> the king of Judah which sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard; <sup>19</sup> Because thine <sup>q</sup> heart was tender, and thou hast <sup>r</sup> humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become <sup>s</sup> a desolation and <sup>t</sup> a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD. <sup>20</sup> Behold therefore, I will gather thee unto thy fathers, and thou <sup>u</sup> shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

XXIII. <sup>1</sup> And <sup>a</sup> the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. <sup>2</sup> And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, † both small and great: and

Before  
CHRIST  
624.  
|| Or, *Harrah*.  
† Heb. *garments*.  
|| Or, *in the second part*.  
n Deut. 29. 27.  
Dan. 9. 11, 12, 13, 14.  
o Deut. 29. 25, 26, 27.  
p 2 Chron. 34. 26, &c.  
q Ps. 51. 17.  
Isa. 57. 15.  
r 1 Kings 21. 29.  
s Lev. 26. 31. 32.  
t Jer. 26. 6. & 44. 22.  
u Ps. 37. 37.  
Isa. 57. 1, 2.

sycophancy of those Prophets who prophesied falsely, prophesying smooth things, lies, and deceits, and the people loved to have it so (Isa. xxx. 10. Jer. v. 31). God also showed thereby that in the most corrupt times He would not leave Himself without a witness, and that when "strong men fail, and become as tow" (Isa. i. 31), and when the "heart of the standard-bearer fainteth" (Isa. x. 18), and when many in high places in God's Church cringe and flatter, "because of advantage" (Jude 16), He will raise up some who may be despised as weak by the world; and that His strength will be made more manifest even by the feebleness of the instruments which He uses for His great and glorious purposes. How often, in the history of the Church, has the Faith seemed to be quitting the heads of men for the hearts of women!

The name *Huldah* signifies a *mole* (Gesen. 279). It may serve to remind us that those weak instruments which are contemned by the world as blind, and as obscure and grovelling creatures, may perhaps see more clearly by the eye of faith than the wise of the world, and may reveal God's judgments to come, as Huldah did. The pious Josiah and learned Hilkiah did not despise their warnings, which, although they may not be pleasant to the ear, will be helpful to the soul, and they will profit by them, as Josiah did.

The designation of "Huldah the prophetess," as "the wife of Shallum," like that of "Deborah the prophetess," as "the wife of Lapidoth" (Judg. iv. 4), seems to be intended by the sacred writer to show that virginity is not necessary for the reception of spiritual gifts. The Evangelical Prophet Isaiah was married; and Hilkiah the Priest does not disdain to resort to Huldah the prophetess, the wife of Shallum, in order to inquire of the Lord by her.

The reverence of the ancient Hebrew Church for Huldah the prophetess was shown by her burial amid the royal tombs of Mount Zion, in the city of David: see above, on xxi. 18.

The circumstances which are here specified concerning "*Huldah the prophetess*," "*the wife of Shallum*," who reveals the meaning of God's Word to the Scribe and Priest of Jerusalem, seem to show that she is a type of the *Church of Christ*, which revealed to the doctors of the Law at Jerusalem the true sense of the Scriptures, the Law, and the Prophets. See below, at xxiii. 30, on the spiritual sense of the history of Josiah.

— *In the college* [Rather, in the other part of the city; the lower part of it, called the other city by Josephus (Antt. xv. 11. 5), namely, in what was called Acra, north of Zion. See Robinson, i. 391. 410—412. Cp. Zeph. i. 10. Neh. xi. 9; and cp. Keil and Thienius here, and Bertheau, Chronik. p. 414.

The Hebrew word here used is *mishneh* (from the root *shanah*, second: Gesen. 509); and hence the word *mishneh* means a *copy*, a *repetition* (whence the Talmudic word *Mishnah*): thence we find this word here rendered by the Syriac Version, "in the repetition;" and in the Targum, "the house of learning;" whence we have in our authorized Version, "in the college."

17. *Because they have forsaken me*] Huldah adopts the words of Deuteronomy (xxix. 25—27). Josiah did not despise Huldah, because she was a woman; and Huldah did not flatter Josiah, because he was a king (*Bp. Hall*).

18. *As touching the words which thou hast heard*] Rather, the sense is, as expressed in the *Vulgate*, here and in 2 Chron. xxxiv. 26, *the words which thou hast hearkened to*; that is, since thou hast not been deaf to the divine warnings, but hast listened humbly to them, therefore *God has heard thee*, and will be merciful to thee. Thou hast heard God, and God has heard thee (cp. Bertheau, Chronik. p. 414).

19. *Because*] *In that*. With Huldah's speech cp. Isa. lvii. 1. — *thine heart was tender*] And fearful. See Deut. xx. 8. Cp. Isa. lvii. 15. Gesen. 768.

— *a desolation and a curse*] Another phrase adopted from the Pentateuch (Lev. xxvi. 31. Deut. xi. 26; xxviii. 15—19; xxix. 19; xxx. 1, as in Jer. xlii. 22.

— *I also have heard thee*] Therefore Josiah's repentance and prayers, like those of Hezekiah (see above, xx. 19), were not unavailing, even in this life. And how blessed will their fruits be in that life which is to come! See above, on the similar history of the good King Hezekiah (xx. 1—7).

20. *in peace*] It has been objected by some that this prophecy was not fulfilled, because Josiah died *in war* (xxiii. 30). As if a good man, who falls on the field of battle, does not die *in peace*! On the contrary, these words of the prophetess to Josiah are very comforting to the loyal soldier so falling, and they are very consolatory to his surviving friends and relatives (see Dr. Waterland, Script. Vind. p. 201).

CH. XXIII. 1. *And the king sent*] Instead of selfishly reposing in the assurance that he himself would personally be exempt from the affliction, which was now hanging over Jerusalem, the king exerted himself much more to bring his people to repentance. He caused the Book of the Law to be read in their ears, and renewed their covenant with God,—a noble example of genuine royalty and true patriotism!

2. *the priests*] And the Levites also. See 2 Chron. xxxiv. 30.

Before  
CHRIST  
624.  
b ch. 22. 8.  
c ch. 11. 14. 17.

he read in their ears all the words of the book of the covenant <sup>b</sup> which was found in the house of the LORD. <sup>3</sup> And the king <sup>c</sup> stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

d ch. 21. 3, 7.

† Heb. *caused to cease*.

† Heb. *Chemarim*, Hos. 10. 5. Foretold, Zeph. 1. 4.

|| Or, *twelve signs, or, constellations*, e ch. 21. 3. f ch. 21. 7.

g 2 Chron. 34. 4.

h 1 Kings 14. 24. & 15. 12. i Ezek. 16. 16. † Heb. *houses*.

k 1 Kings 15. 22.

l See Ezek. 44. 10—14.

m 1 Sam. 2. 36.

<sup>4</sup> And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for <sup>d</sup> the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. <sup>5</sup> And he <sup>†</sup> put down the <sup>†</sup> idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the || planets, and to <sup>e</sup> all the host of heaven. <sup>6</sup> And he brought out the <sup>f</sup> grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon <sup>g</sup> the graves of the children of the people. <sup>7</sup> And he brake down the houses <sup>h</sup> of the sodomites, that *were* by the house of the LORD, <sup>i</sup> where the women wove <sup>†</sup> hangings for the grove. <sup>8</sup> And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from <sup>k</sup> Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city. <sup>9</sup> Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, <sup>m</sup> but they did eat of the unleavened bread among their brethren. <sup>10</sup> And

— *the prophets*] Whom he gathered together from all parts; probably Jeremiah and Zephaniah were among them. The Prophets preached to the People, and stirred their hearts, that they might profit more by what was read to them from the Book of the Law. Cp. Jer. xxv. 4, where the activity of the prophets at this time is attested.

— *he read*] He caused to be read (*Keil*).

3. *by a pillar*] On a raised scaffold (*bema, suggestus*). See xi. 14. Cp. *Fulg.*, *Arabic*, and *Targum* here.

— *the people stood to the covenant*] Literally, took their stand upon it. The king stood on a platform, and caused the book of the covenant to be read; and the People, who heard it, stood, as it were, *on the covenant* as their *ὑπόστασις* (2 Cor. ix. 4; xi. 17. Heb. xi. 1), or foundation of faith and obedience. Their constancy, however, was not of long duration, as appears from Jeremiah's lamentation over their apostasy: "Hear ye the words of this covenant" (Jer. xi. 2—20).

4. *priests of the second order*] Ordinary priests (cp. xxv. 18).

— *the grove*] The Asherah (xxi. 3. 7).

— *the host of heaven*] See xxi. 3.

— *burned them*] As the Law prescribed (Deut. vii. 25).

— *the fields of Kidron*] On the E. and N.E. of Jerusalem, at the foot of the Mount of Olives. See above, 1 Kings ii. 37; xv. 13. Below, v. 6; and on John xviii. 1.

— *unto Beth-el*] In order to defile the altar there.

5. *priests*] Heb. *cemārīm*; *χωμαρίμ* (*Sept.*); *aruspicēs* (*Fulg.*). The word occurs only here, and in Hos. x. 5. Zeph. i. 4. In Hosea it designates the priests of Bethel, in Zephaniah (where it is rendered *chemarims* in our Version) it seems to be applied to the priests of Baal. As to the origin of the word, we find a verb *cāmar*, signifying to be warm, to glow, to be scorched, to be black, to be moved with strong passion. See Gen. xliii. 20. Lam. v. 10. Hos. xi. 8. Cp. Job iii. 5, where the cognate substantive occurs, which is rendered *blackness*. Hence some have imagined that the word here used signifies to be dressed in black, as certain priests

were (*Talmud*, in Middoth; *Kimchi*, *Selden*, *Bp. Patrick* here. *Gesen.* 402), or to practise dark secret arts (see *Fuerst*, 666), who says that the root of the word signifies to draw together, to contract, as in a corner, to be obscure, as in a secret place; hence to resort to narrow nooks, or to lurk in dark places, for the sake of imposture. (Cp. *Pfeiffer*, *Dubia*, p. 240; and *Iken*, *Diss. Phil.* i. *Diss.* xii.). Is the word *καμάρα* an arch, connected with it?

6. *the grove*] The wooden Asherah, which Manasseh had set up there, but which he removed on his restoration from Babylon, had been reinstated by Amon his son. Cp. 2 Chron. xxxiii. 15. 22; and see *Bp. Patrick* here, who quotes *Procopius Gazaens*, saying, that where the *Sept.* translates the original word by *grove*, the word means a wooden statue (*ἑδωρον*) of Astarte. Cp. *Selden*, de *Dis Syr.* ii. 2.

7. *the sodomites*] See on 1 Kings xiv. 24.

— *wove hangings for the grove*] Rather, *wove tents* (literally *houses, domunculas, Fulg.*), for the Asherah, or idol of Astarte (see *Gesen.* 116). These tents were used, it seems, for impure purposes, like the "tent" in Num. xxv. 8. See the note there; and above, xvii. 30. Cp. Ezek. xvi. 24. 31. 39; and *Bp. Patrick* here; and *Gesen.* 152.

8. *Geba*] Now *Jeba*, about nine miles north of Jerusalem: see Josh. xviii. 24.

— *Beer-sheba*] The southern limit of Palestine (Gen. xxi. 31. Judg. xx. 1).

— *the gate of Joshua*] The site of which is unknown.

9. *the priests of the high places*] Not idolatrous priests, but they who offered to Jehovah in other places than Jerusalem.

— *came not up to the altar*] Were not admitted to offer sacrifice upon it.

— *they did eat—among their brethren*] They were allowed to eat, but not to offer sacrifice: they were regarded as ceremonially unclean, and as disqualified from ministering at the altar there, by reason of their schismatical separation from Jerusalem and the Temple. Cp. Lev. xxi. 17—23. Ezek. xiv. 10; and *Bp. Patrick* here; and *Keil*.

he defiled <sup>n</sup> Topheth, which is in <sup>n</sup> the valley of the children of Hinnom, <sup>p</sup> that no man might make his son or his daughter to pass through the fire to Molech. <sup>Before CHRIST 624.</sup>  
<sup>n</sup> 11 And he took away the horses that the kings of Judah had given to the sun, <sup>n Isa. 30. 33.</sup>  
at the entering in of the house of the LORD, by the chamber of Nathan-melech <sup>Jer. 7. 31. &</sup>  
the || chamberlain, which was in the suburbs, and burned the chariots of the <sup>19. 6, 11, 12, 13.</sup>  
sun with fire. <sup>o Josh. 15. 8.</sup>  
<sup>p</sup> 12 And the altars that were <sup>p</sup> on the top of the upper chamber of <sup>p Lev. 18. 21.</sup>  
Ahaz, which the kings of Judah had made, and the altars which <sup>Deut. 18. 10.</sup>  
<sup>q</sup> Manasseh had made in the two courts of the house of the LORD, did the king beat down, <sup>Ezek. 23. 37, 39.</sup>  
and || brake them down from thence, and cast the dust of them into the brook <sup>|| Or, eunuch,</sup>  
Kidron. <sup>or, officer.</sup>  
<sup>q</sup> 13 And the high places that were <sup>q</sup> on the top of the upper chamber of <sup>See Jer. 19. 13.</sup>  
Ahaz, which the kings of Judah had made, and the altars which <sup>Zeph. 1. 5.</sup>  
<sup>r</sup> Manasseh had made in the two courts of the house of the LORD, did the king beat down, <sup>ch. 21. 5.</sup>  
and || brake them down from thence, and cast the dust of them into the brook <sup>|| Or, ran from thence.</sup>  
Kidron. <sup>|| That is, the Mount of Olives.</sup>  
<sup>s</sup> 14 And the high places that were before Jerusalem, which were on the <sup>s 1 Kings 11. 7.</sup>  
right hand of || the mount of corruption, which <sup>t</sup> Solomon the king of Israel had <sup>t Exod. 23. 24.</sup>  
builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the <sup>Deut. 7. 5, 25.</sup>  
abomination of the Moabites, and for Milcom the abomination of the children <sup>† Heb. statues.</sup>  
of Ammon, did the king defile. <sup>†</sup> 15 And he <sup>†</sup> brake in pieces the <sup>†</sup> images, and <sup>†</sup> cut down the groves, and filled their places with the bones of men.  
<sup>u</sup> 16 Moreover the altar that was at Beth-el, and the high place <sup>u</sup> which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. <sup>x 1 Kings 13. 2.</sup>  
<sup>y</sup> 17 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the <sup>y 1 Kings 13. 1, 30.</sup>  
<sup>z</sup> word of the LORD which the man of God proclaimed, who proclaimed these words. <sup>z</sup> 18 Then he said, What title is that that I see? And the men of the city told him, It is <sup>z</sup> the sepulchre of the man of God, which came from Judah,

10. he defiled Topheth—Hinnom] The valley of Hinnom, on the south of Jerusalem (see Josh. xv. 8; xviii. 16), had been chosen as the place for the worship of Molech (Jer. vii. 31, 32; xix. 2. 6); whence it received the name of Tophet, or abomination, from taph, to spit out (Gesen. 859). Cp., however, Gesen. 872. From its fires and abominations the name Gehenna, or Hell, is derived. See below, on Matt. v. 22; and Selden, de Dis Syriis, i. 6; and Bp. Patrick here.

11. horses] Consecrated to the sun, and offered in sacrifice to it. See the note of *A Lapide* here; and Bochart, *Hieroziac.*, i. ii. 10.

— at the entering in—Nathan-melech] Rather, from the entering in of the house of the LORD to the chamber. The horses were given; i. e. they were stationed in the Temple-court, from the entrance of it to the chamber of Nathan-melech. Such was the profanation of the Court of the Temple of the LORD, in those miserable days. It was converted into a stable. Perhaps the “chamber of Nathan-melech,” which had been constructed for the reception of holy vessels (cp. 1 Chron. ix. 26. Neh. x. 38), was employed as a room for the harness and other furniture of the horses. Such profanations as these have been imitated by some, in more recent days, who have made use of Cathedrals and Parish Churches for stables.

— in the suburbs] So *Targum* and *Talmud*: others render it in the courts. The place called in the Hebrew *Parvaim*, is the same place as is called *Parbar*, in 1 Chron. xxvi. 18. May it not be connected with *Parvaim*, in 2 Chron. iii. 6?

12. on the top] On the roof. These domestic altars were dedicated to the host of heaven. Cp. Zeph. i. 5. Jer. xix. 13; xxxii. 29.

— altars—in the two courts] See xxi. 5.

13. on the right hand] The south side of the Mount of Olives: see 1 Kings xi. 7.

— of the mount of corruption] The Mount of *Mashechith*, i. e. of offence, snare, scandal, destruction (Gesen. 515); from *shachath*, to destroy; and *shachath*, a pit (ibid. 816). Milton, *Par. Lost*, i., calls it “that opprobrious hill:” see below, on Matt. v. 22.

— Chemosh—Milcom] See above, 1 Kings xi. 5. 7.

14. the groves] Rather, the pillar-statues of wood.

15. the altar that was at Beth-el] See 1 Kings xii. 29; xiii. 1, 2.

These religious reforms of Josiah, the King of Judah, extended to what was once the Kingdom of Israel. Here is evidence of the superior permanence of Judah. The Kingdom of Israel, which had been founded by Jeroboam in schism and rebellion, had passed away. It had been dissolved, never to coalesce. But Judah still remained, and its pious King Josiah endeavoured to root out idolatry not only from Judah, but from Israel also, and to bring back the inhabitants of Israel to the worship of the true God at Jerusalem. King Hezekiah had set the example in this respect, just before the captivity of Israel: see 2 Chron. xxx. 1—25.

It has been asked, By what right Josiah did this? Some have replied, as a vassal of the King of Assyria. But surely this is an erroneous view of the subject. In holy things the King of Judah owed no homage to the Kings of Assyria. But he owed allegiance to God; and what he did in this matter he did as a vassal of Jehovah, and as the lineal successor of David, to whom God had assured an inalienable sovereignty by oath (see 2 Sam. vii. 16), and much more, as a forerunner and figure of CHRIST, the Divine Son of David, and the King of all true Israelites, to whom God has given an eternal and universal dominion, and who came into the world to “destroy the works of the Devil” (1 John iii. 8), especially idolatry, and “to bear witness to the truth” (John xviii. 37).

16. And as Josiah turned himself—according to the word of the LORD] See above, 1 Kings xiii. 2.

— burned them upon the altar, and polluted it] This act of King Josiah has been condemned by some as a “sanguinary act,” and a “violation of the sanctity of the sepulchre” (*Stanley*, p. 502). Ought it not rather to be regarded as an awful execution of divine vengeance against idolatry, and a solemn warning against it, publicly proclaimed by the King of Judah, the Vicegerent of Jehovah?

The man of God, who came from Judah in the days of Jeroboam, and foretold it (1 Kings xiii. 2), regarded it in that light.

17. What title] Rather, what pillar or grave-stone? (Gesen 708.)

Before  
CHRIST  
624.

† Heb. *to escape*.  
z 1 Kings 13. 31.  
a See 2 Chron.  
34. 6, 7.

b 1 Kings 13. 2.  
|| Or, *sacrificed*.  
c Exod. 22. 20.  
1 Kings 13. 40.  
ch. 11. 18.  
d 2 Chron. 34. 5.

e 2 Chron. 35. 1.  
f Exod. 12. 3.  
Lev. 23. 5.  
Num. 9. 2.  
Deut. 16. 2.  
g 2 Chron. 35.  
18, 19.

about  
623.  
His 18th  
year ending.

h ch. 21. 6.

|| Or, *teraphim*,  
Gen. 31. 19.

i Lev. 19. 31. &  
20. 27.  
Deut. 18. 11.  
k ch. 18. 5.

l ch. 21. 11, 12. &  
24. 3, 4.  
Jer. 15. 4.

and proclaimed these things that thou hast done against the altar of Beth-el. 18 And he said, Let him alone ; let no man move his bones. So they let his bones † alone, with the bones of <sup>z</sup> the prophet that came out of Samaria.

19 And all the houses also of the high places that were <sup>a</sup> in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. 20 And <sup>b</sup> he || <sup>c</sup> slew all the priests of the high places that were there upon the altars, and <sup>d</sup> burned men's bones upon them, and returned to Jerusalem.

21 And the king commanded all the people, saying, <sup>e</sup> Keep the passover unto the LORD your God, <sup>f</sup> as it is written in the book of this covenant. 22 Surely <sup>g</sup> there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah ; 23 But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

24 Moreover <sup>h</sup> the workers with familiar spirits, and the wizards, and the || images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of <sup>i</sup> the law which were written in the book that Hilkiah the priest found in the house of the LORD. 25 <sup>k</sup> And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses ; neither after him arose there any like him. 26 Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, <sup>l</sup> because of

— and proclaimed these things that thou hast done] The fulfilment by Josiah of the prophecy uttered 350 years before, would be to him a strong practical evidence that the other prophecies delivered to himself would be fulfilled also ; and that whatever might happen to Judah, he himself would not fail of a reward,—not in this world, but in eternity,—for executing the will of God in the destruction of idolatry.

18. of Samaria] i. e. the land of Israel: see v. 19. Cp. xxi. 13, where Samaria is put for the Kingdom of Israel, as contrasted with that of Judah.

20. burned men's bones upon them] To pollute them.

#### THE PASSOVER UNDER JOSIAH.

21. Keep the passover] Cp. 2 Chron. xxxv. 1—19, where it is more fully described.

The great Passover, under Hezekiah, was held when the kingdom of Israel was on the eve of its dissolution. The invitation to that Passover was God's farewell voice to that kingdom (2 Chron. xxx. 1—26). And now, in the days of Josiah, when Israel had been carried away captive by the King of Assyria, and when the destruction of Jerusalem by the arms of Babylon was near at hand, another great Passover is holden.

Why was this? Could it be supposed that these great preparations would be made by such pious princes, so beloved of God, and prove abortive? Why are the circumstances of these two Passovers set down by the Holy Spirit (cp. 2 Chron. xxxv. 1—19) with such scrupulous care? Surely it was, because these Passovers pointed to the Great Passover, the True Passover, the Antitype of these pious Kings, and of all Passovers, JESUS CHRIST ; and because such good kings as Hezekiah, and Josiah, and other pious Israelites, kept these Passovers in faith (as Moses kept the first Passover: see Heb. xi. 28) ; and because the comfort of the true Israelite is this, that though the Tribes of Israel be scattered abroad, never to return to their own land on earth, and though the material Temple of Jerusalem be destroyed, and though the literal Jerusalem itself be trodden under foot by Gentiles, yet all the faithful Israelites, of every age and country, however separated by earthly distances, may join in spiritual communion, and in eating the true Passover in the Christian Church, and may look for everlasting union under Him, Who is the Divine Hezekiah and

the Divine Josiah, and Who reigns for ever in the heavenly Jerusalem, the Church glorified.

22. Surely there was not holden such a passover] In the zeal and numbers, with which the people flocked to it from all parts, and in the care and precision with which the Mosaic requirements were complied with. Such a Passover could not have been holden in the days of the Judges, and of Samuel, because no special place had as yet been fixed on by God to which the people should resort ; and, during the greater part of the dominion of the Kings of Judah, the inhabitants of the kingdom of Israel were restrained by their own Monarchs from resorting to Jerusalem.

It has been alleged by some, that the statement here made (and in 2 Chron. xxxv. 18) as to the greatness of the Passover under Josiah is at variance with the assertion in the Chronicles concerning the Passover of Hezekiah. "Since the time of Solomon, the Son of David, King of Israel, there was not the like in Jerusalem" (2 Chron. xxx. 26). But there is no discrepancy in the two accounts. Josiah's Passover was greater than that of Hezekiah, as Hezekiah's was greater than that of any king since the days of Solomon. Josiah's Passover eclipsed that of Hezekiah in one especial respect, namely, in its more exact conformity to the Levitical ritual (as to time and other matters), which was not exactly followed in that of Hezekiah, as the writer of the Chronicles observes (2 Chron. xxx. 13—19), although, in the numbers of those who resorted to it, and in some other respects, Hezekiah's Passover eclipsed all that had preceded it since the days of Solomon. See Bertheau's note, on 2 Chron. xxx. 26 ; and Hävernick, Einleitung, ii. 233.

Observe, therefore, that the greatest Passover ever holden at Jerusalem was holden when the Kingdom of Israel had been dissolved, and when the Kingdom of Judah was rapidly hastening to its dissolution. Earthly kingdoms pass away, the literal Israel and Judah vanish, but God's Church remains unshaken, and grows greater and firmer amid earthly revolutions, and is prepared and perfected thereby for her heavenly and everlasting inheritance. The Sunset of the World will be the Sunrise of the Church glorified.

24. familiar spirits—wizards] See xxi. 6.

—images] Heb. *teraphim*] See Gen. xxxi. 19.

25. like unto him was there no king] See xviii. 5.



all the † provocations that Manasseh had provoked him withal. <sup>27</sup> And the LORD said, I will remove Judah also out of my sight, as <sup>m</sup> I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, <sup>n</sup> My name shall be there.

<sup>23</sup> Now the rest of the Acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

<sup>29</sup> ° In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at <sup>p</sup> Megiddo, when he <sup>q</sup> had seen him. <sup>30</sup> † And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And <sup>s</sup> the people of the land took Jehoahaz

26. *that Manasseh had provoked him withal*] Although Manasseh himself was penitent, yet in this world the consequences of his sin remained. Cp. xxi. 11, 12; xxiv. 3. Jer. xv. 4. The people of Judah by their sins *revived* God's wrath for the sins of Manasseh, and brought it down upon themselves. See Christ's words, Matt. xxiii. 36. Luke xi. 50.

27. *I will remove Judah*] It is not the King of Babylon by his own power, who will vanquish My People, and destroy My House, and remove Judah into captivity. No; but it is I, Who, by the King of Babylon, will punish Judah for its sins. "*I will remove Judah, as I have removed Israel.*" This was said by God before the event, in order, that when it came to pass, it might be assigned to the true cause—His own anger against sin. See above, on xx. 17; xxi. 13. Therefore, the sins of the people,—sins more heinous, even on account of the holy example and godly efforts of their King Josiah, and on account of the solemn warning given to Judah by the captivity of Israel (ep. Bp. Patrick, on vv. 26, 27), are denounced by the prophets as the cause of their ruin. See Zeph. i. 1—3. Jer. iii. 6—25: "The Lord said unto me in the days of Josiah the king." The whole of that prophecy, and of that in chapters iv. v. vi. vii. viii. ix. x. xi., are like a divine comment on the reasons of the doom announced in the text before us.

#### THE KINGS OF EGYPT AND ASSYRIA: AND JOSIAH'S DEATH AT MEGIDDO.

29. *Pharaoh-nechoh*] The sixth king of the twenty-sixth, or Sakhidic dynasty, the son of Psammetichus, and grandson of Nechoh I. See 2 Chron. xxxv. 20. Jer. xli. 2. Herod. ii. 158; Diodor. Sic. i. 33; Josephus, Antt. x. 5. 1; Winer, R. W. B. i. 145.

— *the king of Assyria*] Who was this King of Assyria?

(1) Some suppose him to have been Sardanapalus, or rather Saracus, the last king of the Assyrian monarchy at Nineveh. So Gumpach, ep. Poole, B. D. ii. 817.

(2) Others, that it was Nabopolassar, the King of Babylon (the father of Nebuchadnezzar), who had put an end to the Assyrian monarchy, by the capture of Nineveh. So Josephus, x. 5. 1; and x. 6. 1; Bertheau, and Thénius.

The former opinion seems the more probable, because the king is called "the King of Assyria," and not the "King of Babylon,"—a title which occurs in the first verse of the following chapter; and also because the object of Pharaoh-nechoh's march was Charchemish (see 2 Chron. xxxv. 20), which was not in the direction of Babylon, but of Nineveh; and because it is very probable that the King of Egypt would desire to retaliate on Assyria for its recent invasion of Egypt (xix. 9).

Besides, inasmuch as Josiah had heard that Babylon was to be the great enemy of Judah (see above, xx. 17), it is not probable that he would have opposed a hostile attack against it.

The difficulty of the question as to the king against whom Pharaoh-nechoh was going, arises from the uncertainty of the precise date of the fall of Nineveh (Kell, 367; Brandis, 55; Niebuhr, 110. 192). Clinton (Fasti Hellen. i. 282) places that fall at B.C. 606: but see Niebuhr, 109. 203.

— *the river Euphrates*] To Charchemish, upon that river (2 Chron. xxxv. 20), where Pharaoh-nechoh was afterwards overthrown by Nebuchadnezzar, in the fourth year of Jehoiaquin, B.C. 606, and the power of Egypt was greatly impaired: see Jer. xli. 2. Cp. Pusey, on Daniel, p. 401.

— *king Josiah went against him*] Some have supposed that he did this in the discharge of his duty as an ally, or even as a vassal of the King of Assyria (Prideaux, B. D. 610; Kitto, p. 405; and others). But no such reason is suggested in

Scripture; cp. 2 Chron. xxxv. 20, where it is said that Josiah hearkened not unto the words of Nechoh from the mouth of God; in 1 Esdras i. 25—29, it is said that he was dissuaded from this enterprise by Jeremiah the prophet. See also Josephus, Antt. x. 5. 1, the author in *Justin Martyr*, Quæst. ad Orthodox, Qu. 79. Ewald (iii. 707) supposes that he acted as the representative of the house of David, and as deeming it his duty to maintain the independence of his kingdom, which would be endangered by the success of the Egyptians, as indeed proved to be the case: see vv. 33—35.

The reason of Josiah's movements seems to have been this. Assyria had been formerly the most formidable enemy of the People of God. Its armies had gone forth from Nineveh, and had carried the Ten Tribes of Israel into captivity, and it had threatened Jerusalem under Sennacherib, and had carried Manasseh prisoner to Babylon itself. But times were now changed. Assyria was declining, and Babylon was in the ascendant, and was soon about to eclipse the glories of Nineveh; and when Babylon became dominant, then Jerusalem would fall. Josiah knew this from the sure words of prophecy, and he desired to prop up Assyria, at least for a time, in order that he might prevent as long as he was able the fatal domination of Babylon. He desired to put off the evil day by ingratiating himself with the Assyrians, the enemies of Babylon, and by arraying himself with Assyria against Egypt.

The measure was one of temporal expediency, and it was not blessed by God; and it seems to convey a warning against mere political alliances, such as that of Judah with Assyria.

At the same time, this unhappy end of good King Josiah is an argument for a judgment to come. He passed away in sorrow from this world, but has an everlasting reward laid up for him in another life. He was taken away from the evil to come, according to God's promise (xxii. 20), and, in reward for his patient endeavours to reform a froward people, he was admitted to the blessed company of saints in Paradise.

— *at Megiddo*] On the southern margin of the plain of Esdraelon: celebrated for the defeat of the army of Sisera by Barak (see Judg. v. 19; ep. Josh. xii. 21; xvii. 11. 1 Kings ix. 15. Above, ix. 17). It is now called *Ledjun* (see Robinson, ii. 328—330; Vandevelde, p. 330, 331; Howson, B. D. ii. 311).

This encounter at Megiddo is mentioned by Herodotus (ii. 159), who describes it as an engagement of Nechoh "with the Syrians at *Magdolum*," where he defeated them (see Bähr there; and Sir G. Wilkinson's note in Rawlinson's edition; and Prideaux, B. C. 610; and Poole, in B. D. ii. 818).

— *when he had seen him*] When he had "looked him in the face:" see xiv. 8. This is explained by the fuller account in 2 Chron. xxxv. 21, 22, which describes the message of Pharaoh to Josiah, and adds that the "latter would not turn his face from him."

30. *a chariot*] The second chariot that he had (2 Chron. xxxv. 24). He fought from one chariot, and had another in reserve, in case the former should be disabled: cp. Esdras i. 31.

— *and buried him*] With great lamentation of the people, and especially of the prophet Jeremiah (see on 2 Chron. xxxv. 24, 25; and the remarkable words in Esdras i. 32); and this lamentation for the good king's death became a popular expression for any bitter mourning in Jerusalem, as the mourning of *Hadad-rimmon* in the valley of *Megiddon* (Zech. xii. 11). Hadad-rimmon is now called *Rammaneh*, and is about two miles to the south of *Ledjun* (Megiddo).

The prophet Zechariah compares the mourning for the defeat and death of Josiah with the mourning of their nation for the rejection and death of the divine Josiah, the true Son of David, the Messiah, JESUS CHRIST. Compare *A Lapide* here, who

the son of Josiah, and anointed him, and made him king in his father's stead.

† Called *Shallum*,  
1 Chron. 3. 15.  
Jer. 22. 11.

<sup>31</sup> || Jehoahaz was twenty and three years old when he began to reign; and

says, "Josiah, slain in the flower of his age, when fighting for his people, was a type of Jesus Christ, slain by the Jews for the salvation of the world in the thirty-fourth year of His age." "I will pour upon the house of David" (says God by Zechariah), "and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Him whom they have pierced, and shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon" (Zech. xii. 10, 11). He adds also the comfortable assurance, that "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xiii. 1). And thus (as will be shown below) we are enabled to look at the mourning for the death of Josiah as a type of that godly sorrow of the Jewish nation, which will bear the blessed fruits of deliverance from their spiritual enemies, and of glorious victory, and joy eternal.

On the Apocalyptic name AR-MAGEDDON (derived from Megiddo), and its prophetic imagery, describing the great spiritual conflict of the Powers of this World and of Darkness, against Christ, in the latter Days, see note below, on Rev. xvi. 16, compared with note on Judg. v. 19.

#### REVIEW OF THE REIGN OF JOSIAH,—ITS SPIRITUAL SIGNIFICANCE.

(1) King Josiah is signalized above all the Kings of Judah by special eulogies in Holy Scripture; "he walked in all the way of David his father, and turned not aside to the right hand or the left" (xxii. 2; and see especially xxiii. 25: cp. 2 Chron. xxiv. 2; xxxv. 26; and Eccles. xlix. 1-4).

In his name, in his office, in his faith and obedience, he was a remarkable type of the Divine King of Judah, JESUS CHRIST.

(2) Josiah repaired and purified the Temple of Jerusalem (xxii. 3-7. 2 Chron. xxxiv. 8-19).

Christ purged the literal Temple of Jerusalem twice; and He came into the World to repair and purify the ancient Church of God.

(3) Josiah put down idolatry, and restored the true worship of God (xxiii. 4-24. 2 Chron. xxxiv. 4).

Christ came into the World to destroy the works of the Devil, and to bear witness to the truth.

(4) In Josiah's reign the original copy of the Book of the Law of Moses was brought to light, and was publicly read at the King's command (xxii. 8-11; xxiii. 1, 2. 2 Chron. xxxiv. 14, 29), and he renewed the covenant of the people with God.

Christ came into the world to bring forth the Law of God from darkness to light, and to vindicate it from the corruptions with which it was obscured, and to proclaim its true meaning to the world.

(5) Josiah sent the Priest and Scribe to Huldah the prophetess. In Christ's days the true knowledge and meaning of the Law was found rather among those who were despised by the world as weak and simple, than among "the wise and prudent" (Matt. xi. 25. 1 Cor. i. 19-27). The true meaning of the Old Testament was declared by the Christian Huldah, the Church, illuminated by the Holy Ghost: cp. above, on xxii. 14.

(6) Josiah celebrated the greatest Passover ever known in Israel, and invited all the people to it (xxiii. 22. 2 Chron. xxxv. 18, 19).

Christ is the true Passover, and calls all to Himself.

(7) Josiah's death and Judah's captivity were due to the sins of the People. See xxii. 15-20; xxiii. 26, 27. So was the death of Christ, and the destruction of Jerusalem.

The death of King Josiah at Megiddo was virtually the end of the Kingdom of Judah; the four Kings who followed him were mere vassals of Egypt or Babylon, as was shown by their change of names.

So the Crucifixion of Christ was in fact the destruction of Jerusalem.

The death of Josiah is connected by the Holy Spirit in Scripture with the death of Christ. The Prophet Zechariah (as we have seen on v. 30) joins them together. And our Blessed Lord takes up that prophecy of Zechariah and applies it to Himself, "I will smite the shepherd, and the sheep shall be scattered" (John xvi. 31; xiv. 10, 11, from Zech. xiii. 6).

As has been observed, the Resurrection of Christ, and the

consequent deliverance of the Church, seem to be specially foreshadowed in the history of King *Hzekiah* (see on xx. 10, 11); and the *Death* of Christ appears to be signally typified in the history of King *Josiah*.

Josiah was one of the best of the Kings of Judah, and yet he was defeated, and died in battle by the hand of the Egyptians at Megiddo. But the prophecy was that he should "be gathered to his fathers in peace" (xxii. 20: cp. 2 Chron. xxxiv. 28). Josiah is an example of a King distinguished by faith, piety, zeal, courage and holiness, in evil days, and yet (as far as this world sees) coming to an unhappy end. He is a signal type of a *suffering* Messiah (cp. above, on xxii. 16). His life and death preached, in the ear of faith, that particular doctrine which the Jewish Nation was very slow to learn; and which they have not learnt even to this day; namely, that "Christ must *suffer*, and so enter into His *glory*."

This is the key to Zechariah's prophecy. We read in the remarkable words of the Sacred Historian in the Chronicles, that the Jews lamented Josiah's death with a very bitter mourning, "all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah, and all the singing men and singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel" (2 Chron. xxxv. 25). They lamented for Josiah's death, which they themselves had caused by their own sins, which hastened their destruction, a destruction which, by the mercy of God, Josiah their King was rescued from beholding; he was "taken away from the evil to come" (see 2 Chron. xxxiv. 28).

But the prophet Zechariah teaches the Jews that there is *another* death, which they must lament with a still more bitter mourning; a death of another King of Judah, a King perfect in piety and holiness; a death, which would not be caused by any sins of His own, a death which would not be due in any degree (as Josiah's death was) to any rashness on His own part; a death, which, if they mourned for it with bitterness of soul, would not be followed as Josiah's was, with defeat and shame, but by deliverance and glory; a death which was produced "by the wounds which He received in the house of *His friends*" (Zech. xiii. 6), a death caused by themselves. They must "look upon Him whom they themselves have pierced" (Zech. xii. 10. John xix. 34. 37. Rev. i. 7). They must mourn with bitterness for Him as one that is in bitterness for his firstborn; and there must be "in that day a great mourning in Jerusalem, as the mourning of *Hadad-rimmon* in the valley of *Megiddon*. The whole land must mourn for Him, every family apart." They must mourn for their dying King, the suffering Messiah, whom they themselves have slain.

But then comes the prophetic word of consolation. *In that day* in which they mourned, in *that* selfsame *day*, they would be comforted. Mourning shall be turned into joy, and defeat into victory. If they look with faith on Him Whom they have pierced; if they own Jesus to be the Messiah; if they acknowledge Christ crucified, and weep for their sins in rejecting Him; then, the prophet Zechariah informs them, they will find that His Death is the very fountain of Life. "In that day" there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness (Zech. xiii. 1); and "living waters shall go out from Jerusalem, and the Lord shall be King over all the earth, in that day there shall be one Lord (both for Jew and Gentile) and His Name one; and Jerusalem shall be safely inhabited" (Zech. xiv. 8-12).

30. *took Jehoahaz*] The younger son, in preference to Eliakim, the elder (see v. 36 compared with v. 31). But this was a blind partiality (cp. Jer. xxii. 10-12. Ezek. xix. 3-9. *Abarbinel*, and *Bp. Patrick*). This King's name was Jehoahaz, "whom the Lord holds fast;" but that name is changed by Jeremiah the prophet (xxii. 11: cp. 1 Chron. iii. 15) into *Shallum*, "*retribution*," because he was "*requited* of the Lord" with punishment for his sins (*Prideaux*, B. C. 610; *Hengst.*, iii. 540; *Gesen.* 830). Being an usurper, he is degraded to the last place in the list of Josiah's sons by the Sacred Historian (1 Chron. iii. 15), who calls him *Shallum*. Jehoahaz and Zedekiah were sons of Josiah by a different mother from Jehoakim; their mother's name was Hamutal; his was Zebudah.

31. *twenty and three years old*] The *youthfulness* of the last Kings of Judah at their accession deserves notice. Manasseh was twelve, Josiah was eight, Jehoahaz was twenty-three,

he reigned three months in Jerusalem. And his mother's name was <sup>1</sup> Hamutal, the daughter of Jeremiah of Libnah. <sup>32</sup> And he did *that which was evil* in the sight of the LORD, according to all that his fathers had done. <sup>33</sup> And Pharaoh-nechoh put him in bands "at Riblah in the land of Hamath, || that he might not reign in Jerusalem; and † put the land to a tribute of an hundred talents of silver, and a talent of gold. <sup>34</sup> And <sup>x</sup> Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and <sup>y</sup> turned his name to <sup>z</sup> Jehoiakim, and took Jehoahaz away: <sup>a</sup> and he came to Egypt, and died there. <sup>35</sup> And Jehoiakim gave <sup>b</sup> the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

<sup>36</sup> <sup>c</sup> Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. <sup>37</sup> And he did *that which was evil* in the sight of the LORD, according to all that his fathers had done.

XXIV. <sup>1</sup> In <sup>a</sup> his days Nebuchadnezzar king of Babylon came up, and

Before  
CHRIST  
610.  
t ch 24. 18.  
u ch. 25. 6.  
Jer. 52. 27.  
|| Or, because he  
reigned.  
† Heb. set a  
mulet upon the  
land.  
2 Chron. 36. 3.  
x 2 Chron. 36. 4  
y See ch. 24. 17.  
Dan. 1. 7.  
z Matt. 1. 11,  
called *Jakim*.  
a Jer. 22. 11, 12.  
Ezek. 19. 3, 4.  
b ver. 33.

610.  
c 2 Chron. 36. 5.

606.  
603.  
600. a 2 Chron. 36. 6. Jer. 25. 1, 9. Dan. 1. 1.

Jehoiachin was only eighteen, Mattaniah or Zedekiah was twenty-one (cp. below, xxiv. 17, 18). Not one was thirty. The very existence of the kingdom depended on the conduct of young men. Here is a striking evidence of the responsibility of early years.

<sup>33</sup>. *Pharaoh-nechoh*] King of Egypt, exasperated probably by the resistance of the father of Jehoahaz, Josiah (v. 29).

— at *Riblah in the land of Hamath*] On the Orontes, in Syria, about twenty-five miles s.s.w. of Emesa; now called *Riblah*. See *Robinson*, iii. 461, Appendix, 176. On Hamath, see Num. xiii. 21. 1 Kings viii. 65.

In 2 Chron. xxxvi. 3 it is said that the King of Egypt "put down" (or "removed him") "at Jerusalem," a fact which appears to be confirmed by the testimony of *Herodotus* (ii. 159), asserting that after the battle at Megiddo (Megiddo, see v. 29), "Necho took *Cadytis*, a great city of Syria." That this *Cadytis* is Jerusalem (called still *Al-kuds*, the holy, and whose ancient shekel bore the inscription of Kedushah) has been asserted by earlier writers (see *Prideaux* on B. C. 610), and, though questioned by *Hitzig*, *Theunis*, and *Bertheau*, is maintained by *Hengstenberg*, *Christol*, on Dan. ix. 24; *Keil*, p. 370; and in apol. Versuch., pp. 433—439; *Winer*, R. W. B. 1. 546.

The circumstances of the case seem to have been these:—When Necho heard that the people of Jerusalem had set up Jehoahaz as King instead of his father, he sent a detachment of his army from Megiddo against Jerusalem, and by means of these forces he took it and dethroned him; and then Jehoahaz was brought to him at his head-quarters at Riblah, and was there put into chains. We may compare the similar circumstances with regard to Zedekiah (Jer. xxxix. 4, 5). Notwithstanding these signal successes of Pharaoh-nechoh against the Assyrians and against Judah, Jeremiah the prophet foresaw and foretold the overthrow of the *Egyptians*, who were subdued by Nebuchadnezzar. See Jer. xlv. 1—26. Cp. below, xxiv. 7.

<sup>34</sup>. *Eliakim—Jehoiakim*] *Eliakim* means "God will set up," this was changed into *Jehoiakim*, "*Jehovah will set up*" (*Gesen*. 338).

The change of name by the conqueror was a sign of his dominion over him; perhaps he meant thereby to intimate that he was willing to recognize *Jehovah* (the God of Israel) as a national and local deity, but not as the God of the Universe. Cp. below, Dan. iii. 28, 29, where Nebuchadnezzar calls the god of Shadrach, Meshach, and Abednego, *their own God*, and forbids all evil speaking against Him. When Daniel, Hananiah, and Azariah were brought to *Babylon* as captives, he changed their names into names derived from gods of *Babylon* (Dan. i. 7).

— and died there] As Jeremiah had foretold, Jer. xxii. 11, 12. The prophet says (v. 10), "Weep not for the dead," that is, weep not so much for the dead father, Josiah, as for the living son, Shallum, or Jehoahaz, dead in sin, and a captive of Egypt. "Did not thy father (Josiah) do judgment and justice, and then it was well with him?" (v. 15.)

<sup>37</sup>. *he did that which was evil*] See 2 Chron. xxxvi. 5—8, and Jer. xxii. 17; xxiv. 8; xxvi. 23. *Joseph*, Antt. x. 5. 2.

The prophecies of Jeremiah, beginning at chap. xiii. to xx. inclusive, and perhaps xxii. xxvi. xxxv. (the history of the Rechabites) and xxxvi., belong to this period.

#### NEBUCHADNEZZAR, KING OF BABYLON.

CH. XXIV. 1. *Nebuchadnezzar*] Or *Nebuchadrezzar* (Jer. xxi. 2. 7; xxii. 25, &c.), Nabuchodonosor in *Berosus*, and *Josephus* (Antt. x. 11. 1), and so *Sept.* and *Vulg.* On the etymologies assigned to the name, which are very various, see *Gesen*. 527; *Keil*, 372; *Rawlinson*, Anc. Mon. iii. 527; the first portion of the name is Nebo, the Chaldean deity. He was the son and successor of Nabopolassar, the founder of the Babylonian Empire, and reigned from B.C. 605—4 to B.C. 562-1.

This is the first mention of his name in Scripture; and here we see the ascendancy of Babylon, and its subjugation of Jerusalem. Humanly speaking, it might have been anticipated that either Assyria or Egypt would have been employed by God as His instrument for punishing the sins of Judah. Assyria had conquered Israel and Babylon (2 Chron. xxxiii. 11). But "the sure word of prophecy," even in the days of Ahaz had foretold the ruin of Assyria (Isa. x. 12) and of Egypt (Isa. xix.), and had pointed out Babylon as the scourge of God's anger against Jerusalem (Isa. xxxix. 6. Cp. above, on xx. 17), and had even foreseen and foretold the subsequent overthrow of Babylon itself (Isa. xiii. 1—22; xxi. 1; xlvii. 1), and had predicted the return of the remnant of Judah to Jerusalem (Isa. xliii. 14—18; xlv. 1; xlviii. 20. Cp. above, on xx. 17).

And so it came to pass.

The campaign against Jerusalem took place in the fourth year of Jehoiakim's reign. See Jer. xxv. 1; xlv. 2.

In Daniel (i. 1) it is said that Nebuchadnezzar came up to Jerusalem in the third year of Jehoiakim. Daniel, writing in the East, is speaking from the Assyrian point of view, that is, from the time in which Nebuchadnezzar set out; and Jeremiah speaks from the Jewish point of view, viz., from the time in which he came before Jerusalem and took it, which was after his victory over the Egyptians at Carchemish, on the upper Euphrates. Cp. Jer. xlv. 2; and *Josephus*, Antt. x. 11. 1. *Keil*, p. 373; Versuch., p. 30. *Hengst.*, Beiträg. i. 48—52. 327. Nebuchadnezzar is here called "King of Babylon."

The fourth year of Jehoiakim was B.C. 606; this was before Nebuchadnezzar's accession to the throne. But it appears from *Berosus* (in *Joseph*, Antt. x. 11. 1, and e. Apion. i. 19), that Nebuchadnezzar had been associated by his father, Nabopolassar, in the empire, before his father's death, and was "King of Babylon" *de facto*. Cp. *Ussher*, Annal. p. 67; *Pusey*, on Daniel, p. 393; *Bertheau*, Chronik. p. 427.

Among the remarkable analogies between the capture of the city of Jerusalem and its Temple by the armies of Babylon,

Before  
CHRIST  
600.  
b Jer. 25. 9. &  
32. 28.  
Ezek. 19. 8.  
c ch. 20. 17. &  
21. 12, 13, 14. &  
23. 27.  
† Heb. by the  
hand of.  
d ch. 21. 2, 11. &  
23. 26  
e ch. 21. 16.

Jehoiakim became his servant three years: then he turned and rebelled against him. <sup>2</sup> <sup>b</sup> And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, <sup>c</sup> according to the word of the LORD, which he spake <sup>†</sup> by his servants the prophets. <sup>3</sup> Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, <sup>d</sup> for the sins of Manasseh, according to all that he did; <sup>4</sup> <sup>e</sup> And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

<sup>5</sup> Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

<sup>6</sup> <sup>f</sup> So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. <sup>7</sup> And <sup>g</sup> the king of Egypt came not again any more out of his land: for <sup>h</sup> the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

<sup>8</sup> <sup>i</sup> Jehoiachin *was* eighteen years old when he began to reign, and he

599.  
f See 2 Chron. 36.  
6. 8.  
Jer. 22. 18, 19. &  
36. 30.  
g See Jer. 37.  
5. 7.  
h Jer. 46. 2.  
|| Called  
Jecooniah,  
1 Chron. 3. 16.  
Jer. 24. 1. and Coniah, Jer. 22. 24, 28.

i 2 Chron. 36. 9.

and their subsequent capture and destruction by the legions of Rome, "the western Babylon" (on which parallelism see on 2 Chron. xxiv. 19—22), there is this resemblance to be noted, that the agent employed in both cases was a royal son, acting as the vicegerent of his father; in the one case, Nebuchadnezzar, the son and generalissimo of his father, Nabopolassar, King of Babylon; in the other case, Titus, the son and Commander-in-chief of Vespasian, the Emperor of Rome; and *there*, Supreme above all, was a higher power, that of God Himself, acting by CHRIST, to Whom He has given "all power in heaven and earth" (Matt. xxviii. 18), and has committed all judgment (John v. 22); His dearly beloved Son, the Lord and Captain of His legions of Angels, Who was sent by His Father, and was rejected by Jerusalem.

The reading of Jeremiah's roll by Baruch in the King's presence, and the casting of it into the fire by the King, belong to this year. See Jer. xxxvi. 1—32. *Ussher* and *Prideaux* suppose that the roll was read twice, once in the fourth year, and again in the fifth year of Jehoiakim. *Josephus* mentions the roll as read once in the ninth month of the fifth year. The fourth year of Jehoiakim is one era from which the seventy years of captivity predicted by Jeremiah, and recognized by Daniel and Zechariah, date their origin (see Jer. xxvi. 11, 12; xxix. 10. Dan. ix. 2. Zech. i. 12; vii. 5); and they have their end in the first year of Cyrus. See 2 Chron. xxxvi. 22. Ezra i. 1, 2. *Hengstl.*, Beitr., 52. 180. *Keil*, apol. Versuch., p. 17—22.

2. *Chaldees*] See the prophecy of Jer. xxv. 9; xxxii. 28. The forces here mentioned were subject to the King of Babylon, and were sent by him against Judah.

— *prophets*] Isaiah, Micah, Habakkuk, Zephaniah, Jeremiah.

3. *at the commandment of the LORD*] They seemed to men to be sent by Nebuchadnezzar, in order to enlarge his empire, and to chastise Jehoiakim for rebelling against him; but they were sent by the Lord, to punish Judah and its King for their rebellion against him.

5 *the rest of the acts of Jehoiakim*] Who was put in chains by Nebuchadnezzar, with the intention of taking him to Babylon, as we learn from 2 Chron. xxxvi. 6. See note there.

6. *Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead*] It is alleged (*Essays and Reviews*, p. 343) that these statements are not consistent with the prophecy of Jeremiah, "Therefore, thus saith the Lord concerning Jehoiakim the son of Josiah, King of Judah; they shall not lament for him, saying, Ah my brother! or Ah, sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Jer. xxii. 18, 19. "And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David:

and his dead body shall be cast out in the day to the heat, and in the night to the frost." Jer. xxxvi. 29, 30.

But to this allegation it may be replied, that Jehoiakim died a violent death, and his body was left unburied: cp. *Ussher*, Annal. ad A. M. 3398. *Lightfoot*, i. 118. *Prideaux*, B. C. 599. *Winer*, i. 395. *Townsend's* Harmony, ii. 439. *Keil*, Chronik. pp. 439—442. *Stanley*, p. 539. It is very remarkable, in confirmation of the prophecy, that every King of Judah, whose death is recorded in the Bible, is said also to have been buried, except *Jehoiakim* (*Fendall*, on Auth. of Scripture, p. 39, and cp. Replies to "Essays and Reviews," p. 434). With regard to the phrase, "he slept with his fathers," this is applied even to Ahab, who fell in battle. 1 Kings xxii. 40; above, xxii. 20.

As to the succession of his son Jehoiachin in his father's stead, let it be remembered that Jehoiachin's sovereignty was subject to his mother's tutelage (cp. Jer. xiii. 18), that it only lasted three months, and that he was then taken captive to Babylon, and that his uncle was then made King in his stead: and that the Hebrew term to sit implies permanence. (*Bp. Pearson* on the Creed, Art. vi. p. 279, note; and the remark of *Cappellus*, "*Sedere* dicuntur non transitoria, sed quæ pedem aliquandiu figunt.") It may therefore be affirmed, that the history confirms the prophecy; and it is well worthy of remark, that Jeremiah prophesied also, that some of Jehoiakim's seed would survive him (Jer. xxxvi. 31). The prophecy therefore that none of his seed should permanently possess the throne was more remarkable (see Replies to "Essays and Reviews," pp. 434, 435. *Graf* on Jer. xxii. 19; and *Keil*, Chronik. p. 441).

7. *the king of Egypt came not—for the king of Babylon had taken*] At the battle of Carchemish, B.C. 606. See Jer. xxxvii. 5—7; xlv. 2. Above, on xxiii. 33; and cp. *Stanley*, Lect. 532.

8. *Jehoiachin*] Which means, "the Lord will establish" (*Gesen.* 338). How vain is self-praise. How empty is self-assurance. We see a *Jehoiakim*, a *Jehoiachin*, and a *Zedekiah*, at the close of the series of Kings of Judah. The first presumes that the "Lord will set him up;" the second that the "Lord will establish him;" the third speaks of "the judgment of the Lord," but all of them disobey the Lord, and the Lord executes His judgments upon them and their kingdom for their sins.

As *Jehoahaz* is called *Shallum* by Jeremiah (see above, on xxiii. 30), so *Jehoiachin* is called by him *Jecooniah*, and *Coniah* (Jer. xxii. 24, 28; xxxvii. 1; cp. 1 Chron. iii. 17). The Prophet appears to protest against the empty hypocrisy of these royal names; he takes away from the name of Jecooniah the element which connected him with Jehovah, from Whom he had severed himself by his sins, and declares that he was unworthy of his name, and had dis-established himself. Jecooniah's separation from Jehovah was marked by the lopping off of the first syllable, and by changing the name into *Coniah*; the union of Hoshea, the son of Nun, with Jehovah, was marked by prefixing the same syllable to his name, and by calling him *Jehoshua*. See Num. xiii. 16.

— *was eighteen years*] In 2 Chron. xxxvi. 9, he is said to have been eight years old. See note there.

reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. <sup>9</sup> And he did that which was evil in the sight of the LORD, according to all that his father had done.

<sup>10</sup> At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. <sup>11</sup> And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. <sup>12</sup> And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. <sup>13</sup> And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. <sup>14</sup> And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. <sup>15</sup> And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. <sup>16</sup> And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon. <sup>17</sup> And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

<sup>18</sup> Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. <sup>19</sup> And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done. <sup>20</sup> For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

XXV. <sup>1</sup> And it came to pass in the ninth year of his reign, in the tenth

10. At that time] In the spring: 2 Chron. xxxvi. 10.  
12. in the eighth year] Computed from the time that his father had intrusted him with royal authority. See v. 1.  
The beginning of Nebuchadnezzar's reign is calculated (in xxv. 8, and Jer. xxxii. 1) from that point. Cp. Hitzig on Jer. xxv. 1.  
13. cut in pieces] Cut the gold off from them. In his first invasion he had already taken away many of the vessels of the Temple (see 2 Chron. xxxvi. 7. Dan. i. 2. Ezra i. 7). He now cut off the gold from the larger ornaments of the Temple, such as the altar of incense, &c.  
— as the LORD had said] All this spoliation was the Lord's doing by the hand of Nebuchadnezzar, punishing the impiety of Judah, as the Lord had foretold by His prophets (Isa. xxxix. 6, 7. See also xx. 17. Jer. xv. 13; xvii. 3).  
15. he carried away Jehoiachin to Babylon] Where he was a captive for thirty-seven years.  
— the mighty of the land] The princes and potentates; also priests and prophets (Jer. xix. 1), and among them, Ezekiel the prophet (Ezek. i. 1).  
16. smiths] Especially, forgers of arms: cp. Gesen. 488.  
17. Mattaniah] The youngest son of Josiah (Jer. i. 3; xxxvii. 1), and uncle of Jehoiachin (cp. 1 Chron. iii. 15. He is called his brother, by a familiar idiom, in 2 Chron. xxxvi. 10), the captive king, who was only eighteen years of age (cp. Buntington, Geneal. i. 239). Mattaniah himself was only twenty-one years of age.  
— changed his name to Zedekiah] The name Mattaniah means "gift of Jehovah." Zedekiah means "righteousness of Jehovah."

A change was made by the King of Babylon, in order to

mark his own power over the sovereigns of Judah, and in order perhaps to remind the King, of the oath of God which he had sworn, and by which he pledged himself to be faithful and obedient to Nebuchadnezzar (see 2 Chron. xxxvi. 13. Ezek. xvii. 15). But he was false to his oath of fealty, and despised the counsel of Jeremiah (*ibid.*). The name was changed, but not the heart: cp. above, v. 8. Nebuchadnezzar, like Pontius Pilate writing our Lord's title on the Cross, may have chosen the name by a divine instinct; and it may remind us of the illustrious prophecy of Jeremiah concerning Christ, the Divine King of Judah and Jerusalem, as JEHOVAH ZIDKENU, "THE LORD OUR RIGHTEOUSNESS." There was none of the spirit of that prophecy in Zedekiah's life: cp. Hengst. Christol. iii. 560.  
18. Hamutal] Therefore Zedekiah and Jehoahaz were brothers by the same mother, as well as by the same father. See xxxiii. 31.  
19. he did that which was evil] For a delineation of his character, see 2 Chron. xxxvi. 12—16. Jer. xxiv. 8; xxxvii. 2; xxxviii. 2, 5.  
20. rebelled] Notwithstanding his oath to the contrary, see 2 Chron. xxxvi. 13, he is therefore condemned as a traitor by Ezekiel, xvii. 13. Zedekiah seems to have relied on the aid of dangerous allies, such as the Moabites and Ammonites (Jer. xxvii. 3; xxxviii. 10), and the Egyptians (Ezek. xvii. 15 Jer. xxxviii. 5).  
CH. XXV. 1. And it came to pass] Compare 2 Chron. xxxvi. 11—13. Jer. lii. for the history of this chapter. On the relation of the two narratives, that of Jeremiah and of this chapter, which are evidently from independent witnesses, see Keil, pp. 378, 379. And the prophecy of Jeremiah (chaps. xxxix.—xliv.)

Before  
CHRIST  
590.

588.  
b Jer. 39. 2. &  
52. 6.

c Jer. 39. 2. &  
52. 7. &c.

d Jer. 39. 4—7. &  
52. 7.  
Ezek. 12. 12.

e ch. 23. 33.  
Jer. 52. 9.  
† Heb. *spake*  
*judgment with*  
*him.*  
† Heb. *made*  
*blind.*  
f Jer. 39. 7.  
Ezek. 12. 13.  
g See Jer. 52.  
12—14.  
h See ch. 24. 12.  
& ver. 27.  
i Jer. 39. 9.  
|| Or, *chief*  
*marshal.*  
k 2 Chron. 36. 19.  
Ps. 79. 1.  
l Jer. 39. 8.  
Amos 2. 5.  
m Neh. 1. 3.  
Jer. 52. 14.  
n Jer. 39. 9. &  
52. 15.  
† Heb. *fallen*  
*away.*

o ch. 24. 14.  
Jer. 39. 10. &  
40. 7. & 52. 16.

p ch. 20. 17.  
Jer. 27. 19, 22. &  
52. 17. &c.  
q 1 Kings 7. 15.  
r 1 Kings 7. 27.  
s 1 Kings 7. 23.  
t Exod. 27. 3.  
1 Kings 7. 45, 50.

month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. <sup>2</sup> And the city was besieged unto the eleventh year of king Zedekiah. <sup>3</sup> And on the ninth *day* of the <sup>b</sup> *fourth* month the famine prevailed in the city, and there was no bread for the people of the land. <sup>4</sup> And <sup>c</sup> the city was broken up, and all the men of *war* fled by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and <sup>d</sup> *the king* went the way toward the plain. <sup>5</sup> And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. <sup>6</sup> So they took the king, and brought him up to the king of Babylon <sup>e</sup> to Riblah; and they <sup>f</sup> gave judgment upon him. <sup>7</sup> And they slew the sons of Zedekiah before his eyes, and <sup>g</sup> <sup>h</sup> put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

<sup>8</sup> And in the fifth month, <sup>i</sup> on the seventh *day* of the month, which *is* <sup>h</sup> the nineteenth year of king Nebuchadnezzar king of Babylon, <sup>i</sup> came Nebuzar-adan, || captain of the guard, a servant of the king of Babylon, unto Jerusalem: <sup>k</sup> And he burnt the house of the LORD, <sup>l</sup> and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire. <sup>10</sup> And all the army of the Chaldees, that *were with* the captain of the guard, <sup>m</sup> brake down the walls of Jerusalem round about. <sup>11</sup> <sup>n</sup> Now the rest of the people *that were* left in the city, and the <sup>o</sup> fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. <sup>12</sup> But the captain of the guard <sup>p</sup> left of the poor of the land *to be* vinedressers and husbandmen.

<sup>13</sup> And <sup>q</sup> the <sup>r</sup> pillars of brass that *were* in the house of the LORD, and <sup>s</sup> the bases, and <sup>t</sup> the brasen sea that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon. <sup>14</sup> And <sup>u</sup> the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass

may be read as a divinely inspired commentary on the events here recorded.

— *in the ninth year—month*] The day was revealed to the prophet Ezekiel in exile (Ezek. xxiv. 1. Cp. Jer. xxxix. 1).

2. *eleventh year*] B.C. 588, or rather, B.C. 586. The received Chronology, it is generally agreed, ought to be lowered by two years. See B. D. i. 324.

3. *fourth month*] The numeral is supplied from Jer. lii. 6.

— *famine*] Verifying by its severity and its consequences, denunciations in the Law of Moses (Levit. xxvi. 29. Deut. xxviii. 53—57. Cp. Jer. xv. 2; xxvii. 13. Lam. ii. 20—22; iv. 9, 10. Ezek. iv. 16).

4. *between two walls*] Rather, between the two walls. For a more detailed account, see Jer. xxxix. 2—5; lii. 4—8. The Chaldeans broke through the northern wall and the lower city; and when the King saw this, he escaped from Zion. The King's garden was near the pool of Siloam (see on Neh. iii. 15), at the mouth of the Tyropeon.

6. *Riblah*] See xxiii. 33. It seems that Nebuchadnezzar, having begun the siege in person, had retired to Riblah, and left some of his generals to take the city; and that, having done so, they brought Zedekiah to Nebuchadnezzar at Riblah, in the land of Hamath. Jeremiah always therefore speaks of the "Chaldeans" in the *plural*, in his history of the taking of Jerusalem.

— *gave judgment upon him*] For his perjury (see xxiv. 20). The King would have been saved from these calamities here mentioned, if he had believed God speaking by Jeremiah (xxxii. 5; xxxiv. 3; xxxviii. 17).

7. *put out the eyes of Zedekiah—and carried him to Babylon*] Thus fulfilling the prophecy of Ezekiel, that he would be brought to Babylon, and *not see it*, though he should die there (Ezek. xii. 13).

8. *seventh day*] In Jer. lii. 12, it is the tenth day. The fast was kept on the ninth day: cp. Zech. vii. 3; viii. 19. See *Pri-deaux* on B. C. 588. The burning lasted several days. *Josephus* (B. J. vii. 10) observes that the burning of the Temple by the Chaldeans, happened on the same day as the burning of the Temple by the Romans. Certain Psalms, especially Ps. lxxix. lxxxiii. and lxxxix., express the feelings of the pious Jews at this time: which have also found an utterance in the Lamentations of Jeremiah.

— *Nebuzar-adan*] A name derived from *Nebo* (the Chaldean deity, Isa. xli. 1), and *Zaradan*, which *Gesenius* identifies with Saradan in Sardanapalus; and so *Fuerst*, p. 895: but see *Rawlinson's* Herodotus, i. 460; *Anc. Mon.* iii. 529.

9. *burnt the house of the LORD*] Burning was the punishment prescribed for the harlotry of a Priest's daughter; and God would rather have no visible house on earth than endure it defiled with idolatry—which is spiritual harlotry. He destroyed it with fire, by the hand of the Babylonians; and it is observable that the punishment reserved for the mystical Babylon of the Apocalypse—the corrupt Church, the spiritual harlot—is to be burnt with fire. See below, on Rev. xvii. 16; xviii. 8.

13. *pillars of brass*] See 1 Kings vii. 15.

— *the bases*] 1 Kings vii. 23. 2 Kings xvi. 17.

— *the brasen sea*] 1 Kings vii. 23. 2 Kings xvi. 17.

14, 15. *the pots—bowls*] See 1 Kings vii. 40.

— *all the vessels*] In the cuneiform inscriptions of Sargon, King of Assyria (see above, on xvii. 24), he says, "I seized the city of Musasir, and carried captive the wife of the King, his sons, and daughters, and all the wealth of his palace, and 2100 men, and his gods, and *their sacred vessels* in great number" (*Fastes de Sargon*, published by *Oppert*, p. 5).



wherewith they ministered, took they away. <sup>15</sup> And the firepans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away. <sup>16</sup> The two pillars, † one sea, and the bases which Solomon had made for the house of the Lord; <sup>u</sup> the brass of all these vessels was without weight. <sup>17</sup> <sup>x</sup> The height of the one pillar *was* eighteen cubits, and the chapter upon it *was* brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

<sup>18</sup> <sup>y</sup> And the captain of the guard took <sup>z</sup> Seraiah the chief priest, and <sup>a</sup> Zephaniah the second priest, and the three keepers of the † door: <sup>19</sup> And out of the city he took an || officer that was set over the men of war, and <sup>b</sup> five men of them that † were in the king's presence, which were found in the city, and the || principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city: <sup>20</sup> And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah: <sup>21</sup> And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. <sup>c</sup> So Judah was carried away out of their land.

<sup>22</sup> <sup>d</sup> And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler. <sup>23</sup> And when all the <sup>e</sup> captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men. <sup>24</sup> And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you. <sup>25</sup> But <sup>f</sup> it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed † royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. <sup>26</sup> And all the people, both small and great, and the captains of the armies, arose, <sup>g</sup> and came to Egypt: for they were afraid of the Chaldees.

<sup>27</sup> <sup>h</sup> And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, *that* Evil-merodach king of Babylon in the year that he

Before  
CHRIST  
588.

† Heb. *the one sea.*  
u 1 Kings 7. 47.  
x 1 Kings 7. 15.  
Jer. 52. 21.

y Jer. 52. 24, &c.  
z 1 Chron. 6. 14.  
Ezra 7. 1.  
a Jer. 21. 1. &  
29. 25.  
† Heb. *threshold.*  
† Or, *eunuch.*  
b See Jer. 52. 25.  
† Heb. *saw the king's face.*  
Esth. 1. 14.  
|| Or, *scribe of the captain of the host.*

c Lev. 26. 33.  
Deut. 28. 36, 64.  
cb. 23. 27.

d Jer. 40. 5.

e Jer. 40. 7, 8, 9.

588.  
f Jer. 41. 1, 2.

† Heb. *of the kingdom.*

g Jer. 43. 4, 7.

562.  
h Jer. 52. 31, &c.

17. *three cubits*] See Jer. lii. 22, where we have *five* cubits; and so 1 Kings vii. 16. But in the one place the historian seems to include the ornaments, which are not comprised in the other.

For a description of these events, see *Stanley*, Lect. 555.

18. *Seraiah*] The grandfather or great-grandfather of Ezra. 1 Chron. vi. 14. Ezra vii. 1.

— *the second priest*] Supposed by some to be the *sagan*, or deputy, of the High Priest (so the *Sept.*, *Syriac*, *Arabic*, *Targum*). Others (e.g. *Keil*) think it means only a priest of the second order; i.e. an ordinary priest: cp. xxiii. 4. But the former interpretation seems preferable. It is hardly probable that only one ordinary priest should have been taken.

19. *men of the people*] Probably instigators of the people to rebellion against the Chaldeans.

22. *Gedaliah*] Who had saved Jeremiah's life (Jer. xxvi. 24; and see above, xxii. 12).

23. *Mizpah*] About five miles N.W. of Jerusalem, now *Nebi-Samwil* (see Josh. xviii. 26).

— *Ishmael*] Of the Seed royal (v. 25), who laid claim to the throne: cp. Jer. xl. 8; xli. 1—18; *Joseph.*, Antt. x. 9. 2.

— *Johanan*] Who warned Gedaliah of Ishmael's treachery. Jer. xl. 13; xli. 15.

24. *it shall be well with you*] And so God designed it to be. See Jer. xxvii. 5, 6. 11.

25. *smote Gedaliah*] Perfidiously. See Jer. xli. 2, 3.

26. *to Egypt*] See Jer. xlii. xliii. 8—13, who foretold that Egypt also, to which they looked for protection, would be given by God into the hands of Nebuchadnezzar. Cp. Jer. xlii. 29, 30.

27. *in the seven and thirtieth year*] B.C. 562.

— *seven and twentieth*] In Jer. lii. 31, it is *five and twentieth*; this slight variety, like many others in the two narratives (see for example, vv. 8 and 17), shows that in reading them, we are reading the evidence of two independent witnesses of the same events.

— *Evil-merodach*] So called from the Babylonish deity

Before  
CHRIST  
562.  
i See Gen. 40.  
13, 20.  
† Heb. *good*  
*things with him.*  
k 2 Sam. 9, 7.

began to reign <sup>i</sup> did lift up the head of Jehoiachin king of Judah out of prison ;  
28 And he spake † kindly to him, and set his throne above the throne of the  
kings that *were* with him in Babylon ; 29 And changed his prison garments :  
and he did <sup>k</sup> eat bread continually before him all the days of his life. 30 And  
his allowance *was* a continual allowance given him of the king, a daily rate for  
every day, all the days of his life.

Merodach (cp. xx. 12) ; he was the son and successor of Nebuchadnezzar, and was succeeded in, B.C. 539, after a two years' reign, by Neriglissar, his brother-in-law (*Joseph.*, c Apion i. 20. *Winer*, R. W. B. i. 356. *Rawlinson*, R. D. i. 155. 594).

From this mention of Evil-merodach it is evident that the Books of Kings were composed, or at least were completed, after B.C. 561, the date of his accession to the throne of Babylon.

From the almost verbal identity of this chapter with the last chapter of Jeremiah, and from similarity of style, as well as from the testimony of the Hebrew Rabbis, it has been inferred that the BOOKS of KINGS were composed by JEREMIAH (see above, *Introduction*).

— *out of prison*] The BOOKS of KINGS bring the history of Israel and Judah down to the time of the Captivity, and end there.

The BOOKS of CHRONICLES recapitulate the history of God's Church even from the days of Adam to the return of Judah from the Babylonish Captivity, and the rebuilding of the Temple at Jerusalem by the command of Cyrus, the conqueror of Babylon, in the first year of his reign over Assyria, Media, and Persia. See 2 Chron. xxxvi. 20—23.

They lead us on to the Books of EZRA and NEHEMIAH, which describe the rebuilding of the Temple and Walls of Jeru-

salem, and to the time of MALACHI, the last of the Prophets, who seals up the Canon of the OLD TESTAMENT with a prophecy of the Coming of CHRIST to that City and Temple, and of the building up of the Church Universal by Him. See Mal. i. 11 ; iii. 1 ; iv. 1—6 ; and *Introductions* to the Books of Kings, Chronicles, Ezra, and Nehemiah.

29. *changed his prison garments*] And gave him others in their stead.

— *he did eat bread continually before him*] God touched the heart of his enemies, made those “who led him away captive to pity him” (Is. cvi. 46). By such acts of kindness as these, God gave a consolatory assurance to His People, that if they would turn to Him, they should not be utterly cast off, but should be restored to their own land ; see Deut. xxx. 1—5. Jer. xxx. and xxxi., who thence takes occasion to extend the message of consolation to all Nations ; and gives a pledge thereby to the tribes of Israel scattered throughout the world, that if they will repent of their sins, and seek for pardon through Him, to Whom “all the prophets bear witness,” He will give them peace in the spiritual Jerusalem here, and in the heavenly Jerusalem for ever hereafter (see Jer. xxxi. 7—40 ; xxxiii. 1—26. Rom. xi. 25—32). To HIM, therefore, with the FATHER and the HOLY GHOST, be all glory and honour, now and for ever. AMEN.

# THE FIRST BOOK OF THE CHRONICLES.

I. <sup>1</sup> ADAM, <sup>a</sup> Sheth, Enosh, <sup>2</sup> Kenan, Mahalaleel, Jered, <sup>3</sup> Henoch, Methu- a Gen. 4. 25, 26.  
s. 3, 9. selah, Lamech, <sup>4</sup> Noah, Shem, Ham, and Japheth.

<sup>5 b</sup> The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and b Gen. 10. 2, &c. Tubal, and Meshech, and Tiras. <sup>6</sup> And the sons of Gomer; Ashchenaz, and || Riphath, and Togarmah. <sup>7</sup> And the sons of Javan; Elishah, and Tarshish, || Or, Diphath, as  
it is in some  
copies. Kittim, and || Dodanim.

<sup>8 c</sup> The sons of Ham; Cush, and Mizraim, Put, and Canaan. <sup>9</sup> And the || Or, Rodanim,  
according to  
some copies.  
c Gen. 10. 6, &c. sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtechah.

For an INTRODUCTION to this and the following BOOK of CHRONICLES, see above, the Introduction prefixed to the BOOKS of KINGS.

## PRELIMINARY NOTE ON CHAPS. I.—III.

(1) The Writer of this Book composed it after the return of the Jews from the Captivity at Babylon (2 Chron. xxxvi. 22, 23), when the hopes of the Nation had sprung up into new life, and when they were quickened by the voice of Prophecy, in the mouth of Daniel, Haggai, and Zechariah, into an eager desire and expectation of that happiness and glory which awaited the Nation at the Coming of the MESSIAH, and which would extend itself from Jerusalem into all parts of the world, and overflow upon all Nations. Hence at the beginning of this work the Writer looks backward to the first Adam, and he looks forward to the Second Adam, JESUS CHRIST; he looks backward to man's first creation in the one, and he looks forward to his new creation in the other.

(2) By means of the genealogy, derived from the Book of Genesis, and here presented to the view, he reminds us that God made all Nations of the earth, and that they are all of one blood (Acts xvii. 26), and that God cares for all (cp. on Acts xv. 17, 18).

(3) He also declares, that God chose one family (which the Writer traces from Adam through Noah and Shem),—the family of Abraham,—whose genealogy he continues, through Isaac, Jacob, and Judah, to David the King, and he brings down this genealogy to his own times.

The reason of this continuation was, because, in accordance with God's promise to Abraham, and with the voice of prophecy uttered by Jacob (Gen. xlix. 10), and by Balaam (Num. xxiv. 17), and, above all, the clear assurance given to David himself (see above, 2 Sam. vii. 12—17), the MESSIAH, Whose dominion would be universal and everlasting, was to come of Abraham and David.

(4) The Author has thus shown that, however other Nations might boast of their Antiquity, it was the Hebrew Nation alone which could trace its origin in an uninterrupted series of links from the Creation of Man; and that this Nation had been preserved amid the ruins of Empires, and amid many revolutions and afflictions due to its defection from God.

He would thus suggest a cheering assurance to the Hebrew People, that God, Who had often marvellously preserved them, would never forsake them, and that eventually all His gracious promises and prophecies would be fulfilled to them in CHRIST.

(5) The Writer, as has been already observed, dwells with special emphasis on the genealogy of the tribe of Judah, which he continues to his own age, because the hopes of all faithful Israelites were fixed on that tribe, as the tribe from which, according to Jacob's prophecy, the MESSIAH was to spring. And he is careful also to note that members of this Tribe had

been connected by intermarriages with some non-Israelitish nations, such as the *Egyptians* (see on ii. 34, 35); and thus he reminds the Jews that they are connected with other races; and he thus also brings before his *Gentile* readers the blessed truth, declared by God to Abraham,—a truth shadowed forth in beautiful clearness by the Book of Ruth, where Boaz of Bethlehem-Judah is married to Ruth the Moabitess,—that in Christ, who was to spring from Judah, “all families of the earth were to be blessed.”

(6) The Genealogy in these three Chapters has its completion in the NEW TESTAMENT, in the two Genealogies of the two Gospels, ST. MATTHEW and ST. LUKE (Matt. i. 1—17. Luke iii. 23—38).

Of these two Evangelical Genealogies, the former, that of St. Matthew, was composed specially for the use of the Hebrew Nation; and it shows that the promises made by God to Abraham and David are fulfilled in Jesus Christ, the true King of the Jews.

The latter Genealogy, that of St. Luke, displays Jesus Christ as the Second Adam, and as the Author of the regenerate race of the whole human family; Who, by His Incarnation and by His Death, and as the Divine Renovator and Reconciler, by the ministry of His Holy Word and Sacraments, restores all Nations to the favour of God (see below, on Matt. i. 1—17, and on Luke iii. 23—38).

Thus these two Evangelical Genealogies continue and consummate the work, which is commenced by the Sacred Historian in these three Chapters of CHRONICLES.

Well, therefore, might *S. Jerome* say (Epist. 50 ad Paulin.), when speaking of this Book of Chronicles, that it is the “Epitome of the Old Testament,” and no one can understand the Holy Scriptures without it; and that it supplies much that we vainly seek elsewhere, and explains many questions which arise in the Gospels. On these Chapters, compare *Keil*, Versuch. p. 160—170; *Hävernick*, Einleitung, ii. 177—189; *Movers*, Ueber die Chronik. p. 65; *Archdeacon Lee* on Inspiration, p. 443; and above, *Introduction* to Kings and Chronicles.

Much valuable material for the elucidation of the Genealogies in the first nine Chapters of Chronicles may be found in the *Rev. Gilbert Burrington's* Arrangement of the Genealogies in the Old Testament, London, 2 vols. 4to., 1736; see also the authors quoted below, in the notes on the Genealogies in the Gospels of St. Matthew and St. Luke.

CH. I. 1—28] Concerning the names of the persons in these genealogies, see the notes above, on the passages in Genesis which are specified here in the margin.

2. *Kenan*] Cainan: Gen. v. 9.

4. *Shem*] Placed first, as the progenitor of the Messiah. Cp. above, on Gen. v. 32; x. 21.

d Gen. 10. 8, 13, &c. And the sons of Raamah; Sheba, and Dedan. <sup>10</sup> And Cush <sup>d</sup> begat Nimrod: he began to be mighty upon the earth. <sup>11</sup> And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtulim, <sup>12</sup> And Pathrusim, and Caslulim, (of whom came the Philistines,) and <sup>e</sup> Caphthorim. <sup>13</sup> And <sup>f</sup> Canaan begat Zidon his firstborn, and Heth, <sup>14</sup> The Jebusite also, and the Amorite, and the Gergashite, <sup>15</sup> And the Hivite, and the Arkite, and the Sinite, <sup>16</sup> And the Arvadite, and the Zemarite, and the Hamathite.

g Gen. 10. 22. & 11. 10. <sup>17</sup> The sons of <sup>g</sup> Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and || Meshech. <sup>18</sup> And Arphaxad begat Shelah, and Shelah begat Eber. <sup>19</sup> And unto Eber were born two sons: the name of the one was || Peleg; because in his days the earth was divided: and his brother's name was Joktan. <sup>20</sup> And <sup>h</sup> Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, <sup>21</sup> Hadoram also, and Uzal, and Diklah, <sup>22</sup> And Ebal, and Abinael, and Sheba, <sup>23</sup> And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

i Gen. 11. 10. &c. Luke 3. 31, &c. <sup>24</sup> Shem, Arphaxad, Shelah, <sup>25</sup> Eber, Peleg, Reu, <sup>26</sup> Serug, Nahor, Terah, <sup>27</sup> Abram; the same is Abraham.

k Gen. 11. 15. l Gen. 17. 5. <sup>28</sup> The sons of Abraham; <sup>m</sup> Isaac, and <sup>n</sup> Ishmael.

m Gen. 21. 2, 3. n Gen. 16. 11, 15. o Gen. 25. 13—16. <sup>29</sup> These are their generations: The <sup>o</sup> firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, <sup>30</sup> Mishma, and Dumah, Massa, || Hadad, and Tema, <sup>31</sup> Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

|| Or, Hadar, Gen. 25. 15. about 1853. <sup>32</sup> Now <sup>p</sup> the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan. <sup>33</sup> And the sons of Midian; Ephah, and Epher, and Henoah, and Abida, and Eldaah. All these are the sons of Keturah.

q Gen. 21. 2, 3. r Gen. 25. 25, 26. s Gen. 36. 9, 10. <sup>34</sup> And <sup>q</sup> Abraham begat Isaac. <sup>r</sup> The sons of Isaac; Esau and Israel.

<sup>35</sup> The sons of <sup>s</sup> Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

|| Or, Zepho, Gen. 36. 11. <sup>36</sup> The sons of Eliphaz; Teman, and Omar, || Zephi, and Gatam, Kenaz, and Timna, and Amalek. <sup>37</sup> The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. <sup>38</sup> And <sup>t</sup> the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan. <sup>39</sup> And the sons of Lotan; Hori, and || Homam: and Timna was Lotan's sister. <sup>40</sup> The sons of Shobal; || Alian, and Manahath, and Ebal, || Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah. <sup>41</sup> The sons of Anah; <sup>u</sup> Dishon. And the sons of Dishon; || Amram, and Eshban, and Ithran, and Cheran. <sup>42</sup> The sons of Ezer; Bilhan,

|| Or, Hemam, Gen. 36. 22.

|| Or, Alvan, Gen. 36. 23.

|| Or, Shepho, Gen. 36. 23.

u Gen. 36. 25.

|| Or, Hemdan, Gen. 36. 26.

17. *Uz—Meshech*] who seem here to be set down among the sons of Shem, were sons of Aram, his youngest son, whose name here immediately precedes theirs (see Gen. x. 22, 23). This is called an error by some (*Eichhorn*, Einleit. p. 586); but *grandsons* are often reckoned as *sons* in Scripture. Thus Laban is called Nahor's son (Gen. xxix. 5), and Mephibosheth is called Saul's son (2 Sam. xix. 24); and among the four "sons of Judah" the first only was his son, the second was his grandson, the third great-grandson, and so on. Cp. *R. Kimchi* and *R. Solomon*, as quoted by *Buxtorf*, Anticrit. ii. 2; and *Bp. Patrick* on v. 36, who observes, that the author of the Chronicles supposes the reader to be acquainted with the Book of Genesis, and that he will supply from that Book what is wanting here, and he therefore exhibits these genealogies with studied brevity.

19. *Peleg—divided*] See above, note on Gen. x. 25.

29. *Ishmael*] The Sacred Historian mentions Ishmael's twelve sons, and thus shows that God's promise concerning him to his father Abraham, that he should beget twelve princes, had been fulfilled (Gen. xvii. 20).

36. *Zephi*] Called *Zepho* in Gen. xxxvi. 15. This variation proceeds from the interchange of *vau* and *yod*, and is found in other names in this genealogy, e. g. in v. 39, and twice in v. 40, and in v. 50 and 51. Such variations as these serve to bring

out the force of our Lord's saying concerning the Law, that "not one *yod* of it would fail" (Matt. v. 18. Luke xvi. 17).

— *Timna*] The name of the concubine of Eliphaz by whom he begat Amalek (Gen. xxxvi. 12). This is noted by some as an error (*Davidson*, Int. ii. 76).

The *Arabic* Version, and the Alexandrian edition of the *Septuagint* have here, "Timna, who was his concubine, bare to him Amalek." And the Authors of those Versions may have had Hebrew Manuscripts which authorized this rendering. But (as *Keil* observes p. 162: cp. *Bertheau*, p. 8) it appears from Gen xxxvi. 40, and from below, v. 51, that Timnah was also the name of a man. The word *Timnah* means a *portion*, or allotment (*Gesen.*, 867); and it is not impossible that a place bearing that name (a local name, occurring Gen. xxxviii. 12. Josh. xv. 10; xix. 43. Judg. xiv. 1. Cp. *Timnath-heres*, Josh. xix. 50) may have passed from a concubine of Eliphaz to his son, and may have given a name to both. Nothing is more common in these genealogies than the occurrence of the names of *persons* which are also names of *places* (see ii. 42—45). Miriam, the name of a woman, occurs as the name of a man also: see iv. 17.

41. *Amram*] *Hamran*, called Hemdan, Gen. xxxvi. 26. The variation between the letters *resh* and *daleth* is found also in

and Zavan, and || Jakan. The sons of Dishan ; Uz, and Aran. <sup>43</sup> Now these || Or, Akan, Gen. 36. 27. about 1676. x Gen. 36. 31, &c. are the \* kings that reigned in the land of Edom before *any* king reigned over the children of Israel ; Bela the son of Beor : and the name of his city was Dinhabah. <sup>44</sup> And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead. <sup>45</sup> And when Jobab was dead, Husham of the land of the Temanites reigned in his stead. <sup>46</sup> And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead : and the name of his city was Avith. <sup>47</sup> And when Hadad was dead, Samlah of Masrekah reigned in his stead. <sup>48 y</sup> And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead. <sup>49</sup> And when Shaul was dead, Baalhanan the son of Achbor reigned in his stead. <sup>50</sup> And when Baalhanan was dead, || Hadad reigned in his stead : and the name of his city was || Pai ; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. <sup>51</sup> Hadad died also. And the <sup>2</sup> dukes of Edom were ; duke Timnah, duke || Aliah, duke Jetheth, <sup>52</sup> Duke Aholibamah, duke Elah, duke Pinon, <sup>53</sup> Duke Kenaz, duke Teman, duke Mibzar, <sup>54</sup> Duke Magdiel, duke Iran. These are the dukes of Edom. || Or, Hadar, Gen. 36. 39. || Or, Pau, Gen. 36. 39. about 1496. z Gen. 36. 40. || Or, Alean.

II. <sup>1</sup> These are the sons of || Israel ; <sup>a</sup> Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, <sup>2</sup> Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher. || Or, Jacob. a Gen. 29. 32. & 30. 5, &c. & 35. 18, 22. & 46. 8, &c.

<sup>3</sup> The sons of <sup>b</sup> Judah ; Er, and Onan, and Shelah : *which* three were born unto him of the daughter of <sup>c</sup> Shua the Canaanitess. And <sup>d</sup> Er, the firstborn of Judah, was evil in the sight of the LORD ; and he slew him. <sup>4</sup> And <sup>e</sup> Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five. b Gen. 38. 3. & 46. 12. Num. 26. 19. c Gen. 38. 2. d Gen. 38. 7. e Gen. 38. 29. Matt. 1. 3.

<sup>5</sup> The sons of <sup>f</sup> Pharez ; Hezron, and Hamul. <sup>6</sup> And the sons of Zerah ; || Zimri, <sup>g</sup> and Ethan, and Heman, and Calcol, and || Dara : five of them in all. f Gen. 46. 12. Ruth. 4. 18. || Or, Zabdi, Josh. 7. 1. g i Kings 4. 31. || Or, Darda. h See ch. 4. 1. || Or, Achan. i Josh. 6. 18. & 7. 1. || Or, Aram, Matt. 1. 3. 4. || Or, Caleb, ver. 18, 42.

<sup>7</sup> And the sons of <sup>h</sup> Carmi ; || Achar, the troubler of Israel, who transgressed in the thing <sup>i</sup> accursed. <sup>8</sup> And the sons of Ethan ; Azariah. <sup>9</sup> The sons also of Hezron, that were born unto him ; Jerahmeel, and || Ram, and || Chelubai. i Josh. 6. 18. & 7. 1. || Or, Aram, Matt. 1. 3. 4. || Or, Caleb, ver. 18, 42.

other names in this genealogy : e. g. v. 51, Hadad, and Hadar, Gen. xxxvi. 35. 39.

42. and Jakan] Rather, and Akan (Sept).

43. before any king—Israel] See above, Gen. xxxvi. 31. It is clear from this remark, as well as from other evidence in this Chapter, that the Author of Chronicles had the Book of Genesis before him ; at the same time he adds genealogical details from other independent sources.

51. Hadad died also. And the dukes of Edom were] That is, after the death of Hadad the form of government was altered from that of kings to that of dukes : cp. Gen. xxxvi. 40.

CH. II. 1, 2. These are the sons of Israel] The first four sons are placed in the order in which they were born (Gen. xxix. 32—35) ; and next follow Issachar and Zebulun, two sons of the same mother as the first four, Leah. Then follows Dan, the firstborn of Rachel's handmaid ; then Rachel's own two sons ; then the second-born of Rachel's handmaid, then the last-born of Leah's handmaid.

#### THE POSTERITY OF JUDAH.

3. The sons of Judah] Are placed first, because the Messiah was to come of Judah (Gen. xlix. 10). This line is traced onward to David (v. 15), who received from God the promise of a universal and eternal Kingdom in Christ ; (see above, Prelim. Note to 2 Sam. vii. ; and Hengstenberg, Christol. vol. i., on 2 Sam. vii.) ; and the line is also continued to the Writer's own time (iii. 1—24), because the hopes of Israel were indissolubly connected with it, and would find their fulfilment in Christ's birth at Bethlehem, the city of David (Micah v. 2).

5. Hezron, and Hamul] See above, on Gen. xlii. 12.

6. the sons of Zerah—Dara] But in 1 Kings iv. 31, we find "Ethan the Ezrahite and Heman, and Chalcol and Darda, the sons of Mahol."

How are we to explain that they are called here sons of Zerah? This difficulty, it is said by some, cannot be removed (Davidson, Int. ii. 75).

But on this it may be observed, first, that it does not appear that Ethan and Heman are there called "sons of Mahol : " Chalcol and Darda are so called. Some suppose that Zerah is another name for Ezrah ; and we may say that Ethan and Heman were sons of Ezrah or Zerah.

Next, it is probable that the Ethan and Heman in 1 Kings, were of the tribe of Levi (see 1 Chron. vi. 27—29 ; xv. 17—19), and not of the tribe of Judah, as the Heman and Ethan were mentioned were.

The Ethan there named is also distinguished from the Ethan mentioned here by the title "the Ezrahite ; " and Darda is not to be confounded with Dara ; and these sons of Zerah seem to have been more ancient than those sons of Mahol.

It is, therefore, a gratuitous supposition that the persons here mentioned are identical with those enumerated in 1 Kings iv. 31. Cp. Bp. Patrick, on 1 Kings iv. 31 ; and see Keil, Versuch., p. 164 ; and Hävernick, Einleitung, ii. 179, on the occurrence of groups of similar names in genealogies ; from which similarity many persons have taken occasion to imagine discrepancies, without any adequate reason. Cp. note above, on Gen. iv. 17, on the occurrence of similar names in the families of Cain and Seth.

7. Achar, the troubler of Israel] See on Josh. vii. 25.

k Ruth 4. 19, 20.  
Matt. 1. 4.  
1 Num. 1. 7. &  
2. 3.

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|| Or, *Salmon*,  
Ruth 4. 21.  
Matt. 1. 4.

about  
1090.

m 1 Sam. 16. 6.  
|| Or, *Shammah*,  
1 Sam. 16. 9.

n 2 Sam. 2. 18.

o 2 Sam. 17. 25.

p 2 Sam. 17. 25.

|| *Thra an*

|| *Israelite*.

about  
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p ver. 50.

q Exod. 31. 2.

r Num. 27. 1.

† Heb. *took*.

s Num. 32. 41.

Deut. 3. 14.

Josh. 13. 30.

<sup>10</sup> And Ram <sup>k</sup> begat Amminadab; and Amminadab begat Nahshon, <sup>1</sup> prince of the children of Judah; <sup>11</sup> And Nahshon begat || Salma, and Salma begat Boaz. <sup>12</sup> And Boaz begat Obed, and Obed begat Jesse, <sup>13</sup> And <sup>m</sup> Jesse begat his firstborn Eliab, and Abinadab the second, and || Shimma the third, <sup>14</sup> Nathaneel the fourth, Raddai the fifth, <sup>15</sup> Ozem the sixth, David the seventh: <sup>16</sup> Whose sisters were Zeruiah, and Abigail. <sup>n</sup> And the sons of Zeruiah; Abishai, and Joab, and Asahel, three. <sup>17</sup> And <sup>o</sup> Abigail bare Amasa: and the father of Amasa was || Jether the Ishmeelite.

<sup>18</sup> And Caleb the son of Hezron begat *children* of Azubah his wife, and of Jerioth: her sons *are* these; Jeshur, and Shobab, and Ardon. <sup>19</sup> And when Azubah was dead, Caleb took unto him <sup>p</sup> Ephrath, which bare him Hur. <sup>20</sup> And Hur begat Uri, and Uri begat <sup>q</sup> Bezaleel. <sup>21</sup> And afterward Hezron went in to the daughter of <sup>r</sup> Machir the father of Gilead, whom he <sup>†</sup> married when he *was* threescore years old; and she bare him Segub. <sup>22</sup> And Segub begat Jair, who had three and twenty cities in the land of Gilead. <sup>23</sup> <sup>s</sup> And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these *belonged* to the sons of Machir the father of

9. *Jerahmeel*] The firstborn of Hezron; his name is passed over in our Lord's genealogy, which is traced through Ram.

— *Ram*] Called Aram in our Lord's genealogy, Matt. i. 3, 4, where these names from Ram to David the King are inserted.

— *Chelubai*] Another name for Caleb, the son of Hezron, and brother of Jerahmeel. See *vv.* 18. 42 (*Jeromaster*. Cp. *Burrington*, Genealogies, i. 209). The reason why the name appears under two forms may be that the author is transcribing two different documents, from different sources.

10. *Nahshon, prince of the children of Judah*] Who led the van of Israel at the Exodus, and in the march from Sinai (Num. ii. 3. 7).

11. *Salma*] Or Salmon, who was in that place of honour, at the entrance into Canaan. See *Hervey*, in B. D. ii. 1094. Cp. *vv.* 50, 51.

Thus Nahshon and Salma were types of the true Prince of Judah, the Leader of all true Israelites in their Exodus from the Egypt of death, and in their entrance into the Canaan of Heaven.

13. *Jesse begat*] Eight sons (1 Sam. xvi. 10); but here only seven are mentioned, one having died before David came to the throne.

The variation of orthography here (as Shimma for Shammah), and other similar details, show that in those genealogies we have an independent witness, who had materials before him, which are not now extant (cp. *Keil*, *Versuch*, pp. 163, 164).

15. *David*] The name is written here with a *god* after the *vau*, according to what is called the "*scriptio plena*," a characteristic of this book. The *god* is not in David's name in the Book of Ruth (iv. 17. 22). Cp. 1 Sam. xvi. 13; and *Keil*, *Einleitung*, p. 424; and above, *Introduction*.

16. *the sons of Zeruiah*] The sister of David; her husband is not mentioned. In her case, a Woman of the family of David is brought prominently forward. This dignity of woman was made conspicuous in the Blessed Virgin Mary of that house, — the Mother of Him Who had been pre-announced as the "Seed of the Woman" (Gen. iii. 15). Zeruiah and Abigail were daughters of Nahash (see 2 Sam. xvii. 25); if Nahash and Jesse were different persons, they were half-sisters of David.

17. *Jether the Ishmeelite*] See on 2 Sam. xvii. 25. Here is a specimen of the connexion between the royal tribe of Judah, and other families beyond the pale of Israel; and it seems to be mentioned as having the same significance as the marriage of Boaz of Bethlehem with Ruth the Moabitess, viz. an intimation, that the blessings derived from *Judah*, would be communicated to other tribes of the world: cp. below, on iv. 17.

It seems probable, that another interesting instance of the same kind of connexion is presented by the celebrated "Caleb, the son of Jephunneh the *Kenezite*" (Josh. xiv. 14). Cp. Gen. xxxvi. 11, 15, where Kenaz appears as an *Edomitish* name (see *Lord A. Hervey*, B. D. i. 242).

18. *Caleb the son of Hezron*] This Caleb, the son of Hezron, was an ancestor of "Caleb, the son of Jephunneh," illustrious among the spies for his faith and courage (Num. xiii. 6. 30; xiv. 6. 24; xxxii. 12; xxxiv. 19. Josh. xiv. 6. 14), who is mentioned below as distinguished from this Caleb (see iv. 15). The genealogy of the Caleb the son of Hezron, which is here inserted, is derived from independent sources, and is another proof of the value of the materials to which the writer had access. Cp. *Keil*, *Vers.*, pp. 167—169; *Davidson*, *Introduct.* ii. 76.

— *of Azubah—and of Jerioth*] This appears to be the right rendering, and is confirmed by *Sept.*, *Fulg.* Jerioth is rendered as an accusative by *Syriac* and *Arabic*. The three sons here mentioned seem to be sons of Azubah: see *v.* 19.

19. *Ephrath*] Called *Ephratah* (*v.* 50. Cp. iv. 4); probably connected with Bethlehem (Micah v. 2).

20. *Bezaleel*] Who was employed by God in the construction of the Tabernacle (Exod. xxxi. 2; xxxv. 30; xxxvi. 1, 2; xxxvii. 1). It is evident, therefore, that Caleb, his great-grandfather, cannot (as some imagine) be the same person as Caleb, the son of Jephunneh.

21, 22. *Hezron—Gilead*] See Num. xxxii. 40. Deut. iii. 15, on the assignment of the land of Gilead to Machir by Moses. This union of Judah with the transjordanic region of Gilead is another specimen of that diffusion which has been before noticed (*v.* 17).

The tribe of Judah is distinguished by this characteristic of extension,—an intimation of the spiritual blessings which were to be diffused from that tribe, in Christ, to all nations of the World: cp. on *vv.* 26—35.

22. *three and twenty*] Increased afterwards to *thirty* (see on Judg. x. 4),—an emblem of the spiritual increase of the Church planted by Christ, of the tribe of Judah, and by His Apostles, going forth from Judea into all the world.

23. *Geshur*] In the N.E. region of Bashan (Deut. iii. 14. Josh. xii. 5. 2 Sam. xv. 8. Cp. *Porter*, B. D. i. 683).

The correct rendering of this passage appears to be that *Geshur and Aram* (i. e. the inhabitants of those countries) *took the towns of Jair from them* (i. e. from the Manassites). Cp. *Hengstl.*, Auth. ii. 227; *Bertheau*, p. 16.

— *Aram*] The capital of which was Damascus.

— *with Kenath—threescore cities*] Kenath, now *Kenawât*, in Argob of Bashan (*Burckh.*, Syria, 83—86; *Porter*, Damascus, ii. 87—115; *Grove*, B. D. ii. 10).

These sixty cities seem to have consisted of the cities conquered by Jair, and also by Nobah, associated with him (Num. xxxii. 42). So *Hengstenberg*. Others (as *Bertheau*) suppose them to have formed two distinct groups of cities.

23. *All these belonged*] Or *all these* were sons of *Machir*, because they were children of his daughter (cp. *Fulg.* and *Bertheau*). The *Septuagint* authorizes the rendering in our Version.



Gilead. <sup>24</sup> And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him 'Ashur the father of Tekoa.

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t ch. 4. 5.

<sup>25</sup> And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, and Ahijah. <sup>26</sup> Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam. <sup>27</sup> And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker. <sup>28</sup> And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur. <sup>29</sup> And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid. <sup>30</sup> And the sons of Nadab; Seled, and Appaim: but Seled died without children. <sup>31</sup> And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And <sup>u</sup> the children of Sheshan; Ahlai. <sup>32</sup> And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children. <sup>33</sup> And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

u See ver. 34, 35.

<sup>34</sup> Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. <sup>35</sup> And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai. <sup>36</sup> And Attai begat Nathan, and Nathan begat \*Zabad, <sup>37</sup> And Zabad begat Ephlal, and Ephlal begat Obed, <sup>38</sup> And Obed begat Jehu, and Jehu begat Azariah, <sup>39</sup> And Azariah begat Helez, and Helez begat Eleasah, <sup>40</sup> And Eleasah begat Sisamai, and Sisamai begat Shallum, <sup>41</sup> And Shallum begat Jekamiah, and Jekamiah begat Elishama.

x ch. 11. 41.

<sup>42</sup> Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron.

#### HEZRON DYING IN CALEB-EPHRATAH.

**24. Hezron was dead in Caleb-ephratah]** This statement has been rejected by some as incredible. How (it is asked) could Hezron, the grandson of Judah, have died any where but in Egypt? (See B. D. i. 242.) Even *Dr. Mill*, on the Genealogies, p. 127, says, that "Hezron must have died in Egypt." It is evident from the readings in *Sept.*, and *Vulg.* (where we read that Caleb came to Ephratah), that this statement occasioned perplexity to some in early times.

But does it not contain a very interesting and important truth? Hezron, we know, lived in Egypt. But was not his heart in Canaan, the land of promise? Did not Hezron remember God's assurance to Abraham, that Canaan would be the inheritance of his seed? Did he not recollect Jacob's prophecy to Judah, his own tribe? (Gen. xlix. 10.) Did he not remember that Abraham, Isaac, and Jacob had been buried in peace in the cave of Machpelah, near Hebron? May not Hezron have been one of that very funeral retinue, which had borne the mortal remains of Jacob out of Egypt to that cave? (See Gen. xlix. 29—32; i. 8—13.) May not Hezron, therefore, have gone forth out of Egypt to visit Canaan? May he not have gone forth on a pilgrimage of reverence and love to visit the tombs of his ancestors, Abraham, Isaac, and Jacob, at Hebron, which was not more than a hundred miles from Goshen? There could have been no difficulty in his doing so during the peaceful times of Joseph. May it not have pleased God to take Hezron to Himself on such an occasion as that? May not the place of his death have been called *Caleb-ephratah* from the names of his son, and his son's wife (v. 19)? And may not this place have been no other than Bethlehem-ephratah, where Boaz afterwards dwelt, and where David kept his father's sheep, and was anointed by Samuel, and where JESUS CHRIST,—Who came of Hezron's seed,—was born?

May not also such considerations as these serve to clear up another supposed difficulty—How could Moses have known so much as he did of Canaan? Doubtless many Israelites, like Hezron, had visited it, and brought reports of it into Egypt, where Moses was.

—*after that Hezron was dead]* The mention of the three wives in succession of Hezron has been supposed by the Rabbis to intimate the desire felt by the family of Judah for posterity,

—a desire shown by the marriage of Boaz, when he was old, as Hezron was at the time of his third marriage. Both were blessed with children, whose names are in the genealogy of Christ.

—*Tekoa]* Who was probably connected with the place so called between Bethlehem and Hebron.

**26—34, 35. Jerahmeel—Sheshan had no sons, but daughters. And Sheshan gave his daughter to Jarha]** This long series of names, derived from original documents, and ending in the marriage of a daughter of Sheshan, of the tribe of Judah, with an *Egyptian servant*, serves to bring out in a striking light what has been before noticed (v. 17, and 21, 22), the *diffusive* tendency of the tribe of Judah; and to reveal to the eye a cheering glimpse of that bright luminous radiance which beamed from the house of Judah in Christ, the Sun of righteousness, on the Heathen World, lying in Egyptian darkness and bondage.

**42—49. Caleb the brother of Jerahmeel]** And son of Hezron (v. 18).

—*Mesha his firstborn]* Some have supposed that this son was born of a third wife, whom Caleb married after Azubah and Ephrath, mentioned above (v. 19. *Bp. Patrick*). But this seems hardly probable; for the son of a third wife would not be called absolutely his *firstborn* (cp. on Num. iii. 43). Hur, his son, by Ephrath, is called (v. 50) the *firstborn* of Ephrath.

The name of this firstborn son is put in the last place for some special reason. The name of *Mesha* occurs among the Kings of Moab (2 Kings iii. 4), and it may remind us of the connexion between the tribe of Judah and Moab, as seen in the history of Ruth, and of David: see 1 Sam. xxii. 3.

*Ziph]* The name also of two cities in Judah (Josh. xv. 24, 55).

It is not improbable, that the term "father of Ziph" may mean "ruler of Ziph," and the "sons of Mareshah" may mean colonists or offshoots of that place (cp. *Bertheau*, p. 23). Indeed, it seems that wherever the word "*father*" occurs in this section (vv. 42—52), it is not to be understood literally, but is a title signifying the *prince* of the place, which is connected with it. This section seems to have a character peculiar to itself, and to be geographical rather than genealogical in the literal sense of the word.

<sup>43</sup> And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. <sup>44</sup> And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai. <sup>45</sup> And the son of Shammai was Maon: and Maon was the father of Bethzur. <sup>46</sup> And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez. <sup>47</sup> And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph. <sup>48</sup> Maachah, Caleb's concubine, bare Sheber, and Tirhanah. <sup>49</sup> She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb was <sup>y</sup> Achsa.

y Josh. 15. 17.

|| Or, Ephrath, ver. 19.

|| Or, Reaiah, ch. 4. 2.

|| Or, half of the Menuchites, or, Halsei-ham-menuchoth.

|| Or, Atarites, or, crowns of the house of Joab.

z Judges 1. 16.

a Jer. 35. 2.

<sup>50</sup> These were the sons of Caleb the son of Hur, the firstborn of || Ephratah; Shobal the father of Kirjath-jearim, <sup>51</sup> Salma the father of Beth-lehem, Hareph the father of Beth-gader. <sup>52</sup> And Shobal the father of Kirjath-jearim had sons; || Haroeh, and || half of the Manahethites. <sup>53</sup> And the families of Kirjath-jearim; the Ithrites, and the Pulites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites. <sup>54</sup> The sons of Salma; Beth-lehem, and the Netophathites, || Ataroth, the house of Joab, and half of the Manahethites, the Zorites. <sup>55</sup> And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the <sup>z</sup> Kenites that came of Hemath, the father of the house of <sup>a</sup> Rechab.

— *Mareshah*] The name also of a city in Judah, near Ziph (see Josh. xv. 44. 2 Chron. xi. 8), about a mile and a half from *Beit-Jibrin*, and now called *Merash* (*Fandeveld*, p. 333; *Raumer*, Pal. p. 192).

— *Hebron*] Also the name of a city, greatly renowned in Judah (Gen. xiii. 18; xxiii. 2. 19), near to Machpelah (Gen. xxxv. 27), given to Caleb by Joshua (Josh. xiv. 13); and at Hebron, David was anointed King of Judah, and of all Israel (2 Sam. ii. 11; v. 3; below, xii. 23—38).

<sup>43</sup>. *Tappuah*] Also the name of a city of Judah (Josh. xv. 34).

— *Rekem*] Also the name of a city in Benjamin (Josh. xviii. 27).

<sup>45</sup>. *Maon*] Also the name of a city in Judah (Josh. xv. 55), and mentioned in the history of David (1 Sam. xxiii. 24).

<sup>49</sup>. *the daughter of Caleb was Achsa*] Hence some have imagined that the author makes a confusion between this Caleb, the son of Hebron (the grandson of Judah), and “Caleb, the son of Jephunneh,” who had a daughter called Achsa, who became the wife of Othniel (see Josh. xv. 16, 17. Judg. i. 12, 13); and some have supposed that Caleb, the son of Hebron, was the same person as Caleb, the son of Jephunneh (so *Bertheau*, p. 22).

But Caleb, the son of Hebron, belonged to an earlier period than Caleb the son of Jephunneh, who is mentioned below, iv. 15 (cp. above, v. 18). It was natural, that Caleb, the son of Jephunneh, whose name was a repetition of a name honoured in his own tribe, should have desired to continue the name *Achsa*, which had been borne by a daughter of his ancestors who had the same name as himself. *Caleb* and *Achsa* were probably “household words” in Judah (cp. iv. 15. Cp. *Dr. W. H. Mill*, on the Genealogies, p. 129). This is confirmed by what follows.

<sup>50</sup>. *Caleb the son of Hur*] Hur was the son of the Caleb just mentioned, by his wife Ephrath (v. 19); and Hur gave to his son the name *Caleb*, the name of his own father. There is reason to believe that this Caleb may have been the same as the celebrated Caleb, the son of Jephunneh. Historical considerations impel us to regard the *Jephunneh* of Num. xiii. 6, as a surname of the *Hur* in Exod. xvii. 10; xxiv. 14; xxxi. 2; xxxv. 30. The account in Josh. xv. 13—62, of the conquests of Caleb, the son of Jephunneh, in the mountain-tract of southern Judea, answers exactly to what we read of Caleb, the son of Hur, first occupying the tract, and then making his sons patriarchal rulers in its several cities. It is no sufficient objection to this, that Caleb, the son of Jephunneh, has a separate mention below, in iv. 15. The same is the case with Caleb, the son of Hebron (ii. 18; ii. 50). On the other hand, it must be allowed that the conquests of Judah, described in Josh. xv. 13—62, were not all achieved by Caleb, the son of Jephunneh. Some of them were due to other

persons; and among these persons may have been a Caleb, the son of Hur.

— *Kirjath-jearim*] The name of a city in Judah (Josh. ix. 17; xv. 60). The old Gibeonitish city (Josh. ix. 17) where the Ark tarried long, and from whence it was brought to Zion by David. See above, 1 Sam. vi. 21; vii. 2. 2 Sam. vi. 2. Below, 1 Chron. xiv. 5, 6. The word *father* is here rendered *prince* by the *Targum*. Cp. v. 51; and so *Burrington*, i. 212.

<sup>51</sup>. *Salma*] Another family-name repeated. See Ruth iv. 20; above, v. 11. *Dr. Mill* (on the Genealogies, pp. 127—130) supposes them to be the same person; and so *Lord A. Hervey* (on the Genealogies, ch. iv. and ix.; and in B. D. ii. 1094). In which case we are not to suppose that Salma was literally the son of Caleb. What would be meant by his being called his *son*, would be that his local inheritance was derived from him, and was part of Caleb's territory.

— *the father of Beth-lehem*] The *Syriac* renders this, *born* at Beth-lehem; and so *Arabic*: and the sense may be that he was the *lord* of that city (cp. v. 54; and below, iv. 4). The same may be said of what follows, “Hareph, the *father* of Beth-gader,” which was perhaps the same place as Geder, in Josh. xii. 13. Cp. below, xii. 4; xxvii. 28. With this sense of the word *father*, we may compare Horace's “*Pater Urbium*,” 3 Od. xxiv. 28.

<sup>52</sup>. *Haroeh, and half of the Manahethites*] The other portion is specified in v. 54. Both portions were from Salma, but by different lines: cp. *Burrington*, i. 213.

<sup>53</sup>. *Zareathites, and the Eshtaulites*] Of Zareah, or Zorah, and Eshtaul, two cities of Judah (*Kimchi*). See Josh. xv. 33; Judg. xiii. 25; xvi. 31. *Grove*, B. D. i. 190; ii. 1861.

<sup>54</sup>. *Ataroth*] So *Sept.*, and *Houbigant*, and others. It is rendered *crowns* by *Vulg.*, and “*glory*” by some of our old English Versions.

<sup>55</sup>. *Jabez*] Supposed by *Kimchi*, and other Hebrew doctors, to have been founded by the Jabez, whose interesting history is given below, in iv. 9: see note there.

— *the Tirathites, the Shimeathites, and Suchathites*] The *Vulg.* renders this by “*Tonantes atque resonantes, et in tabernaculis commorantes*,”—a version grounded on the supposition that these words are derived from the Hebrew words *teruah*, a joyful noise; *shama*, to hear; and *succah*, a tent (cp. *Grove*, B. D. ii. 1514). The first word may mean *doorkeeper* (*Gesen.* 874; *Bertheau*, 27). Perhaps the word *suchathites* may be derived from the habits of the Kenites here mentioned, who lived a nomad life in *tents*: see Jer. xxxv. 7. 10.

#### THE KENITES.

— *These are the Kenites—Rechab*] The Kenites, the seed of Jethro and Hobab, who were Midianites, were invited by the

III. <sup>1</sup> Now these were the sons of David, which were born unto him in Hebron; the firstborn <sup>a</sup> Amnon, of Ahinoam the <sup>b</sup> Jezreelitess; the second || Daniel, of Abigail the Carmelitess: <sup>2</sup> The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith: <sup>3</sup> The fifth, Shephatiah of Abital: the sixth, Ithream by <sup>c</sup> Eglah his wife. <sup>4</sup> These six were born unto him in Hebron; and <sup>d</sup> there he reigned seven years and six months: and <sup>e</sup> in Jerusalem he reigned thirty and three years. <sup>5 f</sup> And these were born unto him in Jerusalem; || Shimea, and Shobab, and Nathan, and <sup>g</sup> Solomon, four, of || Bath-shua the daughter of || Ammiel: <sup>6</sup> Ibhar also, and || Elishama, and Eliphelet, <sup>7</sup> And Nogah, and Nepheg, and Japhia, <sup>8</sup> And Elishama, and || Eliada, and Eliphelet, <sup>h</sup> nine. <sup>9</sup> These were all the sons of David, beside the sons of the concubines, and <sup>i</sup> Tamar their sister.

<sup>10</sup> And Solomon's son was <sup>k</sup> Rehoboam, || Abia his son, Asa his son, Jehoshaphat his son, <sup>11</sup> Joram his son, || Ahaziah his son, Joash his son, <sup>12</sup> Amaziah his son, || Azariah his son, Jotham his son, <sup>13</sup> Ahaz his son, Hezekiah his son, Manasseh his son, <sup>14</sup> Amon his son, Josiah his son.

<sup>15</sup> And the sons of Josiah were, the firstborn || Johanan, the second || Jehoiakim, the third || Zedekiah, the fourth Shallum.

<sup>16</sup> And the sons of <sup>l</sup> Jehoiakim: || Jeconiah his son, Zedekiah <sup>m</sup> his son.

|| Or, *Eliakim*, 2 Kings 23. 34.  
or, *Coniah*, Jer. 22. 24.

|| Or, *Mattaniah*, 2 Kings 24. 17.  
m 2 Kings 24. 17, being his uncle.

l Matt. i. 11.

|| Or, *Jehoiachin*, 2 Kings 24. 6.

about  
1053,  
æc.  
a 2 Sam. 3. 2.  
b Josh. 15. 56.  
|| Or, *Chileab*,  
2 Sam. 3. 3.  
c 2 Sam. 3. 5.  
d 2 Sam. 2. 11.  
e 2 Sam. 5. 5.  
f 2 Sam. 5. 14.  
ch. 14. 4.  
|| Or, *Shammua*,  
2 Sam. 5. 14.  
g 2 Sam. 12. 24.  
|| Or, *Bath-sheba*,  
2 Sam. 11. 3.  
|| Or, *Eliam*,  
2 Sam. 11. 3.  
|| Or, *Elishua*,  
2 Sam. 5. 15.  
|| Or, *Beeliada*,  
ch. 14. 7.  
h See 2 Sam. 5.  
14, 15, 16.  
i 2 Sam. 13. 1.  
k 1 Kings 11. 43.  
& 15. 6.  
|| Or, *Abijam*,  
1 Kings 15. 1.  
|| Or, *Azariah*,  
2 Chron. 22. 6.  
or, *Jehoahaz*,  
2 Chron. 21. 17.  
|| Or, *Uzziah*,  
2 Kings 15. 30.  
|| Or, *Jehoahaz*,  
2 Kings 23. 30.

Israelites, on their entrance into Canaan, to dwell among them; and they planted themselves in the wilderness of Judah (see above, note on Judg. i. 16. Cp. 1 Sam. xv. 6; xxvii. 10; and Jer. xxxv.), and are therefore mentioned in connexion with Judah here.

From the notice given of them here, they seem even to have been admitted among the Scribes or Teachers of the Law.

— *Hemath*] Heb. *Chammath*; an ancestor of Jonadab, the son of Rechab (2 Kings x. 15. 23).

The patriarchal simplicity and ascetic life of the Kenites, exercising great influence with the people by their sanctity, and the fact of their being Scribes, learned in the Law, may have suggested to Jehu the desire to associate "Jonadab, the son of Rechab," with himself in his acts of religious reformation. See above, 2 Kings x. 15, 16.

In the interesting historical record here presented to us of the Kenites, we have another example of the connexion of the tribe of Judah with other non-Israelitish races, and of the ungrudging communication of the blessings, with which Judah was endowed, to those exotic races. The Kenite "families of Scribes" dwelling at Jabez, among the households of Judah, may remind us of the liberal generosity and gratitude with which the Christian Judah,—the Catholic Church,—availed herself of the learning and sanctity of heathen Teachers,—such as Justin Martyr, Athenagoras, Pantenus, Clemens Alexandrinus, Tertullian, Cyprian, Augustine,—and enlisted them with the children of Judah in advancing the cause of the Gospel. In this respect, as in others, Jabez, of the tribe of Judah, appears to be a type of Christ. See further below, on iv. 9—10.

### CH. III. THE POSTERITY OF DAVID.

In this chapter the Sacred Writer traces the line of David to his own age.

1. *born unto him in Hebron*] See 2 Sam. iii. 2—5.

— *Daniel*] Probably the same as Chileab (2 Sam. iii. 3).

2. *Absalom*] In some Hebrew MSS. this name has the Hebrew letter *lamed* prefixed to it; for the supposed reasons of which, see *Bertheau*, *Chronik*. p. 28.

3. *Eglah his wife*] It is remarkable that Eglah is the only woman in this list who is called David's *wife*. Hence the Rabbis suppose that Eglah was another name for Michal, Saul's daughter (1 Sam. xviii. 20—27), the first person who was married to David. The assertion of the childlessness of Michal, in 2 Sam. vi. 23, may only be applicable to the period *after* the sin there described. See above, on 2 Sam. vi. 23.

If this be true, may not these words, "the wife of David," be like a Divine protest against David's polygamy, which was

the fruitful cause of all his sorrows? See above, on 2 Sam. xi. 3; xiii. 13.

5. *born unto him in Jerusalem*] See 2 Sam. v. 13—16.

— *Nathan*] Through whom the line of David to Christ was continued, when it failed in Jeconiah from *Solomon*: see on v. 17.

*Theodoret* (Quæst. i. in Paralip.) notices it as one of the uses of this Book of Chronicles that hence we learn that *Nathan*, through whom the genealogy of our Lord is deduced by St. Luke, was the son of *David*. See Luke iii. 31.

— *Bath-shua*] Or *Bathsheba*. See 2 Sam. xi. 3.

— *Ammiel*] Or *Eliam* (2 Sam. xi. 3).

6—8.] See xiv. 5—7.

— *nine*] Only seven are mentioned in 2 Sam. v. 16: see the note there.

9. and *Tamar their sister*] That is, and Tamar was their sister. These words are not to be joined with the previous word "beside," but form a separate clause. Tamar is specially mentioned with reference to the history in 2 Sam. xiii.

10—15.] This section contains a list of the Kings of Judah from David to Josiah. The Queen Athaliah, being a usurper (2 Kings xi.), is not mentioned.

15. *the sons of Josiah*] The firstborn, Johanan, is not mentioned in the Books of Kings. Probably he died before his father's death (cp. *Havernick*, *Einleit.* ii. 185).

— *Jehoiakim*] Called *Eliakim* by his father, but *Jehoiakim* by Pharaoh-nechoh, King of Egypt (2 Kings xxiii. 34).

— *Zedekiah*] The same as *Mattaniah*, the youngest of Josiah's sons, as appears by his age, when he was made king, after that Jehoiakim was carried away captive (2 Kings xxiv. 17, 18); he was the last King of Judah.

— *Shallum*] The same as *Jehoahaz*, the successor of Josiah (see Jer. xxii. 11. 2 Kings xxiii. 30—34). He seems to be put last, as having been illegally made King by a popular faction before his elder brother Jehoiakim, and in three months' time thrust out of his throne by Pharaoh-nechoh, King of Egypt (2 Kings xxiii. 30—36).

16. *Zedekiah his son*] That is, his *successor* in the kingdom: he was his *uncle* (see 2 Kings xxiv. 17).

Zedekiah (as already stated, v. 15) was *son* of Josiah. The sacred writer is careful not to omit the names of any of the *lawful* kings in their regular order. Hence Zedekiah's name occurs twice. There can be no confusion, if the writer's plan is considered. Cp. *Burton*, *Genealogy*, i. 240; *Keil*, p. 172; *Hervey*, B. D. i. 943.

The same remarks apply to the genealogy of Kings of Judah in St. Matthew, ch. i. 11, where Josiah is said to have *begotten* Jeconiah: "Multi dicuntur filii, qui legaliter tantum erant filii, id est, *heredes*" (*Cuppellus*).

† Heb. *Shealtiel*.  
n Matt. i. 12.

<sup>17</sup> And the sons of Jeconiah; Assir, † Salathiel <sup>n</sup> his son, <sup>18</sup> Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

<sup>19</sup> And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister: <sup>20</sup> And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.

<sup>21</sup> And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

17. *Jeconiah*] The son of Jehoiakim; he is called *Jehoiachin* in 2 Kings xxiv. 8, where see note.

#### ASSIR.—SALATHIEL.

— *Assir*] This word has been interpreted in two ways.

(1) It has been supposed by some (e. g. *Jeromias*.) to mean *captivity* (from *asar*, to bind. *Gesen.* 68), and to be an epithet of the foregoing word, *Jeconiah*, and to describe him as carried *captive* to Babylon. So *Kimchi*, *Abarbanel*, *Tremellius*, *Junius*, *Lightfoot*, *Surenhusius*; and *Dr. W. Mill*, on the Genealogies, p. 140, seems to incline to this rendering; and so *Bertheau*.

In favour of this opinion, it may be urged that Jeremiah's prophecy seems to foretell that Jeconiah should have *no son* (Jer. xxii. 30). "Thus saith the Lord, Write this man *childless*, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

It is also to be observed that *Salathiel*, who is next mentioned, was *not* his *son*, or descendant by direct natural procreation, as is shown from the Genealogy in St. Luke's Gospel, which represents the natural succession, and where *Salathiel* is described as the son of *Neri* (Luke iii. 27).

The succession of David's line, as traced through *Solomon*, failed in *Jeconiah*; but it did not therefore fail altogether. God had promised that it should never fail (see on 2 Sam. vii., *Prelim. Note*, and *vv.* 16, 25). It failed in the line of *Solomon*, but it flowed on in the line of *Nathan*, the son of David, whose genealogy is therefore traced by St. Luke from David to Christ (Luke iii. 31).

At that point, where David's line through *Solomon* had failed, namely, in *Jeconiah* (who was written *childless*), there it was supplied from the line of *Nathan*, whose lineal descendant *Salathiel* was, as is shown by St. Luke iii. 27—31 (cp. *Dr. W. H. Mill* on the Genealogies, p. 159—175).

(2) Still, *Assir* may be regarded as a proper name. This rendering is less abrupt and more natural. *Assir* may have been a son of *Jeconiah*, and have been called by this name because born in the *captivity*. And he may have died young, before his father, and so *Jeconiah*, having no other son, may have been *childless* even in a more emphatic sense of the term than if he had never had any offspring at all; and this rendering seems more suitable to the context here.

The word *Assir* has no definite article; which surely it would have had if it were descriptive of *Jeconiah* himself. The translation would be very inelegant if it stood thus, "The sons of *Jeconiah*, captive, *Salathiel* his son." But the words are much more clear as represented in our Version, and in the Ancient Versions, and as they were understood by *Josephus* (Antt. x. 11. 2). And the meaning of the sentence seems to be that *Jeconiah* had one son, *Assir*; but as he died young, and *Jeconiah* was thus made *childless*, therefore *Salathiel* was adopted as *Assir*'s son from the line of *Nathan*. Cp. *Burton*, i. 244—246. *Hervey* on the Genealogies of Jesus Christ, pp. 71—73; and B. D. i. 943; and note below, on v. 19.

#### ZERUBBABEL.

18, 19. *Malchiram also, and Pedaiah*] These were *brethren* of *Salathiel*. In St. Matt. i. 12, Zerubbabel is said to be a *son* of *Salathiel*, i. e. probably a son by a levirate marriage from Pedaiah his brother (*Uavernick*, p. 185; *Movers*, 229). Zerubbabel is also called a son of *Salathiel* by Ezra (iii. 2; v. 2), and Haggai (i. 1. 12); cp. *Dr. W. H. Mill* on the Genealogies, pp. 138, 139, and 165. If this Zerubbabel is the same as the leader of the captive Jews on their return from Babylon (Ezra iii. 2), then the *Rhesa* mentioned by St. Luke (iii. 27) as his son, is another name for one of his sons here enumerated. *Dr. W. H. Mill*, p. 154, and *Lord A. Hervey* suppose *Rhesa* to be only a title, signifying *head* (Heb. *rosh*) or *prince*; the former

identifies *Rhesa* with *Hananiah*, the latter regards *Rhesa* as merely an expletive, and supposes that *Hananiah* the son of Zerubbabel here is the same as Joanna in St. Luke iii. 27 (*Hervey* on the Genealogies, p. iii., B. D. i. 668. 748; ii. 1041).

— *the sons of Pedaiah were—Zerubbabel*] See the foregoing note. Zerubbabel was probably so called as being David's *seed* (Heb. *zeru*, sown, from *zara*, to sow), born at *Babylon*, and preserved in the Captivity, and sprouting up afresh, as it were, in evil days, in the line of *Nathan*, though it had failed in the more glorious line of *Solomon* in *Jeconiah*: see on v. 17, and below, notes on Matt. i. 12, and 15. Thus the name *Zerubbabel* stands in striking contrast to the name *Assir*: see on v. 17 here.

— *Hananiah*] See on v. 18.

20. *five*] i. e. being by the same father, but a different mother; whereas the other two sons, with *Shelomith* their sister, were from the same mother as well as father.

21. *Rephaiah—Arnan—Obadiah—Shechaniah*] It has been alleged by some (*Berthold*, *De Wette*, *Gramberg*) that the number of generations in this genealogy (continued in *vv.* 22—24) is so great, that it must have extended to the time of Alexander the Great; and that consequently the Books of Chronicles cannot be earlier than that time.

But this allegation rests on very weak grounds. It is not said that *Shechaniah*, the only person here whose genealogy is traced to the end of the chapter, was a son of *Hananiah*. Various modes of exhibiting the offspring of *Hananiah* may be seen in the *Sept.* and *Vulg.*; and in *Syriac* and *Arabic*; and *Mill* on the Genealogies, pp. 142 and 152, 153, notes.

*Dr. Mill* arranges the order thus, according to the *Arabic* and *Syriac* Versions, "The sons of *Hananiah* were *Pelatiah* and *Jesiah*, whose son was *Rephaiah*, the father of *Arnan*; and also *Obadiah* the father of *Shechaniah*; and the sons of *Shechaniah*, *Shemaiah*," &c. But this order would involve the supposition of a longer interval than elapsed between *Jeconiah* and the composition of the Chronicles.

The order is arranged by *Bertheau*, p. 35, thus,—

- (1) *Hananiah*.
- (2) *Shechaniah*.
- (3) *Shemaiah*.
- (4) *Neariah*.
- (5) *Elioenai*.
- (6) His seven sons.

It is maintained with much probability by *Bertheau* that there are not more than seven generations from Zerubbabel to the sons of *Elioenai*; and *Ewald* calculates only six (*Gesen.*, i. 229). *Keil* (Versuch, p. 45) supposes an interpolation in *vv.* 22—24. But there seems no adequate reason for deserting the Authorized Version, which has the sanction of the Hebrew MSS.

The following remarks on this subject are by *Dr. Pusey*, Lectures on Daniel, p. 330:—"The only plea alleged for assigning a later date to the Books of Chronicles has been obtained by making the genealogy, at the close of the third chapter of the first Book, consecutive, which any one may see, even from a translation, that it is not. In this way six generations were obtained from Zerubbabel, and the date was carried down to the end of the Persian Empire in the time of Alexander. Yet there is a manifest break at the second generation after Zerubbabel; 'And the sons of *Hananiah*, *Pelatiah*, and *Jesiah*.' There his genealogy closes. What follows, 'the sons of *Rephaiah*, the sons of *Arnan*, the sons of *Obadiah*, the sons of *Shechaniah*,' obviously stands in no relation to what went before, since no parent of any of those named, *Rephaiah*, *Arnan*, *Obadiah*, or *Shechaniah*, had been mentioned. The phrase, 'the sons of *Shechaniah*,' and the like, throughout this genealogy, introduces the next link of the genealogy downwards. These families stand in no connexion with that of Zerubbabel. The want of relation to the preceding, and of any grammatical connexion

<sup>22</sup> And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; <sup>o</sup> Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six. o Ezra 8. 2.

<sup>23</sup> And the sons of Neariah; Elioenai, and † Hezekiah, and Azrikam, three. † Heb. *Hiskijahu*

<sup>24</sup> And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

IV. <sup>1</sup> The sons of Judah; <sup>a</sup> Pharez, Hezron, and || Carmi, and Hur, and Shobal. <sup>2</sup> And || Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites. <sup>3</sup> And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazelelponi: <sup>4</sup> And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of <sup>b</sup> Hur, the firstborn of Ephratah, the father of Beth-lehem. 1300, &c.  
a Gen. 38. 29. & 46. 12.  
|| Or, *Chelubai*, ch. 2. 9. or, *Caleb*, ch. 2. 18.  
|| Or, *Haroch*, ch. 2. 52.  
b ch. 2. 50.

<sup>5</sup> And <sup>c</sup> Ashur the father of Tekoa had two wives, Helah and Naarah. <sup>6</sup> And Naarah bare him Ahuzam, and Hephher, and Temeni, and Haahashtari. These were the sons of Naarah. <sup>7</sup> And the sons of Helah were, Zereth, and Jezoar, and Ethnan. <sup>8</sup> And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum. c ch. 2. 24.

<sup>9</sup> And Jabez was <sup>d</sup> more honourable than his brethren: and his mother called his name || Jabez, saying, Because I bare him with sorrow. <sup>10</sup> And Jabez called on the God of Israel, saying, d Gen. 34. 19.  
|| That is, *Sorrowful*.

with it, gives to the section the appearance of an ancient gloss. This was the opinion, not only of the older critical school, *Vitringa*, *Heidegger*, *Carpzou*, but even of *Le Clerc*, *J. D. Michaelis* (Bibl. Or. T. xx. p. 28), and *Eichhorn* (Einl. iii. 596, ed. 4, quoted by *Keil*, apol. Vers., p. 45). *Herzfeld* too says, A further descent (than Pelatiah and Jeshaia) is evidently not given there; the 'sons' of Rephaia, of Arnan, Obadiah, and Shechaniah are doubtless families descended from David, whose descent the Writer of the Chronicles either could or would not specify, and which he therefore only recounts parallel with one another. Yet even if it be part of the book, the six generations, required to bring down the date of the Books of the Chronicles, are only obtained by introducing into the text what is not there, viz., that Shechaniah, whose sons are mentioned, was himself the son of Hananiah. If 21—24 is part of the text, it must be pointed; 'And the sons of Hananiah, Pelatiah, and Jesaiah. The sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. And the sons of Shechaniah, Shemaiah,' &c. In this way, although the statement is rather abrupt, they would stand as Davidic families, of which the writer, in any case, gives the succession of the last only."

<sup>22</sup>. *Hattush*] Who seems to be mentioned as among the posterity of David by Ezra (viii. 2), and as Ezra's contemporary. Cp. *Mill*, p. 153.

— *six*] Or perhaps *Shishah*, a proper name; the number being only five. Others suppose that one name has dropped out (so *Bertheau*).

<sup>23</sup>. *Elioenai*] Which signifies *God the Lord of my eyes* (see Ps. xxv. 15): a name occurring in Ezra viii. 4; x. 22. 27. Neh. xii. 41.

<sup>24</sup>. *Anani*] The strange notion of some of the Rabbis that this *Anani* is the *King Messiah*, who, according to Daniel (vii. 13), is to come with *anani*, i. e. *with clouds* (*Tanchuma*, *Jarchi*: see *Bp. Pearson* on the Creed, Art. vii. p. 292, note; *Bp. Patrick* here; and *Mill*, p. 141, note; *Movers*, p. 29) has at the least this value, as testifying the Jewish belief, that of this line,—at no great distance from Zorobabel,—should come the CHRIST.

ON THE CONNEXION OF THE THREE GENEALOGIES IN 1 CHRONICLES, CHAP. iii.; ST. MATTHEW, AND ST. LUKE.

As we have seen, the line of David through *Solomon* failed in *Jecooniah* (v. 17), and was continued in *Salathiel*, who descended from David through *Nathan*.

From the time of *Salathiel* we have these three following lists of successive names in the family of David:—

(1 Chronicles iii.)	(St. Matthew i.)	(St. Luke iii.)
<i>Salathiel</i>	<i>Salathiel</i>	<i>Salathiel</i>
Pedaiah (the brother of Salathiel)		
<i>Zerubbabel</i>	<i>Zorobabel</i>	<i>Zorobabel</i>
Hananiah		Rhesa
Shechaniah		Joanna
Shemaiah		
Neariah		
Elioenai		
Hodaiah	<i>Abiud</i>	<i>Judah</i>

The period of time to be occupied by this genealogy, as it stands in 1 Chronicles iii. 18—24, can hardly have been longer than 150 years at most, i. e. from about B.C. 599 to about B.C. 445.

About six generations may be fairly allowed to this period.

The three genealogies touch one another in *Zorobabel*; probably those of Chronicles and St. Luke touch one another again in *Hananiah*, who may be the same as *Joanna*, and the three may meet again in *Hodaiah*, *Abiud*, and *Judah*, which are probably forms of the same name (cp. *Hervey*, B. D. i. 667, 668).

THE POSTERITY OF JUDAH BY CALEB THE SON OF HUR, AND BY SHOBAI.

CH. IV. 1. *Hur and Shobai*] Sons of Caleb the son of Hezron (ii. 18, 20: cp. v. 3 here).

<sup>2</sup>. *Zorathites*] See ii. 53.

<sup>4</sup>. *Hur, the firstborn of Ephratah*] See ii. 19.

— *the father of Beth-lehem*] The lord or prince of it: cp. ii. 52.

<sup>5</sup>. *Ashur the father of Tekoa*] A son of Hezron (ii. 24).

ON THE HISTORY OF JABEZ, 9, 10.

<sup>9</sup>. *Jabez*] Which means *he will suffer pain*; future *hiphil*, from *atsab*, to grieve (*Gesen.*, p. 646), so called with reference to his mother's words here cited, where *sorrow* in the Hebrew is *otseb*: cp. Gen. iii. 16, where the same word occurs.

*Jabez* refers to his own name in v. 10, "that it may not grieve me."

It is probable that this Jabez is referred to above, ii. 55, on account of the occurrence of the same names (*Hur*, *Ephratah*, *Beth-lehem*, *Zareathites*) here and also there; Jabez is identified with *Othniel* by the Rabbis (*Targum* on ii. 55); but this is a groundless tradition (see *Bp. Patrick*, and B. D. i. 910).

<sup>10</sup>. *Jabez called on the God of Israel*] He is an example of the faithful followers of Joshua among the tribe of Judah, like Caleb, the son of Jephunneh, and *Othniel* his son, who went up,

† Heb. *If thou wilt, &c.*

† Heb. *do me.*

† Oh that thou wouldst bless me indeed,  
And enlarge my coast,  
And that thine hand might be with me,  
And that thou wouldest † keep me from evil,  
That it may not grieve me !

And God granted him that which he requested.

|| Or, *the city of Nabash.*

e Josh. 15. 17.

|| Or, *Hathath,*

and *Meonothai,*

who begat, &c.

f Neh. 11. 35.

|| Or, *inhabitants*

of *the valley.*

|| That is,

*Craftsmen.*

|| Or, *Uknaz.*

|| Or, *the Jewess.*

|| Or, *Jehudijah,*

mentioned

before.

g Gen. 38. 1, 5.  
& 46. 12.

<sup>11</sup> And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton. <sup>12</sup> And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of || Ir-nahash. These *are* the men of Rechah. <sup>13</sup> And the sons of Kenaz; <sup>e</sup> Othniel, and Seraiah: and the sons of Othniel; || Hathath. <sup>14</sup> And Meonothai begat Ophrah: and Seraiah begat Joab, the father of <sup>f</sup> the || valley of || Charashim; for they were craftsmen. <sup>15</sup> And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, || even Kenaz. <sup>16</sup> And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel. <sup>17</sup> And the sons of Ezra *were*, Jether, and Mered, and Ephher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. <sup>18</sup> And his wife || Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took. <sup>19</sup> And the sons of *his* wife || Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite. <sup>20</sup> And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

<sup>21</sup> The sons of Shelah <sup>g</sup> the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea, <sup>22</sup> And Jokim, and the men of

“in the word of the Lord,” against the Canaanites. See Judg. i. 2. 4. 9—15. Josh. xv. 13—19.

— *God granted him that which he requested*] By giving him victory over his enemies, and by granting him leisure to *study God's Law*, and to train others in the knowledge of it. Jabez was the founder of the schools and colleges of the scribes, mentioned above, ii. 55.

The foregoing notices of Jabez suggest an interesting subject for inquiry, with what design were they inserted in Scripture by the Holy Spirit of God?

Jabez was of the tribe of Judah, his name was so called from *sorrow*, and yet he “was more honourable than his brethren;” and he prayed to God for blessing, enlargement, and victory, and to be delivered from evil; and he appears to have established colleges of scribes learned in the Law of God.

It is submitted for the learned reader's consideration, whether Jabez was not a type of Jesus Christ, of the tribe of Judah, the “Man of Sorrows,” of Whose Mother it was said that “a sword should pierce through her soul” (Luke ii. 35); and Who yet was more honourable than His brethren, being “the firstborn of many brethren” (Rom. viii. 29), the Head of the new and regenerate race of Israelites, and Who by *suffering* was perfected and glorified, and Who prayed to God for blessing, enlargement, and victory, and obtained them by suffering, and to Whom, after His Passion, God said, “*Desire of Me* and I will give Thee the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession” (Ps. ii. 8), and Who subdued all His enemies and ours, and saw “of the travail of His soul, and was satisfied” (Isa. liii. 11), and Who planted a school of scribes in the world, by establishing His Church for the preaching of God's Law; and when He had ascended into Heaven, “gave some Apostles, and some Prophets, and some Evangelists, for the work of the Ministry, for the edifying of the Body of Christ” (Eph. iv. 12).

13. *Othniel*] The son-in-law,—and probably the nephew,—of Caleb, the son of Jephunneh, and judge of Israel. See above, on Josh. xv. 17. Judg. i. 13; iii. 9.

14. *Charashim*] i. e. artificers, from *charash*, to cut (*Gesen.* 309): ep. Neh. xi. 35, whence it appears that this valley was near Jerusalem; probably to the north of it.

— *craftsmen*] Heb. *charashim*.

15. *Caleb the son of Jephunneh*] The transition from Othniel the son of Kenaz to Caleb the son of Jephunneh is easy and natural; for Caleb is called the *Kenezite* in Num. xxxii. 12. Josh. xiv. 6. 14, and Othniel was his son-in-law. See on v. 13.

This Caleb is not the same as Caleb the son of *Hezron*, mentioned above, ii. 18; but it is not impossible that he may be the same as Caleb the son of *Hur* in ii. 50, see note there.

— *even Kenaz*] Or rather, *and Kenaz*; a household name in the family of Caleb: cp. above, on ii. 49.

17. *she bare*] Mered's wife bare; there is a similar ellipsis in Num. xxvi. 59. Her name is Bithiah, mentioned in the next verse. It appears from this and the following verse that Mered had two wives, and that from these two wives were derived two lines, one a semi-Egyptian line, and the other a pure Hebrew line. Here is another example of the connexion of the tribe of Judah with exotic races. See above, on ii. 17. 55.

— *Miriam*] The name of a man, here (*Kimchi*).

— *the father*] Or lord (*Kimchi*).

— *Eshtemoa*] In the highlands of Judah, south of Hebron (Josh. xv. 15).

18. *Gedor*] In the highland of Judah (Josh. xix. 58), about three miles west of the road from Jerusalem to Hebron.

— *Socho*] In the plain of Judah, south-west of Jerusalem (Josh. xv. 35), famous in the history of David (1 Sam. xvii. 1).

— *Zanoah*] In the plain of Judah (Josh. xv. 34).

19. *Keilah*] In the plain of Judah (Josh. xv. 44. 1 Sam. xxiii. 1).

21. *The sons of Shelah*] Having traced the descendants of Judah by Pharez and Zerah, whom he had by Tamar (ii. 4, 5), the sacred writer now traces the posterity of Judah by Shelah, whom he had by Shuah (Gen. xxxviii. 5).

— *Mareshah*] In the plain of Judah: see ii. 42.

— *fine linen*] For kings and priests (*Targum*).

— *the house of Ashbea*] This is translated “domus juramenti” by *Vulg.*; but it seems to be a proper name, perhaps derived from some adjuration.

22. *Jokim—Jashubi-lehem*] The *Fulgate* here following the tradition of the Rabbis, has introduced a strange rendering of these words, viz., “Qui stare fecit solem, Virique mendacii, et Securus et Incendens, qui principes fuerunt in Moab, et qui



Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And *these are ancient things*. <sup>23</sup> These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

<sup>24</sup> The sons of Simeon *were*, || Nemuel, and Jamin, || Jarib, Zerah, and Shaul: <sup>25</sup> Shallum his son, Mibsam his son, Mishma his son. <sup>26</sup> And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son. <sup>27</sup> And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, † like to the children of Judah. <sup>28</sup> And they dwelt at <sup>h</sup> Beer-sheba, and Moladah, and Hazar-shual, <sup>29</sup> And at || Bilhah, and at Ezem, and at || Tolad. <sup>30</sup> And at Bethuel, and at Hormah, and at Ziklag, <sup>31</sup> And at Beth-marcaboth, and || Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David. <sup>32</sup> And their villages *were*, || Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities: <sup>33</sup> And all their villages that *were* round about the same cities, unto || Baal. These *were* their habitations, and || their genealogy. <sup>34</sup> And Meshobab, and Jamlech, and Joshah the son of Amaziah, <sup>35</sup> And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel, <sup>36</sup> And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah, <sup>37</sup> And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; <sup>38</sup> These † mentioned by *their names were* princes in their families: and the house of their fathers increased greatly.

<sup>39</sup> And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks. <sup>40</sup> And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old. <sup>41</sup> And these written by name came in the days of Hezekiah king of Judah, and <sup>i</sup> smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks. <sup>42</sup> And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pela-

reversi sunt in Bethlechem." The Rabbis suppose that there is a reference here to the history contained in the Book of Ruth; and that he who made the sun to stand still is Elimelech, and the men of falsehood are Mallon and Chilion his sons. But these notions are exploded even by some who hold the *Tulgate* in the greatest reverence, e.g. *A Lapide* here, who says, "Omnia hæc sunt nomina propria" (as they are in *Sept.*, *Syriac*, and our Version); . . . hæc esse Rabbinorum fabulam liquet" (cp. *Pfeiffer*, *Dubia*, p. 211).

— *these are ancient things*] That is, the condition of things here described belongs to a period before the Babylonish captivity. Here is a note of the time in which this book was written. Cp. 2 Chron. xxxvi. 2; and *Introduction*.

<sup>23</sup>. These *were* the potters—hedges] That is, the potters who dwelt (in the earlier times, when the Hebrew monarchy flourished) in the plantations (see *Gesen.* 547) and enclosures (see *Gesen.* 161) of the royal demesnes. The existence of such a body of men, who worked for the Kings of Judah, is intimated by passages in the prophetic Scriptures, which are illustrated by this statement (see Jer. xviii. 1, 2; xix. 1, 2. Cp. xxxix. 4). The place of their habitation seems to have been near the valley of Hinnom, on the south of Jerusalem, and is described by *S. Jerome* (on Jer. vii. 31) as an agreeable spot, watered by the fountain of Siloam, and diversified with groves and gardens (cp. *Hävernick*, *Einleit.* p. 186).

#### THE POSTERITY OF SIMEON.

<sup>24</sup>. The sons of Simeon] Cp. Gen. xvi. 10. Exod. vi. 15. Num. xxvi. 12—14. The orthographical varieties are specified in the margin here, and in those passages.

<sup>27</sup>. neither did all their family multiply] For the probable reason, see on Num. xxv. 14; xxvi. 12—11.

— like to—Judah] See on Num. xxvi. 22.

<sup>28</sup>—<sup>30</sup>. Beer-sheba, &c.] Cp. Josh. xix. 2—5.

— Ziklag] Given by the Philistines to David, and thenceforth belonging to the Kings of Judah (1 Sam. xvii. 6). That assertion is not at variance with what is here stated, but is to be connected with it. Ziklag belonged to the territory of Simeon, but had been invaded by Philistines, who gave it to David, and it became the property of the Kings of Judah, but it was still inhabited by Simeonites.

<sup>31</sup>. unto the reign of David] When, as the Jews say, some of them were reckoned among the cities of Judah (cp. *Grove*, B. D. ii. 1318).

<sup>32</sup>. Ain, Rimmon—Ashan] See Josh. xix. 7.

<sup>33</sup>. Baal] Called Baalath-beer in Josh. xix. 8.

— genealogy] The root of the word here used, which is the *hithpacl*, infin., from *yachas*, a race (see *Gesen.* 346), is *yachas*, a sprout, as of corn. Cp. v. 1. 7. 17; vii. 5, &c. *Fuerst*, p. 564.

<sup>34</sup>—<sup>37</sup>. And Meshobab] This and the following are names of princes, or chief persons of Simeon.

<sup>36</sup>. Jaakobah] i.e. pertaining to Jacob (cp. xxv. 2. 14), Jesharelah, i.e. pertaining to Israel (*Bertheau*).

<sup>39</sup>. Gedor] Probably to the south of Simeon, toward Mount Seir (*Grove*). The *Sept.* reads *Gerara* (on which, see Gen. x. 19; xx. 1); and so *Ewald* and *Bertheau*.

<sup>41</sup>. these written by name] i.e. in the foregoing list.

— habitations] Heb. *me'inim*, i.e. the *Meonites*, who dwelt in tents, or they may have been so called, as dwelling in Maan, near Petra, on the east of *Wady Musa* (*Robinson*). See Judg. x. 12. Cp. below, on 2 Chron. xx. 1; and xxvi. 7; and *Grove*, B. D. ii. 312.

<sup>42</sup> sons of Simeon—went to mount Seir] This expedition

k See 1 Sam.  
15. 8. & 30. 17. &  
2 Sam. 8. 12,

1300,  
&c.  
a Gen. 29. 32. &  
49. 3.  
b Gen. 35. 22. &  
49. 4.  
c Gen. 48. 15. 22.  
d Gen. 49. 8, 10.  
e Ps. 60. 7. &  
108. 8.  
f Mic. 5. 2.  
g Matt. 2. 6.  
h Or, prince.  
i Gen. 46. 9.  
j Exod. 6. 14.  
k Num. 26. 5.  
l Or, Tiglath-  
pileser.  
m 2 Kings 15. 29. &  
16. 7.

g See ver. 17.

|| Or, Shemaiah,  
ver. 4.  
h Josh. 13. 15, 16.

i Josh. 22. 9.

k Gen. 25. 12.

† Heb. upon all  
the face of the  
east.

l Josh. 13. 11, 24.

m ch. 27. 29.  
† Heb. their  
goings forth.  
n 2 Kings 15. 5,  
32.  
o 2 Kings 14. 16,  
28.

tiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. <sup>43</sup> And they smote <sup>k</sup> the rest of the Amalekites that were escaped, and dwelt there unto this day.

V. <sup>1</sup> Now the sons of Reuben the firstborn of Israel, (for <sup>a</sup> he was the firstborn; but, forasmuch as he <sup>b</sup> defiled his father's bed, <sup>c</sup> his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright; <sup>2</sup> For <sup>d</sup> Judah prevailed above his brethren, and of him came the <sup>e</sup> chief || ruler; but the birthright was Joseph's: ) <sup>3</sup> The sons, I say, of <sup>f</sup> Reuben the firstborn of Israel were, Hanoeh, and Pallu, Hezron, and Carmi. <sup>4</sup> The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, <sup>5</sup> Micah his son, Reaia his son, Baal his son, <sup>6</sup> Beerah his son, whom || Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites.

<sup>7</sup> And his brethren by their families, <sup>8</sup> when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah, <sup>9</sup> And Bela the son of Azaz, the son of || Shema, the son of Joel, who dwelt in <sup>h</sup> Aroer, even unto Nebo and Baal-meon: <sup>9</sup> And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied <sup>i</sup> in the land of Gilead. <sup>10</sup> And in the days of Saul they made war <sup>k</sup> with the Hagarites, who fell by their hand: and they dwelt in their tents † throughout all the east land of Gilead.

<sup>11</sup> And the children of Gad dwelt over against them, in the land of <sup>l</sup> Bashan unto Salcah: <sup>12</sup> Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan. <sup>13</sup> And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. <sup>14</sup> These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; <sup>15</sup> Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers. <sup>16</sup> And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of <sup>m</sup> Sharon, upon † their borders. <sup>17</sup> All these were reckoned by genealogies in the days of <sup>n</sup> Jotham king of Judah, and in the days of <sup>o</sup> Jeroboam king of Israel.

of these Simeonites, in the days of Hezekiah, against Mount Seir, is perhaps to be connected with the response from Isaiah (xxi. 11, 12) to its inhabitants, who had sent to inquire of him, and when he takes occasion to call on them to return to Jehovah, Who gives the victory to those who trust in Him. See *Movers*, p. 136; *Hävernicks*, ii. 186.

43. *Amalekites*] These victories, achieved by a few men of a single tribe, showed what the twelve tribes might have done, if they had been obedient to God. Cp. v. 10, and especially v. 20, where it is said of the transjordanic Israelites that "they cried to God in the battle, and He was entreated of them, because they put their trust in Him."

— unto this day] They were not disturbed by the King of Babylon, when he carried captive the inhabitants of Jerusalem. Some have supposed that this formula is a literal transcript from some early document here inserted. Cp. 2 Chron. xx. 26; *Movers*, *Chronik*, p. 99.

#### THE POSTERITY OF REUBEN AND OF THE TRANSJORDANIC TRIBES.

CH. V. 1. *forasmuch as he defiled*] See above, on Gen. xxxv. 22; xlix. 4.

— his birthright] The double portion (Deut. xxi. 16, 17) was given to Joseph, whose two sons Ephraim and Manasseh had each a lot in the inheritance of Canaan.

2. *For Judah prevailed*] See Gen. xlix. 8.

— of him came the chief ruler] Rather, of him is the chief

ruler—the Messiah, according to Jacob's prophecy (Gen. xlix. 10. Cp. Micah v. 2).

Therefore, in his case, the natural law of primogeniture, and the prescriptions of the Levitical Law, were superseded. Here is a specimen of that supremacy, which belongs to Christ, the Author and Giver of all Law.

6. *Tilgath-pilneser*] 2 Kings xv. 29, who took away the two tribes and a half: the rest were carried away by Sargon (see on 2 Kings xvii. 3, 4), and Esarhaddon (see on 2 Kings xvii. 6—23; xviii. 9—12).

8. *Aroer—Nebo—Baal-meon*] See Num. xxxii. 34. 38. Deut. ii. 36.

10. *Hagarites*] Ishmaelites.

11. *Gad*] The neighbours of the Reubenites.

16. *they dwell in Gilead in Bashan*] In part of it; other portions being allotted to the Reubenites and Manassites (Num. xxxii. 33—40. Deut. iii. 13. Josh. xiii. 25). These nomad tribes, whose wealth consisted in cattle, were not confined within strict geographical limits (*Ritter*, *Erldkunde*, 265; *Movers*, *Chronik*, 230).

— Sharon] Deut. iii. 12, 13.

17. *Jotham—Jeroboam*] Not contemporaries. This Jeroboam began to reign over Israel about B.C. 825 (2 Kings xiv. 16), and Jotham became King of Judah about B.C. 758 (2 Kings xv. 32. 2 Chron. xxvii.). It seems from this narrative that in the last days of the kingdom of Israel, when it was on the eve of dissolution, the Kings of Judah exercised authority over

<sup>18</sup> The sons of Reuben, and the Gadites, and half the tribe of Manasseh, † of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war. <sup>19</sup> And they made war with the Hagarites, with † Jetur, and Nephish, and Nodab. <sup>20</sup> And † they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; because they † put their trust in him. <sup>21</sup> And they † took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of † men an hundred thousand. <sup>22</sup> For there fell down many slain, because the war was of God. And they dwelt in their steads until † the captivity.

† Heb. sons of valour.  
p Gen. 25. 15.  
ch. 1. 31.  
q See ver. 22.

† Ps. 22. 4, 5.  
† Heb. led captive.

† Heb. souls of men: as Num. 31. 35.  
s 2 Kings 15. 29. & 17. 6.

<sup>23</sup> And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon. <sup>24</sup> And these *were* the heads of the house of their fathers, even Ephher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, † famous men, and heads of the house of their fathers.

† Heb. men of names.

<sup>25</sup> And they transgressed against the God of their fathers, and went a † whoring after the gods of the people of the land, whom God destroyed before them. <sup>26</sup> And the God of Israel stirred up the spirit of † Pul king of Assyria, and the spirit of † Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto † Halah, and Habor, and Hara, and to the river Gozan, unto this day.

† 2 Kings 17. 7. about 771.  
u 2 Kings 15. 19. about 740.

x 2 Kings 15. 29.  
y 2 Kings 17. 6. & 18. 11.

VI. <sup>1</sup> The sons of Levi; † † Gershon, Kohath, and Merari. <sup>2</sup> And the sons

a Gen. 46. 11. Exod. 6. 16. Num. 26. 57. ch. 23. 6.

about 1300, &c.  
|| Or, Gershom, ver. 16.

the transjordanic tribes; and this seems to be in harmony with the language of the prophet Micah, vii. 14. Cp. *Bertheau*, p. 56).

<sup>20.</sup> *they were helped*] By God (2 Chron. xxvi. 15. Ps. xxviii. 7). This illustrious victory, gained by God's help, so short a time before the captivity, seems to be recorded here, in order to show that the captivity never would have taken place if they had obeyed God (see above, on iv. 43), and to cheer the remnant who had returned to Jerusalem, when the Chronicles were written (see above, *Introduction*).

<sup>22.</sup> *until the captivity*] 2 Kings xv. 29; xvii. 5; xviii. 9.

<sup>23.</sup> *the half tribe of Manasseh*] The transjordanic half.

— *Baal-hermon*] Perhaps at *Suibeah*, on the south of Mount Hermon. Cp. Judg. iii. 3 (*Dr. Thomson*, p. 245).

<sup>25.</sup> *they transgressed*] And their sin was more heinous after what has just been recorded (v. 20).

<sup>26.</sup> *And the God of Israel stirred up*] Let it not, therefore, be supposed that the God of Israel was vanquished by the gods of the heathen. He used the heathen as His instruments in chastising His own people for their sins against Himself. The sins of the Jews were the cause of their captivity in Assyria, Media, and Babylon, and of the destruction of Jerusalem by the Romans, and of their dispersion unto this day.

— *Pul king of Assyria*] See on 2 Kings xv. 19; and *Rawlinson* (Ancient Monarchies, ii. 386—388), who supposes that Pul invaded Palestine about B.C. 750. The name of Pul has perplexed Assyrian chronologists: see *ibid*.

— *Tilgath-pilneser*] See on 2 Kings xv. 19; and *Rawlinson* (Anc. Mon. ii. 393-7), who places his accession in B.C. 744.

— *Halah—Gozan*] See 2 Kings xvii. 6; xviii. 11.

#### CH. VI. PRELIMINARY NOTE TO THE GENEALOGY OF LEVI.

In the genealogies which are contained in the earlier chapters of Chronicles, two families occupy the largest space. The notices of the other tribes are comparatively brief and cursory; but the registers of the lineage of two tribes, those of JUDAH and LEVI, are very large and full. The former has been presented to us in chaps. ii., iii., iv. The latter, that of Levi, is exhibited in this chapter, and again in chap. ix.

What was the design of the author in this treatment of his subject?

He desired to show to the Hebrew Nation, and to all the world, that the promise made to Abraham, and repeated to David, that of their seed He would raise up CHRIST, the King Eternal and Universal, had never failed; although the two *earthly* kingdoms of Israel and Judah had been destroyed, and although the Ten Tribes had been carried away into captivity into Assyria, and were scattered abroad in those regions; and though the house of Judah had been in exile and imprisonment at Babylon; and he intended to suggest a consolatory assurance, from the continued preservation of that seed, amid many dangers, that it never would fail.

This is what has been done in the foregoing chapters.

He will now exhibit another proof of God's gracious dealings with the Hebrew Nation, notwithstanding all its unthankfulness and defections, for which He had chastened it in love. He will prove that the Aaronical PRIESTHOOD has been preserved also; and that there had been continued, among all the confusions of political revolutions, a regular succession of HIGH PRIESTS, PRIESTS, and LEVITES, for the sacred ministrations of the Temple, which had now been rebuilt; in order that the God of Israel might there be worshipped according to His own appointments in the Levitical Law; and that the sense of religion might be kept up in the mind of the people, now weaned from idolatry by their captivity in Babylon, and that the Sacred Volumes of the Hebrew Scriptures might be carefully guarded in the custody of the Priests and Levites, and that the People might be instructed from them; and in order that in that sacred fabric, in which they ministered, He Who is the true Priest and King of Israel, might appear, in the fulness of time, and purify the sons of Levi (Mal. iii. 3).

On the return from the Babylonish captivity, no one was allowed to execute any sacred office who could not prove his Levitical descent (see Ezra ii. 61, 62. Neh. vii. 64), and this rule was never relaxed (*Josephus*, Cont. Apion. i. 7; and de Vitâ Suâ, c. 1. Cp. *Häcker*, Einleit. ii. 188; *Movers*, p. 29).

These earlier chapters of Chronicles are therefore like an historical exposition of God's words by Jeremiah, declaring the

b See ver. 22.

c Lev. 10. 1.

d 2 Sam. 8. 17.

e 2 Sam. 15. 27.

f See 2 Chron. 26.

17, 18.

g 1 Heb. in the house.

h 1 Kings 6.

2 Chron. 3.

i See Ezra 7. 3.

j Or. Meshullam,

ch. 9. 11.

i Neh. 11. 11.

of Kohath; Amram, <sup>b</sup> Izhar, and Hebron, and Uzziel. <sup>3</sup> And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; <sup>c</sup> Nadab, and Abihu, Eleazar, and Ithamar. <sup>4</sup> Eleazar begat Phinehas, Phinehas begat Abishua, <sup>5</sup> And Abishua begat Bukki, and Bukki begat Uzzi, <sup>6</sup> And Uzzi begat Zerariah, and Zerariah begat Meraioth, <sup>7</sup> Meraioth begat Amariah, and Amariah begat Ahitub, <sup>8</sup> And <sup>d</sup> Ahitub begat Zadok, and <sup>e</sup> Zadok begat Ahimaaz, <sup>9</sup> And Ahimaaz begat Azariah, and Azariah begat Johanan, <sup>10</sup> And Johanan begat Azariah, (he it is <sup>f</sup> that executed the priest's office <sup>†</sup> in the <sup>g</sup> temple that Solomon built in Jerusalem :) <sup>11</sup> And <sup>h</sup> Azariah begat Amariah, and Amariah begat Ahitub, <sup>12</sup> And Ahitub begat Zadok, and Zadok begat <sup>||</sup> Shallum, <sup>13</sup> And Shallum begat Hilkiah, and Hilkiah begat Azariah, <sup>14</sup> And Azariah begat <sup>i</sup> Seraiah, and Seraiah begat Jehozadak, <sup>15</sup> And Jehozadak went into captivity,

perpetuity of the Kingdom and Priesthood in Israel,—a certainty consummated in the Eternal King and Priest of all the true Israel of His Church Universal—JESUS CHRIST.

"In those days," says the prophet, speaking of the days of the Messiah (Jer. xxxiii. 15), "will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and justice in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness" (cp. Jer. xxiii. 5, 6). "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. Neither shall the Priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually;" and He compares His covenant with David and with Levi, to His covenant with the Day and the Night: both are indissoluble (ver. 20. 26).

Since Almighty God was so careful to guard the succession of those who were to minister in the Temple, and would not admit any whose succession could not be authenticated, surely we may not regard it as a light matter, whether men are duly called and sent into the ministry of the Christian Church.

In this genealogy of the Levites, no mention whatever is made of one of the greatest of Levi's descendants—Moses. The firstborn of the line of Aaron, his brother, were High Priests by hereditary succession, and Aaron's other descendants were Priests. The other Kohathites, and the Gershonites, and Merarites were set apart as Levites to the service of the Sanctuary. But Moses, though a Kohathite, and brother of Aaron, had been called to the office of civil ruler before the Levites had been set apart to the service of the Sanctuary. Therefore he is not mentioned here.

Here is a striking evidence of the severance of secular functions from spiritual ministrations.

For the genealogy of the Priests from Levi and Aaron, compare with this chapter Ezra vii. 1—5. *Josephus*, Antt. x. 8; and *Selden*, de Pontif. Heb. Successione; and Table x. of *Burrington's* Genealogies; and *ibid.* i. 67; and *Hervey*, in B. D., Article, High Priest, i. 804—813.

2. *Kohath*] The second son; but placed first, because Aaron and the Priests came from him: cp. Exod. vi. 16. 18.

3. *Nadab, and Abihu*] Who perished at Sinai for their sin in offering strange fire (Lev. x. 1. Num. iii. 4. 1 Chron. xxiv. 2).

4. *Eleazar*] Whose line is here traced in an unbroken line to the captivity (v. 15).

The order of Priests, as set down here, is Eleazar, Phinehas, Abishua, Bukki, Uzzi, Zerariah, Meraioth, Amariah, Ahitub, Zadok, Ahimaaz, Azariah, Johanan, Azariah, Amariah, Ahitub, Zadok, Shallum, Hilkiah, Azariah, Seraiah, and Jehozadak.

In Ezra vii. 1—5, we have an abbreviated genealogy, which omits the names after Meraioth, Amariah, Ahitub, Zadok, Ahimaaz, Azariah, and Johanan.

The line of Ithamar was admitted for a time to serve in the High Priesthood in lieu of that of Eleazar (see above, on Num. xxv. 13. 1 Sam. i. 3); but the line of Eleazar was restored in Zadok. Cp. above, 2 Sam. viii. 17. 1 Kings ii. 26. 35; and *Burrington*, Genealogies, i. 102—105.

The sacred writer does not notice here that parenthetical sub-introduction of the line of Ithamar, because his purpose was to show that the High Priest at the time of the exile was a lineal descendant of Zadok, Eleazar, and Aaron, and because (as *Kimchi* observes) the perpetual Priesthood was promised to Phinehas, the son of Eleazar (Num. xxv. 13).

This promise, indeed, for a time seemed to have failed, like the promise of the Messiah from Judah; for in Holy Scripture no one is described as Priest after Phinehas for several generations; but in God's time it was accomplished.

5. *Abishua*] Called also Abisum in the Apocryphal Esdras (1 Esdras viii. 2), and Abisei (2 Esdras i. 2).

— *Bukki*] Called also Bocas in Esdras (1 Esdras viii. 2), and Borith (2 Esdras i. 2).

— *Uzzi*] Called also Savias and Ozias in Esdras. See the passages of Esdras, quoted above.

6. *Zerariah*] Called also Zarias and Arna in Esdras.

— *Meraioth*] Called also Menemoth and Maremoth in Esdras.

7. *Amariah*] See v. 52.

8. *Ahitub*] See v. 52; and 2 Sam. viii. 17.

— *Zadok*] 2 Sam. viii. 17; xv. 27. 1 Chron. xxiv. 3. 6. 31.

— *Ahimaaz*] 2 Sam. xv. 27. 36; xviii. 19. 22. 27; below, v. 53.

9. *Johanan*] Thought by some (*Piscator*, *Calmel*, and *Bedford*) to be the same as the celebrated High Priest Jehoiada, who lived to the age of 130. His longevity must be borne in mind in considering the succession of High Priests (2 Kings xi. 4. 2 Chron. xxiii. 11; xxiv. 15).

10. *Azariah—executed the priest's office*] Probably this was the same Azariah who repelled the King Uzziah from it (2 Chron. xxvi. 17), and who seems to be selected here for special commendation, on account of that act of courage; so the Rabbis, and *Vatablus*, and *Grotius*, and *M. Henry*, who says, that "he who repelled an intruder from the High Priest's office, might well be said to execute it." He continued to be High Priest in the days of Hezekiah (2 Chron. xxxi. 10).

11. *Amariah*] Not the same as the Amariah, who had been High Priest in the days of Jehoshaphat. See above, 2 Chron. xix. 11.

In the times between the High Priesthood of Azariah (in v. 9), and the Babylonish Captivity, there is much obscurity in the history of the succession of High Priests, as is justly observed by *Burrington*, i. 107. The reader may refer to the attempts of that diligent genealogist (Table x. and Notes), and of the learned *Selden* (de Successione Pontif. Heb.), and of *Lord A. C. Hervey*, to solve the numerous difficulties of that period.

It seems not improbable (as *Lightfoot* supposes, i. 908), that, as usual in Scripture genealogies, some names are omitted, and that the sacred writer is content with specifying those who were most known, or who, on other accounts, claimed notice.

12. *Shallum*] Called Meshullam in Neh. xi. 11.

13. *Hilkiah*] High Priest in the days of Josiah (2 Kings xxii. 4. 2 Chron. xxxiv. 9).

14. *Seraiah*] Carried captive by Nebuzaradan to Nebuchadnezzar, at Riblah, and there put to death (2 Kings xxv. 18).

15. *Jehozadak*] Or Jozadak, the father of Joshua, the High Priest who returned from the captivity, and is celebrated in the history of that age (Ezra iii. 2; v. 2. Neh. xii. 26. Hag. i. 1. 12. Zech. vi. 11). In the present passage he is called in our Version by his full Hebrew name, *Jehozadak*: in all other places his name is altered into *Josedech*.

His name has the same meaning as Zedekiah, the King who was carried into captivity to Babylon: "The Lord is righteous." The righteousness of Jehozadak was manifested in

<sup>k</sup> when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar. <sup>k 2 Kings 25. 13.</sup>

<sup>16</sup> The sons of Levi; <sup>1</sup> || Gershom, Kohath, and Merari. <sup>17</sup> And these *be* the names of the sons of Gershom; Libni, and Shimei. <sup>18</sup> And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel. <sup>19</sup> The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers. <sup>20</sup> Of Gershom; Libni his son, Jahath his son, <sup>m</sup> Zimmah his son, <sup>21</sup> || Joah his son, || Iddo his son, Zerah his son, || Jeaterai his son. <sup>22</sup> The sons of Kohath; || Amminadab his son, Korah his son, Assir his son, <sup>23</sup> Elkanah his son, and Ebiasaph his son, and Assir his son, <sup>24</sup> Tahath his son, || Uriel his son, Uziah his son, and Shaul his son. <sup>25</sup> And the sons of Elkanah; <sup>n</sup> Amasai, and Ahimoth. <sup>26</sup> *As for* Elkanah: the sons of Elkanah; || Zophai his son, and <sup>o</sup> Nahath his son, <sup>27</sup> <sup>p</sup> Eliab his son, Jeroham his son, Elkanah his son. <sup>28</sup> And the sons of Samuel; the firstborn || Vashni, and Abiah. <sup>29</sup> The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son, <sup>30</sup> Shimea his son, Haggiah his son, Asaiah his son.

<sup>31</sup> And these *are they* whom David set over the service of song in the house of the LORD, after that the <sup>q</sup>ark had rest. <sup>32</sup> And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they waited on their office according to their order.

<sup>33</sup> And these *are they* that <sup>r</sup>waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel, <sup>34</sup> The son of Elkanah, the son of Jeroham, the son of Eliel, the son of || Toah, <sup>35</sup> The son of || Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, <sup>36</sup> The son of Elkanah, the son of || Joel, the son of Azariah, the son of Zephaniah, <sup>37</sup> The son of Tahath, the son of Assir, the son of <sup>s</sup> Ebiasaph, the son of Korah, <sup>38</sup> The son of Izhar, the son of Kohath, the son of Levi, the son of Israel. <sup>39</sup> And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea, <sup>40</sup> The son of Michael, the son of Baaseiah, the son of Malchiah, <sup>41</sup> The son of <sup>t</sup> Ethni, the son of Zerah, the son of Adaiah, <sup>42</sup> The son of Ethan, the son of Zimmah, the son of Shimei, <sup>43</sup> The son of Jahath, the son of Gershom, the son of Levi. <sup>44</sup> And their

the punishment of the King, and of the Priest, for their own sins, and for the sins of the People, committed to their charge. But His mercy also was displayed in the return of His People under Joshua (the son of Josadak), the type and forerunner of Jesus, Who is both King, and Priest, and the Saviour of His People: see below, *Introd.* to Ezra.

<sup>16.</sup> *The sons of Levi*] Having now given a list of the Levites, who were High Priests, he proceeds to speak of the Levites who were not Priests, and thus reminds his readers that the High Priests, Priests, and Levites, were all of one original stock, and were bound together by the closest ties of natural relation. See above, *Introd.* to Deuteronomy, p. 197.

<sup>20.</sup> *Gershom*] The eldest son of Levi (Exod. vi. 16).

— *Zimmah his son*] Grandson: see v. 42.

<sup>22.</sup> *Amminadab*] Called also *Izhar* (v. 2. 38).

<sup>23.</sup> *Elkanah*] A common Levitical name (see v. 25. 27); and for the reason, see 1 Sam. i. 1. On the iteration of names in the priestly and Levitical families, cp. Bertheau, p. 63, refuting the allegation derived by Gramberg, from a comparison of Ezra vii. 1—5, with the list in this chapter.

— *Assir*] We have *Ebiasaph*, v. 37; Assir and Elkanah being omitted. In Exod. vi. 24, Assir, Elkanah, and Ebiasaph are called sons of Korah, i. e. in three successive generations.

<sup>24.</sup> *Uriel*] Called also *Zephaniah* (v. 36).

— *Uzziah*] Called also *Azariah* in v. 36.

— *Shaul*] Called also *Joel* (v. 36).

<sup>26.</sup> *Elkanah: the sons of Elkanah*] Or rather, *Elkanah, his son*, according to the *Chetib*, and *Sept.*

— *Zophai*] Called *Zuph* (v. 35).

— *Nahath*] Called *Toah* (v. 34).

<sup>28.</sup> *Samuel*] The prophet, the son of Elkanah and Hannah (1 Sam. i. 1. 20. Cp. v. 33). The sons of Kohath, by Amminadab or Izhar, are here traced downward to Samuel and his sons. In v. 33—38, they are traced upward through Samuel. A special honour is thus paid to Samuel.

<sup>31.</sup> *ark had rest*] In Jerusalem: see 2 Sam. vi. 17.

<sup>33.</sup> *Heman*] See xv. 17—19; xxv. 1—6. He is not to be confounded with the Heman mentioned in ii. 6, but is probably the same as in 1 Kings iv. 31.

— *a singer*] *The precentor*. The first of the three chief Levites, who had the charge of the musical service of the Tabernacle in the days of David.

<sup>39.</sup> *his brother Asaph*] Brother in song, and of the same tribe.

<sup>42.</sup> *Ethan*] Who seems to be the same as Jeduthun, ix. 16; xvi. 41; xxv. 1. 2 Chron. xxxv. 15. Neh. xi. 17. Hervey, B. D. i. 939; Pusey, Lect. on Daniel, 317, who says, that the name *Jeduthun*, signifying "great praise," may have been formed by David. See also *Carpzov*, *Introd.* ii. 104.

— *Zimmah*] See above, on v. 20, where we have Gershom, Libni, Jahath, Zimmah.

<sup>44.</sup> *their brethren*] Heman (who came from Levi's second son, Kohath, the father of Amram, and grandfather of Aaron)

|| Called  
Jeduthun,  
ch. 9. 16. &  
25. 1, 3, 6.  
|| Or, *Kushiah*,  
ch. 15. 17.

brethren the sons of Merari stood on the left hand : || Ethan the son of || Kishi, the son of Abdi, the son of Malluch, <sup>45</sup> The son of Hashabiah, the son of Amaziah, the son of Hilkiah, <sup>46</sup> The son of Amzi, the son of Bani, the son of Shamer, <sup>47</sup> The son of Mahli, the son of Mushi, the son of Merari, the son of Levi. <sup>48</sup> Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

1411,  
&c.  
† Lev. 1. 9.  
u Exod. 30. 7.

<sup>49</sup> But Aaron and his sons offered 'upon the altar of the burnt offering, and " on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded. <sup>50</sup> And these are the sons of Aaron ; Eleazar his son, Phinehas his son, Abishua his son, <sup>51</sup> Bukki his son, Uzzi his son, Zerahiah his son, <sup>52</sup> Meraioth his son, Amariah his son, Ahitub his son, <sup>53</sup> Zadok his son, Ahimaaz his son.

x Josh. 21.

<sup>54</sup> x Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites : for theirs was the lot. <sup>55</sup> y And they gave them Hebron in the land of Judah, and the suburbs thereof round about it. <sup>56</sup> z But the fields of the city, and the villages thereof,

y Josh. 21. 11, 12.  
z Josh. 14. 13. &  
15. 13.  
a Josh. 21. 13.

they gave to Caleb the son of Jephunneh. <sup>57</sup> And a to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs, <sup>58</sup> And || Hilen with her suburbs, Debir with her suburbs, <sup>59</sup> And || Asham with her suburbs, and Beth-shemesh with her suburbs : <sup>60</sup> And out of the tribe of Benjamin ; Geba with her suburbs, and || Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities. <sup>61</sup> And unto the sons of Kohath, b which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh, c by lot, ten cities. <sup>62</sup> And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities. <sup>63</sup> Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, d twelve cities. <sup>64</sup> And the children of Israel gave to the Levites these cities with their suburbs. <sup>65</sup> And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names.

b ver. 66.

c Josh. 21. 5.

d Josh. 21. 7, 34.

e ver. 61.

f Josh. 21. 12.

g See Josh. 21. 22—35, where many of these cities have other names.

<sup>66</sup> And e the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim. <sup>67</sup> i And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs ; they gave also Gezer with her suburbs, <sup>68</sup> And s Jokmeam with her suburbs, and Beth-horon with her suburbs, <sup>69</sup> And Aijalon with her suburbs, and Gath-rimmon with her suburbs : <sup>70</sup> And out of the half tribe of Manasseh ; Aner with her suburbs,

held the principal place in the choir. His brother Asaph (who came from Gershom, the eldest son of Levi) was on his right hand, and Ethan, from Merari, the youngest son of Levi, was on the left. These three were the chiefs of the singers and musicians in the service of the Sanctuary.

— the sons of Merari] The youngest son of Levi (Exod. vi. 16).

48. all manner of service] See below, chap. xxiii.

49. Aaron and his sons] Cp. Num. xviii. 1—7. Lev. viii. 2. Here is a refutation of the allegation of some in modern days, that the Kings of Judah were authorized to offer sacrifice, and even to burn incense: see above, on 1 Kings viii. 14.

50. these are the sons of Aaron] From Aaron's time to David (cp. above, vv. 3—8). He states again the substance of these verses in a briefer form, and thus shows the dignity of the Aaronic Priesthood.

54—60. their dwelling places] Cp. Josh. xxi. 4—12. The claim of the Priests and Levites to be reinstated after the captivity in these cities had been grounded and secured to them by divine appointment, and is asserted for them in this catalogue.

70. Aner—and Bileam] Cp. Josh. xxi. 25, where Tanach and Gath-rimmon are mentioned.



and Beileam with her suburbs, for the family of the remnant of the sons of Kohath.

<sup>71</sup> Unto the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

<sup>72</sup> And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs, <sup>73</sup> And Ramoth with her suburbs, and Anem with her suburbs:

<sup>74</sup> And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs, <sup>75</sup> And Hukok with her suburbs, and Rehob with her suburbs:

<sup>76</sup> And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

<sup>77</sup> Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs: <sup>78</sup> And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs, <sup>79</sup> Kedemoth also with her suburbs, and Mephaath with her suburbs: <sup>80</sup> And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, <sup>81</sup> And Heshbon with her suburbs, and Jazer with her suburbs.

VII. <sup>1</sup> Now the sons of Issachar *were*, <sup>a</sup> Tola, and || Puah, Jashub, and Shimrom, four. <sup>2</sup> And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; <sup>b</sup> whose number *was* in the days of David two and twenty thousand and six hundred. <sup>3</sup> And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

<sup>4</sup> And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*: for they had many wives and sons. <sup>5</sup> And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

<sup>6</sup> The sons of <sup>c</sup> Benjamin; Bela, and Becher, and Jediahel, three. <sup>7</sup> And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their fathers*, mighty men of valour; and were reckoned by their

1400,  
&c.  
a Gen. 46. 13.  
Num. 26. 23.  
|| *Phurah*, Job.

b 2 Sam. 24. 1, 2  
ch. 27. 1.

c Gen. 46. 21.  
Num. 26. 38.  
ch. 8. 1, &c.

Ibleam is specified as a city of Manasseh in Josh. xvii. 11.

Probably in the interval between Joshua's days, and the end of the captivity, many cities had changed their names, or some commutations had been made of older Levitical cities for others in the same tribes.

**77. Rimmon—Tabor**] In Josh. xxi. 34, we have *four* cities allotted to the Merarites from Zebulun, viz. Jokmeam, Kartah, Dimnah, Nahalal. Some attempts have been made to harmonize these names with those which are specified here. See *Bertheau*, p. 73. Cp. *Keil*, on Josh. p. 158. The name *Rimmon* still survives in the modern *Rummaneh*, in the plain of Zebulun, described by *Dr. Thomson*, p. 426.

This is another instance of what was observed in the foregoing note. Tabor, being a large and celebrated district, may have absorbed and superseded other names.

The varieties of names in this list, as compared with that in Joshua (chap. xxi.), are of great use. For the most part the two lists coincide minutely; and these coincidences show God's care for the reinstatement of His ministers in their ancient habitations. And the few variations in the lists, such as would naturally have arisen, give a value to both lists, as showing that neither of them is a literal transcript of the other, but that they are derived from independent sources.

On the independent authority of the sources from which the writer of the Book of Chronicles drew his information in

this chapter, see *Archdeacon Lee*, on Inspiration, pp. 466—468; and cp. *Davidson*, Intr. ii. 72.

**78, 79.**] See Num. xxii. 1; xxvi. 3; xxxiv. 15.

**80. Ramoth**] A city of refuge: see Josh. xxi. 38.

CH. VII. 1. *Now the sons*] In the original it is "and for (Heb. *lamed*) sons," &c.

**2. And the sons of Tola**] The following names occur nowhere else in the Old Testament, and show the originality of the Author's materials.

— *in their generations*] These words seem to be connected with "heads of their father's house," as they are in *Fulg.*: cp. v. 4.

— *in the days of David*] When he numbered the people (2 Sam. xxiv.).

**6. three**] In the next chapter he mentions *five* (viii. 1, 2); in Gen. xlvii. 21 there are *ten*. In the age of the Chronicles the families of five had probably become extinct; and here is another incidental proof of the discrimination and independence of the writer. Even in Num. xxvi. 38 only *five* are mentioned.

**7. the sons of Bela**] In viii. 3 others are mentioned; the five here mentioned are probably the chief men of his race, and may have been grandsons, or even further removed in lineal descent. He is here mentioning "the heads of the house, mighty men of valour" (cp. v. 11. *Bertheau*, p. 76).

genealogies twenty and two thousand and thirty and four. <sup>8</sup> And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher. <sup>9</sup> And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred. <sup>10</sup> The sons also of Jediah; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar. <sup>11</sup> All these the sons of Jediah, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred soldiers, fit to go out for war *and* battle. <sup>12</sup> <sup>d</sup> Shuppim also, and Huppim, the children of || Ir, *and* Hushim, the sons of || Aher.

<sup>13</sup> The sons of Naphtali; Jahziel, and Guni, and Jezer, and <sup>e</sup> Shallum, the sons of Bilhah.

<sup>14</sup> The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir the father of Gilead: <sup>15</sup> And Machir took to wife *the* sister of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters. <sup>16</sup> And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

<sup>f</sup> <sup>1</sup> Sam. 12. 11. <sup>17</sup> And the sons of Ulam; <sup>1</sup> Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh. <sup>18</sup> And his sister Hammoleketh bare Ishod, and

d Num. 26. 3<sup>1</sup>,  
Shupham, and  
Hupham.  
|| Or, Iri, ver. 7.  
|| Or, Ahiram,  
Num. 26. 38.  
e Gen. 46. 24,  
Shilem.

8. *Anathoth, and Alameth*] Which seem to be names of cities of Benjamin (Josh. xxi. 18. Above, vi. 60), and to represent the chiefs of these cities as descendants of Benjamin by Becher.

12. *Shuppim also, and Huppim*] Sons of Benjamin; in Gen. xvi. 21 called Muppim and Huppim; in Num. xxvi. 39 Shupham and Hupham. On the Orthography, see *Bertheau*, p. 77. Perhaps, however, these are not the same persons as are mentioned in Genesis, though they belong to the same tribe. Ir may be the same as Iri in v. 7.

The large number of men of war of the Benjamites reckoned in this list (vv. 6—12) seems to show that it belongs to the most flourishing time of that tribe. Cp. *Keil*, Chronik. p. 186.

#### OMISSION OF THE NAME OF DAN.

— *Hushim, the sons of Aher*] Or rather, *the sons of another*. *Aher* or *Acher* is the Hebrew for *another* (*Gesen.* 32).

This is a remarkable statement. Who is this “*other*?” We read in Gen. xvi. 23, “And the sons of *Dan*,—*Hushim*.” In the Genealogies in the Pentateuch (Gen. xvi. 23. Num. xxvi. 42) Dan follows Benjamin, because Dan was the son of Bilhah, the handmaid of Rachel, the mother of Benjamin (Gen. xxx. 1—6).

But in the present Genealogy of the tribes, the name of *Dan* nowhere appears expressly.

It is therefore probable, that it lies hid there between Benjamin and Naphtali, the place which it occupies in Gen. xvi. 23. And this conclusion is confirmed by the words, “the sons of Bilhah” at the end of v. 13, which represent *Dan* as well as Naphtali. See Gen. xvi. 25, “these are the sons of Bilhah,” i. e. Dan and Naphtali.

But why is the name of *Dan* concealed here? why is it disguised under the general name “*Another*?”

The answer appears to be suggested by the considerations already stated above in the note on Judg. xviii. 30. The *sin* of *Dan* in being the first of the Tribes of Israel to establish idolatry, cast a cloud of ignominy over his name.

Hence the name of *Dan* became a by-word in Holy Scripture; a mysterious darkness hangs over it, and obscures it (see on Gen. xlix. 17). We have seen a remarkable evidence of this in the desire of many copyists in Judg. xviii. 30 to rescue the honoured name of *Moses* from any connexion with Dan and its idolatry.

In the present passage, the Sacred Writer does not deign to mention the name of *Dan* among those of the other Tribes of Israel, but envelopes it in disguise. He calls Dan's son, the son

of *Another*, a word which may perhaps mean *another* son of Bilhah, whose son Naphtali is mentioned in the next verse (so *Bertheau*); or it may have a more general meaning.

For another example of the degradation of Dan, see below, on xxvii. 16—22.

In the Book of Revelation, the Holy Ghost when setting down the names of the tribes of the spiritual Israel of the Saints that are sealed, *omits* altogether the name of *Dan*. He blots it out of the Book of Life. See below, on Rev. vii. 4; and above, *Introd.* to Judges, p. 81.

Surely here is a solemn warning for us, in our own days.

The closing words of the beloved disciple, the last of the Apostles called by Christ on earth, St. John, in his first Epistle, are, “Little children, keep yourselves from *idols*” (1 John v. 21); and his Apocalypse abounds with prophecies that Idolatry will be a snare to the Church of the last days; and our own times verify the prediction. We need his admonitions against creature-worship. In some portions of the Church it seems to be supplanting the worship of the CREATOR. And some among us seem to take a pleasure in sporting on the brink of the precipice, and of playing with idolatrous practices, as if they were innocent toys; but St. John says, “Outside the holy city, are idolaters” (Rev. xxii. 15), they have no admittance into it; and the name of Dan, the idolatrous tribe, is blotted from the Book of Life.

14. *The sons of Manasseh; Ashriel*] His great-grandson, by Gilead, the son of Machir, the son of Manasseh (Gen. i. 23. Num. xxvi. 29; xxvii. 1).

— *whom she bare*] i. e. his wife. See iv. 17. Num. xxvi. 59. This is the rendering according to the accentual marks in the Hebrew, and according to the Rabbis. But the *Sept.*, *Syriac*, and *Arabic* connect the word *bare* with his concubine: so *Movers*, p. 80; and *Bertheau*, p. 79.

15. *And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah*] He seems to have married into the tribe of Benjamin (see v. 12: cp. *Movers*, p. 89, as to the construction), and the name of Shuppim's sister (he was the elder, v. 12) was Maachah (cp. *Michaelis* here). The *Vulgate* renders it, “Machir took a wife for his sons, Huppim and Shuppim;” the *Arabic* and *Syriac* render it, “Machir took a wife from chief men.”

— *daughters*] Not sons (Num. xxvii. 1).

17. *Bedan*] The name of a Judge. See 1 Sam. xii. 11.

18. *his sister*] Gilead's sister.

— *Hammoleketh*] *Vulg.* and *Kimchi* render this *the queen*, confounding the word, which is a proper name, with the female substantive, *queen*.

<sup>19</sup> And the sons of Shemidah were, Abiezer, and Mahalah. <sup>20</sup> And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, <sup>21</sup> And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were born in that land* slew, because they came down to take away their cattle. <sup>22</sup> And Ephraim their father mourned many days, and his brethren came to comfort him. <sup>23</sup> And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house. <sup>24</sup> (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.) <sup>25</sup> And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son, <sup>26</sup> Laadan his son, Ammihud his son, Elishama his son, <sup>27</sup> || Non his son, Jehoshuah his son.

<sup>g</sup> Num. 26. 30,  
Jeczer.

<sup>h</sup> Num. 26. 35.

|| Or, Nun,  
Num. 13. 8, 16.

<sup>i</sup> Josh. 16. 7,  
Naarath.  
† Heb. daughters.

<sup>k</sup> Josh. 17. 7.

<sup>l</sup> Josh. 17. 11.

<sup>m</sup> Gen. 46. 17.  
Num. 26. 44.

<sup>n</sup> ver. 34,  
Shamer.

<sup>o</sup> ver. 32, Shomer.

<sup>28</sup> And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward <sup>i</sup>Naaran, and westward Gezer, with the † towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof: <sup>29</sup> And by the borders of the children of <sup>k</sup>Manasseh, Beth-shean and her towns, Taanach and her towns, <sup>l</sup>Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

<sup>30</sup> <sup>m</sup>The sons of Asher; Innah, and Isuah, and Ishuai, and Beriah, and Serah their sister. <sup>31</sup> And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith. <sup>32</sup> And Heber begat Japhlet, and <sup>n</sup>Shomer, and Hotham, and Shua their sister. <sup>33</sup> And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet. <sup>34</sup> And the sons of <sup>o</sup>Shamer; Ahi, and Rohgah, Jehubbah, and Aram. <sup>35</sup> And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal. <sup>36</sup> The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah, <sup>37</sup> Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera. <sup>38</sup> And the sons of Jether; Jephunneh, and Pispah, and Ara. <sup>39</sup> And the sons of Ulla; Arah, and Haniel, and Rezia.

— *Mahalah*] The name also of one of the daughters of Zelophehad (Num. xxvi. 33).

19. *Shemidah—Shechem*] The names also of sons of Gilead (Num. xxvi. 31, 32), and of Manasseh (Josh. xvii. 2).

20. *Shuthelah*] Whose line the Writer traces parenthetically till he comes, in v. 21, to a second Shuthelah: he then returns to the other sons of Ephraim, Ezer and Elead.

21. *And Zabad his son*] Some have supposed that these events occurred before the sojourn in Egypt (*Ewald*, i. 490), others that they happened after the Exodus, and after the entrance into Canaan (*Hävernick*, ii. 181. *Bertheau*, p. 83).

But it seems more probable, that they are to be assigned to the period *before* the Exodus, and during the sojourn in Egypt. Ephraim the son of Joseph was still alive at the time. It seems that the sons of Ephraim, perhaps presuming on their descent from Joseph (see Gen. xlvii. 20), the Governor of Egypt, made an inroad into Philistia from Goshen, and were repulsed by the men of Gath who *were born in the land*, i. e. in the *land of promise* (Canaan: cp. on 1 Kings ix. 18); and therefore had a prior claim to it. God had not yet given a commission to Israel to go and take possession of Canaan. Here is a specimen of the ancient character of the documents from which the writer of Chronicles drew his information.

22. *mourned many days—came to comfort him*] A page of early patriarchal history, which may be compared with Gen. xxxvii. 34, 35.

#### BERIAH, THE ANCESTOR OF JOSHUA.

23. *Beriah*] Literally, *in evil*, from Heb. “beth essentia,” and *raa*, evil (*Gesen.* 141). Afterwards another Beriah (of the tribe of Benjamin) made reprisals on Gath. See below, on viii. 13.

It is remarkable that *Beriah*, born in a time of war, and so named by his father Ephraim, on account of the sorrow in

which his house was by reason of the death of its children (see *vv.* 21, 22), should have been the ancestor of Joshua (*v.* 27), the *saviour*, who raised the whole house of Israel from its affliction in the wilderness, and planted them in the land of promise, from which the sons of Ephraim had been repulsed by the Philistines.

May we not here recognize a resemblance to the ancestry of Christ, the Divine Joshua?

Christ sprang from the *Beriah* of our sorrowing humanity, and He raised us from the calamities which we suffered at the hands of our enemies,—the spiritual Philistines,—who had repelled us from our land of promise, and had afflicted our fathers and brethren with defeat and death. See *v.* 21.

24. *Beth-horon*] The scene of the great victory of Joshua, the great hero of this tribe. See on Josh. x. 10—13.

— *Uzzen-sherah*] Perhaps at *Beit-sira*, about three miles s.w. of the nether Beth-horon (*Grove*, B. D. ii. 1609).

27. *Nun*] i. e. Nun (Num. xiii. 8).

— *Jehoshuah*] See above, on *v.* 23. Having brought us down from Ephraim to Joshua, the writer pauses there, as if at his journey's end, and finds rest there. So all true Israelites find their repose, after their pilgrimage through this earthly vale of tears, in the Divine Joshua, Jesus Christ: cp. *vv.* 21—23.

28. *their possessions*] See Josh. xvi. 1—3.

— *Gaza*] This is a doubtful reading; the possessions of Ephraim did not reach so far to the s.w. The best MSS. have *Ayyah* here, not *Azzah* (i. e. Gaza). See *Bertheau*, p. 84.

29. *Beth-shean*] These belonged to Manasseh. See Josh. xvi. 11. Judg. i. 27.

31. *the father of Birzavith*] Probably the lord of the place so called; *the well of the olive-trees* (*Gesen.*).

36, 37. *Harnepher, Bezer, Beera*] Probably names of places (*Bertheau*).

<sup>40</sup> All these *were* the children of Asher, heads of *their* father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

VIII. <sup>1</sup> Now Benjamin begat <sup>a</sup> Bela his firstborn, Ashbel the second, and Aharah the third, <sup>2</sup> Nohah the fourth, and Rapha the fifth. <sup>3</sup> And the sons of Bela were, || Addar, and Gera, and Abihud, <sup>4</sup> And Abishua, and Naaman, and Ahoah, <sup>5</sup> And Gera, and || Shephuphan, and Hiram. <sup>6</sup> And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to <sup>b</sup> Manahath: <sup>7</sup> And Naaman, and Abiah, and Gera, he removed them, and begat Uzza, and Ahihud. <sup>8</sup> And Shaharaim begat *children*

1400,  
&c.  
a Gen. 46. 21.  
Num. 26. 38.  
ch. 7. 6.  
|| Or, Ard,  
Gen. 46. 21.  
|| Or, Shapham,  
Num. 26. 39.  
See ch. 7. 12.

b ch. 2. 52.

40. twenty and six thousand men] i.e. chosen warriors. This explains the larger numbers (in Num. i. 41; xxvi. 47) from twenty years and upward.

#### PRELIMINARY NOTE ON CHAPTERS VIII. AND IX.

##### BENJAMIN AND JUDAH.

The design of the writer in these two chapters requires consideration.

He recapitulates the genealogy of Benjamin, which had already engaged his attention in the foregoing chapter (vii. 6—12).

He here gives a fuller account of it, and brings the genealogy down to the family of *Saul* and *Jonathan* (viii. 33; ix. 39, 40).

He also speaks of the settlement of the Benjamites at Jerusalem and its neighbourhood (v. 28), in communion with *Judah*.

The date, to which the writer brings down his genealogies, and at which he pauses as his goal and resting-place, and on which he here specially dilates, is the time *after* the return from the captivity at Babylon. See viii. 28; ix. 3. 27; and compare the account of those two chapters, with parallel statements, on Ezra ii. and Neh. x. Cp. *Tatubus, Lavater, Michaelis, Dahler, Bertheau*, and note below, on v. 6.

His purpose is to show, that although the tribe of *Benjamin* had been carried into captivity, together with that of *Judah*, to which it had been firmly attached, yet God's mercies had not failed it, and that it had been *brought back* by Him to its ancient settlements at *Jerusalem*, and in the neighbourhood of the city and *Temple*; and, that though it had been almost extinguished in the days of the Judges (Judg. xx.), yet it had been restored by God's goodness to a flourishing condition.

He shows by the incidents in this, and the following chapter, that the tribe of *Benjamin* had been rewarded for its loyalty to the house of David, and throne of *Judah*, and for its devotion to God's service in the *Temple*, at a time when the Ten Tribes, under Jeroboam, revolted from the house of David, and fell away from God: see below, on v. 13.

He appears to be specially careful to do for the tribe of *Benjamin*, what he does *not* do for any other of the tribes, except those of *Judah* and *Levi* (a fact which enhances the importance of this observation), namely, to show that, after the captivity, Benjamin was settled in Palestine, and was *extended* beyond its former boundaries.

The Ten Tribes were dispersed, as a punishment for their schism and rebellion under Jeroboam, and for their subsequent idolatries; but Benjamin returned to Jerusalem and its neighbourhood, and had access again to the service of God in the ministry of the Temple. These statements are confirmed by the narrative in the following books, viz. those of Ezra and Nehemiah, which show the connexion of Benjamin with *Judah* in the blessings of the Return after the Captivity (Ezra i. 5; chap. ii.; iv. 1. Neh. vii.; xi. 4. 7. 31; xii. 34).

He also thus prepares the reader for the history of *Saul*, which is to be related in chap. x.; and he shows, that though the house of *David* was the special object of his interest, being the family in which the Messiah was to arise, yet he was not actuated by any prejudice against *Saul*, and that God had not cast off that family; but that, according to David's covenant with *Jonathan*, *Jonathan's* house was continued long after *Jonathan's* death: see on 1 Sam. xx. 14—17.

*Saul*, of the tribe of *Benjamin*, is rightly regarded as a type of the Jewish Nation, as preparing the way for the Christian dispensation, which is symbolized by the kingdom of *David*,

of the tribe of *Judah*, and as for a time distinguished from it (see above, *Introd.* to Samuel, p. xi.); and *Jonathan* is the figure of all believing Jews, who acknowledge Christ as their Lord, and make a covenant with Him. *Judah* and *Benjamin*, the tribes of David and *Saul*, were joined in Jerusalem, and returned to it from Babylon; and this record of the mercies of God to the tribe of Benjamin, and especially to the house of *Saul* and *Jonathan*, in conjunction with *Judah*, the tribe of David and of Christ, suggests an assurance of God's mercy to the Jewish People, and of their restoration to His favour in the spiritual Sion of His Church.

We have here also an encouragement to loyalty and piety in days of sedition and anarchy, and of defection and apostasy. They who, like Benjamin, in the trials of such times, when many are falling away like the Ten Tribes, continue to bear dutiful allegiance to the throne of their earthly sovereign, and of God, will surely have their reward, if not in this world, yet in the heavenly Jerusalem.

On this subject, see further below, note at viii. 13 and 28.

CH. VIII. 1. *Benjamin begat*] This section serves for a completion of a former one (vii. 6—12), in which the Writer did not intend to give a full catalogue of Benjamin's sons, but only to specify those whose families he designed to describe. Cp. *Keil*, Chronik. p. 189.

— *Ashbel*] See Num. xxvi. 38, where *Aharah*, mentioned here, is called *Ahiram*.

2. *Nohah—Rapha*] Nowhere else mentioned in the Old Testament as sons of Benjamin: cp. Gen. xvi. 21. These may, perhaps, have been grandsons. Whatever they were, they show the originality of the writer's sources of information.

3. *Addar*] Called *Ard* in Gen. xvi. 21. Num. xxvi. 40.

— *Gera*] A name derived from a son of Benjamin (Gen. xvi. 21), and repeated in his family (see v. 5), as the name of *Saul* was.

6. *Ehud*] Probably a well-known person. His name was borne by the celebrated deliverer, raised up by God from that tribe (Judg. iii. 15).

— *Geba*] Near Gibeon of *Saul*. See Josh. xviii. 24. 1 Sam. x. 26; xiii. 3. Cp. Judg. xix. 12. This incident, and others in this chapter, and the next, show that the writer is referring to times *after* the return from the Captivity at Babylon. We find a similar mention of the inhabitants of Geba in Ezra ii. 26. The sons of Lod and Ono (here mentioned, v. 12) are specified in Ezra ii. 33; the sons of Gibeon (here mentioned, v. 29) are specified in Neh. vii. 25 (cp. Ezra ii. 20). Among those who made the covenant with God (Neh. x. 14. 20. 22. 24. 26, 27), we find names which occur here, e.g. Meshullam (v. 17), Hanan (v. 23), Elam and Hananiah (v. 24), Antothijah (or Anathoth, v. 24). We also find that the number (a hundred and fifty) of the sons of Ulam (v. 40) corresponds with the total of other males of families in Ezra (viii. 3) and Nehemiah, who are speaking of the time after the return; and therefore we may safely conclude that the writer of Chronicles is referring in these chapters to that period (cp. *Bertheau*, pp. 87—89).

— *they removed them*] Naaman, Abiah, and Gera removed them (v. 7).

— *Manahath*] In ii. 52. 54, we have a place somewhat similar in name to this; but that is in the tribe of *Judah*. This Manahath may be perhaps mentioned in Judg. xx. 43. See the margin there; and *Keil's* note, p. 349. Cp. *Grove*, B. D. ii. 218.

8. *Shaharaim*] This may perhaps be an accusative case after

in the country of Moab, after he had sent them away; Hushim and Baara were his wives. <sup>9</sup> And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Maleham, <sup>10</sup> And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers. <sup>11</sup> And of Hushim he begat Abitub, and Elpaal. <sup>12</sup> The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof: <sup>13</sup> Beriah also, and <sup>c</sup> Shema, who were heads of the fathers e ver. 21. of the inhabitants of Aijalon, who drove away the inhabitants of Gath: <sup>14</sup> And Ahio, Shashak, and Jeremoth, <sup>15</sup> And Zebadiah, and Arad, and Ader, <sup>16</sup> And Michael, and Ispah, and Joha, the sons of Beriah; <sup>17</sup> And Zebadiah, and Meshullam, and Hezeki, and Heber, <sup>18</sup> Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal; <sup>19</sup> And Jakim, and Zichri, and Zabdi, <sup>20</sup> And Elienai, and Zilthai, and Eliel, <sup>21</sup> And Adaiah, and Beraiah, and Shimrath, the sons of || Shimhi; <sup>22</sup> And Ishpan, and Heber, and Eliel, <sup>23</sup> And Abdon, and Zichri, and Hanan, <sup>24</sup> And Hananiah, and Elam, and Antothijah, <sup>25</sup> And Iphedeiah, and Penuel, the sons of Shashak; <sup>26</sup> And Shamsherai, and Shehariah, and Athaliah, <sup>27</sup> And Jaresiah, and Eliah, and Zichri, the sons of Jeroham. <sup>28</sup> These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem. <sup>29</sup> And at Gibeon dwelt the || father of Gibeon; whose <sup>d</sup> wife's name was Maachah: <sup>30</sup> And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab, <sup>31</sup> And Gedor, and Ahio, and || Zacher. <sup>32</sup> And Mikloth begat || Shimeah. And these also dwelt with their brethren in Jerusalem, over against them. <sup>33</sup> And <sup>e</sup> Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and <sup>f</sup> Abinadab, and || Esh-baal. <sup>34</sup> And the son

|| Or, Shema,  
ver. 13.

|| Called Jehiel,  
ch. 9. 35.  
d ch. 9. 35.

|| Or, Zechariah,  
ch. 9. 37.

|| Or, Shimeam,  
ch. 9. 33.  
e 1 Sam. 14. 51.

f 1 Sam. 14. 49,  
Ishui.  
|| Or, Ish-bosheth, 2 Sam. 2. 8.

the verb *begat*, in v. 7; but in the ancient Versions it is regarded as a nominative, and by most expositors.

— of Moab] He took a Moabitess to wife, as Boaz of Bethlehem did.

— he had sent them away] i.e. after he had sent away his wives Hushim and Baara. So *Sept.*, *Vulg.*, *Bertheau*. Some expositors (e.g. *Michaelis*) connect the pronoun *them* with those who were removed to Manahath (vv. 6, 7).

9. Hodesh] The Moabitish wife, whom he married instead of Hushim and Baara.

12. Ono] A city near Lydda, in the tribe of Dan (Ezra ii. 33. Neh. vii. 37).

— Lod] Lydda, or Diospolis (Acts ix. 32).

#### AIJALON OCCUPIED BY BENJAMITES: BERIAH OF BENJAMIN.

13. Beriah—Aijalon] Aijalon was in Dan in Joshua's time (Josh. xix. 42). It was a Levitical city in that tribe (Josh. xxi. 24), and was occupied by Philistines, under Ahaz (2 Chron. xxviii. 18). But here Aijalon, and other cities (e.g. Ono and Lod, v. 12), situated in the territory, which had originally belonged to Dan, are occupied by Benjaminites.

How is this to be accounted for?

May it not be explained by the fact, already mentioned, that a dark cloud hangs over the tribe of Dan: see above, on vii. 12. That tribe and its territory are nowhere described by name in these genealogical chapters. They are expunged from the registers of Israel.

Benjamin was the son of Rachel, the beloved wife: Dan was the son of Rachel's handmaid, Bilhah. Here, after the captivity, Dan is not reinstated in its territory, but that territory is occupied by Benjaminites. These Benjaminites, with a Beriah at their head, drive out the Philistine inhabitants of Gath, who before had destroyed the band of Ephraimites, whose disastrous expedition from Goshen into Palestine had given occasion to the sorrowful name of Beriah: see above, vii. 22, 23. But now sorrow is turned into joy. A Beriah, of the tribe of Benjamin, does more than repair the disaster which was commemorated by the name Beriah, given by Ephraim to his son, on account of the defeat and death of his children.

Is there not a moral here?

Benjamin had remained loyal to the throne of David, and faithful to the service of God in the Temple at Jerusalem,

when Jeroboam, of the tribe of Ephraim, rebelled against their lawful king, and apostatized from the worship of Jehovah, and drew the Ten Tribes along with him, in his revolt and schism (1 Kings xii. 21. 2 Chron. xi. 1; xv. 9; xvii. 17).

This chapter shows that Benjamin was rewarded for its loyalty and faith. After the captivity, the Benjaminites returned to Palestine, and were planted near Jerusalem, and had access to the spiritual blessings of God's worship in the Temple, and spread into countries and cities, which had formerly belonged to other tribes. A Beriah of Benjamin, who is blessed with a numerous offspring (vv. 15, 16), drove away the inhabitants of Gath, whose forefathers had slain the Ephraimites, and had given occasion to the name Beriah, imposed by their father Ephraim on his son.

The Benjaminites are described here as having a numerous issue after the captivity,—an evidence of God's favour (Ps. cxvii. 4). Here is divine encouragement to faith and loyalty in times of secession and insurrection. Cp. above, *Prelim. Note* to this chapter.

28. These dwell in Jerusalem] Cp. v. 32; ix. 34. Neh. xi. 1—4. Here is another sign of God's favour to Benjamin. That tribe had remained faithful to God and the King, at a time when the Ten Tribes revolted from both, under Jeroboam. Those Ten Tribes were now scattered abroad; but the Benjaminites returned from Babylon to Judea, and were settled at Jerusalem, the city of David, and were sheltered under the shadow of the Wings of Jehovah,—a close proximity to which was regarded, from ancient days, as the special privilege of Benjamin. See above, on Deut. xxxiii. 12; and *Blunt*, *Coincid.* pt. ii. ch. xv. pp. 175. 183.

29—38. And at Gibeon—sons of Aziel] This section is repeated almost verbatim in chap. ix. 35—44, in order to introduce the history of Saul.

— the father of Gibeon] That is, the lord or prince of that city: see on ix. 35.

30. Baal, and Nadab] Between whom we have Ner in ix. 36.

33. Ner begat Kish, and Kish begat Saul] Cp. ix. 39. As to this genealogy, see above, on 1 Sam. ix. 1. The Rabbis say that Ner and Abiel are two names of the same person.

— Saul begat] Cp. 1 Sam. xiv. 49, where Ishui is mentioned. Perhaps Ishui is another name for Abinadab.

— Esh-baal] Or Ish-bosheth. See above, 2 Sam. ii. 8; and *Movers*, 156; and *Ullrich*, ii. 188.

|| Or, *Mephi-bosheth*,  
2 Sam. 4. 4. &  
9. 6, 10.  
g 2 Sam. 9. 12.  
|| Or, *Tahrea*,  
ch. 9. 41.  
h *Jarah*,  
ch. 9. 42.  
i ch. 9. 43.  
Rephaiah.

of Jonathan was || Merib-baal; and Merib-baal begat <sup>s</sup> Micah. <sup>35</sup> And the sons of Micah were, Pithon, and Melech, and || Tarea, and Ahaz. <sup>36</sup> And Ahaz begat <sup>h</sup> Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, <sup>37</sup> And Moza begat Binea: <sup>i</sup> Rapha was his son, Eleasah his son, Azel his son: <sup>38</sup> And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel. <sup>39</sup> And the sons of Eshek his brother were, Ulam his firstborn, Jehush the second, and Eliphelet the third. <sup>40</sup> And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

IX. <sup>1</sup> So <sup>a</sup> all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

<sup>2b</sup> Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and <sup>c</sup> the Nethinims. <sup>3</sup> And in <sup>d</sup> Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

1200,  
&c.  
a Ezra 2. 59.

about  
536.  
b Ezra 2. 70.  
Neh. 7. 73.  
c Josh. 9. 27.  
Ezra 2. 43. &  
8. 20.  
d Neh. 11. 1.

34. Merib-baal] Or *Mephi-bosheth*. See on 2 Sam. ii. 8; iv. 4. Judg. vi. 32.

40. archers] For which the Benjamites were famous; literally, *treading the bow*: bending it, by putting the foot on it, which is done when the bow is large and strong (*Gesen.* 207).

CH. IX. 1. in the book of the kings of Israel and Judah] Not the existing Books of Samuel and Kings, but a collection formed from the annals of the two kingdoms (cp. *Lee*, on Inspiration, p. 469; *Davidson*, ii. 32), or rather, probably from the registers of the Kings of Judah, who are also called Kings of Israel, as they were *de jure* (*Eichhorn*, *Hervey*, B. D. ii. 30). This book is often quoted in Chronicles (2 Chron. xvi. 11; xv. 26; xxvii. 7; xxviii. 26; xxxii. 32; xxxv. 27; xxxvi. 8).

— who were carried] They were carried, i. e. the tribe of Judah were carried; of whom, and of whose associates, the Priests and Levites, who ministered at Jerusalem, and of the Benjamites, in whose territory the Temple was partly situated, he is about specially to speak.

#### LIST OF THOSE WHO FIRST RETURNED FROM BABYLON TO JERUSALEM.

A new section begins here, at v. 2.

The sacred writer gives a summary of those who first set a noble example of piety and patriotism, and returned after the Captivity, to settle in Judah and Jerusalem.

The catalogue here given is to be compared with the list in Neh. xi., which bears much resemblance to this register. Both catalogues have the same plan of arrangement; and there is a remarkable coincidence of names between them. These points of resemblance may be seen specified in detail by *Bertheau*, p. 97. Cp. *Movers*, pp. 233, 234; and *Davidson's* *Introd.*, ii. 79. The opinion of *Keil*, *Einleit.* p. 419, that the list in this chapter refers to a period before the captivity, cannot be sustained.

It has been inferred by some, from the larger amount of persons enumerated in the list before us, as compared with that in Nehemiah (see v. 13), that the list in Chronicles was later than that in Nehemiah (*Herzfeld*, *Gesch.* p. 298; and so *Davidson*, p. 79).

This opinion is ably controverted by *Bertheau*, p. 100; and cp. his note on Ezra, p. 248.

The present list represents those who,—to adopt the words which stand as its title and superscription,—“were the first to settle in their possessions,” especially at Jerusalem (see v. 3. Cp. on v. 9), under Zerubbabel (B.C. 535).

The list in Nehemiah refers to a time posterior to the rebuilding, not only of the Temple, but also, of the Walls, of Jerusalem, i. e. it is subsequent to B.C. 443.

The heads, or principal persons only, seem to be enumerated, and therefore the number in the later list would probably be less; and some who came first to Jerusalem, and settled there, may have afterwards migrated to other places; see Neh. xi. 20, where it is said that the residue of the Priests were in all the cities of Judah, every one in his inheritance.

Sometimes one of the lists is more full than the other. The compiler of the latter had probably seen the former; but he had other independent materials of his own, from which he supplies details not found in the other register.

The design of both lists appears to be, to furnish evidence, that notwithstanding the sins and miseries of the Jewish People, God had not forgotten His promise to Abraham and David, and that He had mercy on them, and brought many of the Priests and Levites back to Jerusalem, in order to minister in His sanctuary, and to keep up the true religion among His people; and that while the Ten Tribes, who had been guilty of rebellion and apostasy, were still scattered abroad (as they are even to this day), He gathered up the remnant of Judah, and brought them home from Babylon to Sion.

The fuller outpouring of God's favour upon His people, even upon the Tribes of the Dispersion, is to be seen in the Gospel of Christ, as preached to them by the Apostles on the Day of Pentecost (see below, on Acts ii. 9—11), and subsequently by such teaching as that of St. Peter preaching in the East (see on 1 Pet. v. 13), and writing to the tribes scattered abroad in Asia (see below, *Introd.* to 1 Peter, pp. 38, 39), and showing to them *all*, that the spiritual Sion is their home, and, though scattered abroad as to their bodies, they may “all dwell at Jerusalem,” in heart and soul, by being faithful and loving members of the Church of Christ.

The names of those who returned from the captivity in Babylon were enrolled in the registers “of the kings of Israel and Judah” (v. 1). The names of all true Israelites, of every age and nation, who have been redeemed from the banishment and bondage of sin and Satan, are numbered in the royal census of the Everlasting King of Judah; they are written “in the Lamb's Book of Life” (Rev. xiii. 8).

2. the first inhabitants that dwelt in their possessions] The first who returned after the captivity, and settled in the land of their fathers, under Zerubbabel and Joshua (B.C. 535), before the coming of Ezra (B.C. 457), and of Nehemiah (B.C. 444): cp. Neh. v. 15.

— the Israelites] Or rather, *Israel* (cp. Neh. xi. 3); not the Israelites generally, but those who specially deserved the name of *Israel*,—“the Israel of God,”—on account of their fervent zeal for the city and service of God, and by reason of their eager longing to return to the land of promise. The great majority of Israelites were scattered abroad, and had no desire to undertake the toil, and to undergo the sacrifice, of the Return. Compare the use of the word “the people,” in Judg. vii. 8; and of “*Israel*,” by St. Paul (Rom. ix. 6. Gal. vi. 16).

— Nethinims] Those who were given and appointed (from Heb. *nathan*, to give. *Gesen.* 573) to assist the Levites; as the Gibeonites were (Josh. ix. 27); as the Levites had been given (Num. iii. 9; viii. 19) to assist the Priests: see Ezra ii. 43; viii. 20.

3. children of Judah, and—Benjamin] Who are described below, vv. 4—9.

— Ephraim, and Manasseh] Who are not further mentioned;



<sup>4</sup> Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah. <sup>5</sup> And of the Shilonites; Asaiah the firstborn, and his sons. <sup>6</sup> And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

<sup>7</sup> And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah, <sup>8</sup> And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah; <sup>9</sup> And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

<sup>10</sup> <sup>e</sup> And of the priests; Jedaiah, and Jehoiarib, and Jachin, <sup>11</sup> And || Azariah <sup>e Neh. 11. 10, &c  
|| Neh. 11. 11.  
Seraiah.</sup> the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God; <sup>12</sup> And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; <sup>13</sup> And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; † very able men for the work of <sup>† 11 Neh. mighty  
men of valour.</sup> the service of the house of God.

<sup>14</sup> And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; <sup>15</sup> And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; <sup>16</sup> And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites. <sup>17</sup> And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief; <sup>18</sup> Who hitherto waited in the king's gate eastward: they *were* porters in the companies of the

probably only a few individuals of those tribes came back (cp. Ezra vi. 21. Neh. x. 29), and they were not organized in families under heads. There is no mention of Ephraim and Manasseh in the parallel section of Neh. xi. 4 (*Bertheau*).

<sup>4</sup> *Uthai*] Cp. Neh. xi. 4, where the arrangement is similar, but the names are different, and seem to refer to a different period after the captivity; and none of the house of Zerah are mentioned.

— *Pharez*] Called *Perez* in Neh. xi. 4. 6.

<sup>5</sup> *Shilonites*] Probably not from the celebrated place Shiloh, but from Shelah the son of Judah (ii. 3: cp. Num. xxvi. 20, and Neh. xi. 5). Hence we see that some of each of the three lines of Judah (1. Pharez, 2. Shelah, 3. Zerah) returned from the captivity.

<sup>6</sup> *six hundred and ninety*] The number of the sons of Zerah. In Neh. xi. 6 the sons of Perez (or Pharez) alone are enumerated, who amount to 468. It would seem as if one of these two lists were designed to be supplementary to the other.

<sup>7</sup> *Sallu the son of Meshullam*] A name which occurs at the head of the Benjamites in Neh. xi. 7, but with different ancestors; they are supposed to be the same person by some (as *Bertheau*: cp. *Prelim. Note*), but this does not seem to be certain.

— *son of Hasenuah*] Or, *son of Senuah*: cp. Neh. xi. 9.

<sup>9</sup> *nine hundred and fifty and six*] In Neh. xi. 8 we have nine hundred and twenty-eight, which discrepancy seems to show that the dates of the enumeration were different, though probably at no great interval of time.

<sup>10</sup> *Jedaiah, and Jehoiarib, and Jachin*] In Neh. xi. 10 we have “Jedaiah, the son of Jehoiarib, Jachin.” Cp. Neh. xii. 6. 19, where we have, Joiarib, Jedaiah, and their sons.

<sup>11</sup> *Azariah the son of Hilkiah—Ahitub*] In Neh. xi. 11 we have precisely the same enumeration, with the exception of Seraiah instead of Azariah; but this is explained by what we have above, vi. 12—14, where we read that Hilkiah begat Azariah, and Azariah begat Seraiah: the grandson of Hilkiah is called by a common usage his son. In like manner Zadok, the grandson of Ahitub, is called his son in Ezra vii. 2, where also

we are informed that Seraiah was the son of Azariah. Seraiah was the father of Ezra (Ezra vii. 1).

— *the ruler of the house of God*] These words refer to Ahitub the High Priest, the son of Amariah, mentioned above, vi. 11.

The High Priest at the time of the return under Zerubbabel was Joshua (Ezra. iii. 2. Hag. i. 1. Zech. iii. 1—8; vi. 11—13).

<sup>12</sup> *Adaiah*] Also mentioned by Nehemiah (xi. 12), who enumerates three names between Jeroham and Pashur.

— *Maasiai*] See below, xxiv. 14. Also mentioned with a slight modification in Neh. xi. 13.

<sup>13</sup> *a thousand and seven hundred and threescore*] In Neh. xi. 12—14 we have 822 + 242 + 128 = 1192. Hence it has been inferred that the list before us relates to a time posterior to the list in Nehemiah (*Herzfeld*).

But this is not conclusive. See above, *Preliminary Note*. May not some of the 1760 priests here mentioned have migrated to priestly cities, and have settled in them, before the time described in the list of Nehemiah? See Neh. xi. 3. 20.

— *very able men*] Or mighty men of valour. For, as is evident from their conflicts with Sanballat and other enemies of God's Church, the work of the priesthood required great moral courage and energy of soul and body.

<sup>14</sup> *of the Levites; Shemaiah*] So Neh. xi. 15. These were singers. See v. 33.

<sup>16</sup> *that dwelt in the villages*] Till their own priestly cities were rebuilt.

— *Netophathites*] In Judah (ii. 54), so that they could easily resort from them to their courses of service in the Temple. In Neh. xii. 28 we read that “the sons of the singers gathered themselves from the villages of Netophathi.” Two of David's guards were Netophathites (xxvii. 13. 15).

<sup>17</sup> *the porters*] Who kept guard at the principal entrances of the Temple. Cp. Neh. xii. 25, where three of the persons here mentioned, Meshullam (or Shallum), Akkub, and Talmon, are mentioned as keeping ward of the gates in the days of Joiakim the grandson of Jozadak, and in the days of Nehemiah and Ezra.

<sup>18</sup> *Who hitherto waited in the king's gate eastward*] That

children of Levi. <sup>19</sup> And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the † gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry. <sup>20</sup> And † Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him. <sup>21</sup> And Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation. <sup>22</sup> All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom <sup>g</sup> David and Samuel <sup>h</sup> the seer † did ordain in their || set office. <sup>23</sup> So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards. <sup>24</sup> In four quarters were the porters, toward the east, west, north, and south. <sup>25</sup> And their brethren, *which were* in their villages, *were* to come <sup>i</sup> after seven days from time to time with them. <sup>26</sup> For these Levites, the four chief porters, were in *their* || set office, and were over the || chambers and treasuries of the house of God. <sup>27</sup> And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning pertained to them. <sup>28</sup> And *certain* of them had the charge of the ministering vessels, that they should † bring them in and out by tale. <sup>29</sup> Some of them also *were* appointed to oversee the vessels, and all the || instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. <sup>30</sup> And *some* of the sons of the priests made <sup>k</sup> the ointment of the spices. <sup>31</sup> And Mattithiah, *one* of the Levites, who *was* the firstborn of Shallum the Korahite, had the || set office <sup>l</sup> over the things that were made || in the pans. <sup>32</sup> And *other* of their brethren, of the sons of the Kohathites, <sup>m</sup> *were* over the

g ch. 26. 1, 2.  
h 1 Sam. 9. 9.  
† Heb. *founded*.  
|| Or, *trust*.

i 2 Kings 11. 5.

|| Or, *trust*.  
|| Or, *storehouses*.

† Heb. *bring them in by tale, and carry them out by tale*.  
|| Or, *vessels*.

k Exod. 30. 23.

|| Or, *trust*.  
l Lev. 2. 5, & 6. 21.  
|| Or, *on flat plates, or, slices*.

m Lev. 24. 8.

is, the principal of the guards, Shallum, was stationed at the eastern gate of the Temple *hitherto*, i. e. according to ancient practice, at which gate the king entered. See *Thenius* on 2 Kings xvi. 18; xxv. 18.

— *companies*] Literally, *camps*; according to the ancient mode of speech, in which the Levites were regarded as soldiers keeping watch and ward about the Palace of Jehovah: cp. Num. i. 50—53; iv. 3—15.

19. *the Korahites*] The descendants of the Korah (the son of Izhar the son of Kohath the son of Levi), who had made himself and his company so unhappily notorious for his rebellion against Aaron in the wilderness, and for his miserable end and theirs (Num. xvi.; xxvi. 9—11).

We find here that the *Korahites* are content to be “door-keepers in the house of the Lord,” and we know that they held a place among the singers (2 Chron. xx. 19), and even a place among the composers of sacred music for the service of God (see Ps. xlii. xlii.—xlix. lxxxiv. lxxxv. lxxxvii. lxxxviii.).

Here is a beautiful instance of recovery from sin and misery. Would to God that all schisms in His Church,—all gainsayings of Coré (Jude 11),—might be healed, and have so blessed an end!

— *keepers of the gates of the tabernacle*] Literally, *keepers of the thresholds of the tabernacle*: cp. 2 Chron. xxiii. 4.

— *of the tabernacle*] In which the Ark was enshrined provisionally, after the return from the captivity, before the Temple was rebuilt: cp. v. 23.

20. *Phinehas the son of Eleazar*] See Num. iii. 32. Eleazar the son of Aaron was chief over the Levites. The writer implies that this was to be a precedent for his own time.

— *in time past*] Heb. *le-panim*. This is rendered “in the presence of the Lord” by *Sept.*, *Fulg.*, but *Syriac* and *Arabic* interpret it as in our Version (cp. Deut. ii. 10. Josh. xi. 10. Ruth iv. 7. Ps. cii. 25); and, as the word is not in the construct form, this is doubtless correct.

— *the LORD was with him*] Or, “the Lord be with him” in his successors (Num. xxv. 11—13). The *Targum* renders this, “The word of the Lord was his helper.”

22. *two hundred and twelve*] In Neh. xi. 19 the porters are a hundred and seventy-two; but the number here excludes those in the villages.

— *in their villages*] See above, v. 16, and below, v. 25.

— *David and Samuel the seer*] All things, after the return from the Captivity, were set in order according to the plan which had been framed by David (see ch. xxiii. 1—6), acting in conjunction with Samuel, who provided for the reformation of the ritual and ministrations in the Tabernacle after the confusions in the days of the Judges.

This statement concerning Samuel, which is not found in any other place in the Old Testament, shows the originality of the writer's resources; it has also a value in refuting the notion of some, concerning what they call Samuel's “anti-sacerdotal character.” See above, *Introd.* to Samuel, p. ix. Here we see Samuel the Seer presented to us as zealous for the external ordinances of God's house, and as the precursor of David in that respect. Probably Samuel the Seer had special revelations from God, as Moses had in the Mount (Exod. xxv. 9. 40. Num. viii. 4), with regard to the service of the Tabernacle, and he communicated them to David the King, and David transmitted them to Solomon, his son and successor. It required a special revelation, to authorize additions to the Ritual which was prescribed at Sinai (see Deut. xii. 32), in which nothing had been ordered with regard to singing or singers; and these special revelations were given to Samuel and David. Cp. *Bp. Patrick* on v. 33.

Samuel the Seer stands at the head of the sacred order of Prophets (cp. Acts iii. 24), and he gave directions for the order of the worship of God, which was settled by David and Solomon. So the Spirit of Christ in Hebrew Prophecy prepared the way for the service of God as settled by Christ, and as executed by the Christian Priesthood in the Christian Church.

26. *in their set office*] Literally, in *truth*, or *trust*.

— *chambers and treasuries*] See below, xxvi. 20; and *Hitzig* on Jer. xxxv. 2.

27. *and the opening thereof, &c.*] Literally, they “were over the key.” See Judg. iii. 25. Isa. xxii. 22, where the same word occurs.

29. *spices*] See Exod. xxx. 23—38.

31. *things—in the pans*] The *minchah*, or meat-offering, offered daily in the morning and evening (Lev. ii. 5, 6; vi. 14).

† shewbread, to prepare it every sabbath. <sup>33</sup> And these are <sup>n</sup> the singers, chief of the fathers of the Levites, *who remaining* in the chambers were free: for † they were employed in *that* work day and night. <sup>34</sup> These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

<sup>35</sup> And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah: <sup>36</sup> And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, <sup>37</sup> And Gedor, and Ahio, and Zechariah, and Mikloth. <sup>38</sup> And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren. <sup>39</sup> And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Eshbaal. <sup>40</sup> And the son of Jonathan was Merib-baal: and Merib-baal begat Micah. <sup>41</sup> And the sons of Micah were, Pithon, and Melech, and Tahrea, <sup>q</sup> and Ahaz. <sup>42</sup> And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; <sup>43</sup> And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. <sup>44</sup> And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

X. <sup>1</sup> Now <sup>a</sup> the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down || slain in mount Gilboa. <sup>2</sup> And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and || Abinadab, and Malchi-shua, the sons of Saul. <sup>3</sup> And the battle went sore against Saul, and the † archers † hit him, and he was wounded of the archers. <sup>4</sup> Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and || abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. <sup>5</sup> And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died. <sup>6</sup> So Saul died, and his three sons, and all his house died together. <sup>7</sup> And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

<sup>8</sup> And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. <sup>9</sup> And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the

32. *every sabbath*] When the shewbread was set new, on the table in the holy place. See on Exod. xxv. 30. Lev. xxiv. 5, 6.

33. *these are the singers*] This refers to what is said above, vv. 14—16. Cp. Neh. xi. 17, and 2 Chron. xxxiv. 12. — *free*] Exempt from all other occupations.

34. *These chief fathers*] This refers to vv. 18—32.

35—44. *And in Gibeon—Azel*] A repetition somewhat abridged from viii. 29—38. This genealogy could not properly have been introduced there, and it is appropriately inserted here, as a preamble to the history of Saul, which prepares the way for that of David. It also shows that the sacred writer, whose sympathies were rightly enlisted on the side of David for his own sake, and as “the man after God’s own heart,” and as the ancestor of the Messiah, was not actuated by any prejudice against Saul; but gives a full account of his family,—and especially of Jonathan’s seed,—and shows that God brought many of them back to Jerusalem. May we not be allowed to suppose that one who was “a Hebrew of the Hebrews” (Phil. iii. 5), and bare the same name and was of the same Tribe, Benjamin

(Rom. xi. 1. Phil. iii. 5), as Saul the first King of Israel, namely, Saul of Tarsus, and became the Apostle of the Gentiles (Rom. xi. 13), was a lineal descendant of some of those Benjamites of Saul’s family which is here traced, and a remnant of whose posterity came back to Jerusalem after the captivity? See above, *Preliminary Note* to Chapter viii.; and viii. 33, 40.

— *Jonathan*] Special honour is paid here to the faithful and loving Jonathan, the type of all true Israelites. Cp. above, on 1 Sam. xiv. 4—14; xx. 41. 2 Sam. ix. 6—8.

CH X. 1—6. *Now the Philistines fought—together*] See above, on 1 Sam. xxxi. 1—6; and cp. 2 Sam. i. 9, 10.

3. *was wounded*] Or, *he trembled greatly*: so *Keil*, in 1 Sam. p. 204; and *Bertheau* here; and *Gesen.* 265, who derive the word from *chul*, to tremble: the earlier expositors derived it from *chalal*, to pierce (*Gesen.* 281).

6. *all his house*] That were present in the battle (*Keil*, *Einleit.* p. 443; *Chronik.* p. 279).

9. *they took his head*] Which they cut off (1 Sam. xxxi. 9); David had cut off the head of their champion Goliath.

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CHRIST  
1056.  
b 1 Sam. 31. 10.

people. <sup>10 b</sup> And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

<sup>11</sup> And when all Jabesh-gilead heard all that the Philistines had done to Saul, <sup>12</sup> They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days. <sup>13</sup> So Saul died for his transgression which he † committed against the LORD, <sup>c</sup> even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, <sup>d</sup> to inquire of it; <sup>14</sup> And inquired not of the LORD: therefore he slew him, and <sup>e</sup> turned the kingdom unto David the son of † Jesse.

† Heb. trans-  
gressed.  
c 1 Sam. 13. 13.  
& 15. 23.  
d 1 Sam. 28. 7.

e 1 Sam. 15. 28.  
2 Sam. 3. 9, 10. &  
5 3.

† Heb. Isai.  
1048.  
a 2 Sam. 5. 1.  
† Heb. both  
yesterday and the  
third day.  
|| Or, rule.  
b Ps. 78. 71.

XI. <sup>1</sup> Then <sup>a</sup> all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh. <sup>2</sup> And moreover † in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt || <sup>b</sup> feed my people Israel, and thou shalt be ruler over my people Israel. <sup>3</sup> Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and <sup>c</sup> they anointed David king over Israel, according to the word of the LORD † by <sup>d</sup> Samuel.

c 2 Sam. 5. 3.

† Heb. by the  
hand of.  
d 1 Sam. 16. 1,  
12, 13.  
e 2 Sam. 5. 6.  
f Judg. 1. 21. &  
19. 10.

<sup>4</sup> And David and all Israel <sup>e</sup> went to Jerusalem, which *is* Jebus; <sup>f</sup> where the Jebusites *were*, the inhabitants of the land. <sup>5</sup> And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David. <sup>6</sup> And David said, Whosoever smiteth the Jebusites first shall be † chief and captain. So Joab the son of Zeruiah went first up, and was chief. <sup>7</sup> And David dwelt in the castle; therefore they called || it the city of David. <sup>8</sup> And he built the city round about, even from Millo round about: and Joab † repaired the rest of the city. <sup>9</sup> So David † waxed greater and greater: for the LORD of hosts *was* with him.

† Heb. head.

|| That is, Zion,  
2 Sam. 5. 7.

† Heb. revived.  
† Heb. went in  
going and  
increasing.

g 2 Sam. 23. 8.

<sup>10 g</sup> These also *are* the chief of the mighty men whom David had, who

10. put his armour in the house of their gods] Ashtaroth (1 Sam. xxxi. 10); as David had put the sword of Goliath in the tabernacle of Jehovah (1 Sam. xxi. 10).

The Philistines appear to have remembered David's acts, and to have wished to retaliate, and to show by these their own acts that their gods were more powerful gods than the God of Israel, the God of David and Saul.

— and fastened his head] This is not mentioned in 1 Sam. xxxi. 10; but there we have an incident not noticed here, that they fastened his body to the wall of Beth-shan, which however is supposed to be known to the reader of the present passage (see v. 13), where the writer speaks of the body. Thus one narrative fits into the other. Each writer has independent sources of his own: cp. Keil, Einleit. p. 431.

12. and buried their bones] Having first burnt the bodies to preserve them from further insult. See on 1 Sam. xxxi. 12.

— the oak] Heb. *elah*, perhaps *terebinth*. In 1 Sam. xxxi. 13 the Hebrew word is *eshel*, *tamarisk*. See Gesen. 86; Keil, Vers. 41, who supposes that the *terebinth* was the name better known in the age of the Chronicles.

13, 14. So Saul died, &c.] For his disobedience (1 Sam. x. 8; xiii. 8—14; xv. 11), and for not inquiring of the Lord, but asking counsel of a familiar spirit. See above, on 1 Sam. xxviii. 6, 7.

It is observable that the Sept. here has inserted a clause to this effect, “and Samuel the Prophet answered him,” a clause which expressed the opinion of the ancient Hellenistic Jews, and confirms the opinion stated above, on 1 Sam. xxviii. 7, that Samuel after his death did really appear to Saul, and answered him at Endor.

14. and turned the kingdom] Cp. Ecclus. x. 8, “Because of unrighteous dealings, the kingdom is turned from one people to another.”

v. 2. The Sacred Writer passes over the events between Saul's death, and David's accession to the throne of *all Israel* (such as David's lament over Saul and Jonathan, and his accession to the throne of Judah at Hebron; the death of Abner and of Ishbosheth) as being well known to his readers from 2 Sam. i.—iv.; and because he hastens to speak of David's sovereignty, and of that of Solomon; and because,—when he wrote the Chronicles,—viz. after the captivity and the return from Babylon, the severance of Israel into two kingdoms had happily ceased: cp. *Introd.*

3. according to the word of the LORD by Samuel] A remarkable addition to the narrative in 2 Sam. v. The Author of the Chronicles represents Samuel's influence as surviving him in this respect, and in another important matter; see above, ix. 22.

5. the inhabitants of Jebus said] The Sacred Writer omits the incident concerning “the blind and the lame” (2 Sam. v. 6—8), but he adds the story of Joab's prowess in entering the city, and of his zeal in restoring it. Here is a mark of compassion for the memory of one whose last days were clouded over with sin and sorrow (see 2 Sam. xx. 9. 1 Kings ii. 5. 29. Cp. *Introd.*).

8. from Millo] See on 2 Sam. v. 9.

— repaired] Literally, *revived*, or *healed*. See 1 Kings xviii. 30. Nch. iv. 2.

#### DAVID'S WORTHIES.

10. These also *are* the chief] It is observable that the Sacred Writer introduces in this place the catalogue of David's worthies, which is reserved by the Author of the Book of Samuel for the close of his work. See 2 Sam. xxiii. 8—39. The reason is, that these mighty men not only strengthened themselves with him in his kingdom, but also strengthened him to make him King, according to the word of the Lord to Samuel.

There is therefore a propriety in both the positions of the catalogue of these mighty men. They fitly stand at the beginning, and at the end, of the history of David's reign.

|| strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to <sup>h</sup> the word of the Lord concerning Israel. <sup>11</sup> And this *is* the number of the mighty men whom David had; Jashobeam, || an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time. <sup>12</sup> And after him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties. <sup>13</sup> He was with David at || Pasdammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. <sup>14</sup> And they || set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the Lord saved *them* by a great || deliverance.

<sup>15</sup> Now || three of the thirty captains <sup>i</sup> went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped <sup>k</sup> in the valley of Rephaim. <sup>16</sup> And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem. <sup>17</sup> And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate! <sup>18</sup> And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of it*, but poured it out to the Lord, <sup>19</sup> And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men † that have put their lives in jeopardy? for with *the jeopardy* of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

<sup>20</sup> <sup>1</sup> And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three. <sup>21</sup> <sup>m</sup> Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

<sup>22</sup> Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, † who had done many acts; <sup>n</sup> he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day. <sup>23</sup> And he slew an Egyptian, † a man

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1043.

|| Or, held  
strongly with  
him.h 1 Sam. 16. 1, 12.  
|| Or, son of  
Hachmoni.1047.  
|| Or, Ephes-  
dammim,  
1 Sam. 17. 1.

|| Or, stood.

|| Or, salvation.

|| Or, three  
captains over the  
thirty.  
i 2 Sam. 23. 13.  
k ch. 14. 9.† Heb. with their  
lives?i 2 Sam. 23. 18,  
&c.m 2 Sam. 23. 19,  
&c.† Heb. great of  
deeds.

n 2 Sam. 23. 20.

† Heb. a man of  
measure.

In a spiritual sense, we may compare these mighty men to the Prophets who prepared the way for the Advent Kingdom of Christ the True David, and also to the Apostles, who advanced that kingdom throughout the world. See above, on 2 Sam. xxiii. 8. It was there observed, that attempts have been made by conjectural alterations of the Sacred Text, to bring these catalogues into almost verbal identity. The positions at which these catalogues stand in the history might have deterred the authors of these attempts from so futile an undertaking.

**11. Jashobeam, an Hachmonite** Who is also called a son of Zabdiel, xxvii. 2. On this verse, see above, on 2 Sam. xxiii. 8. — *captains*] Heb. *shaloshim*, rightly rendered “thirty” by *Sept., Vulg., Syr., Arabic*. The ambiguity has arisen from the similarity of the two Hebrew words, *shaloshim*, thirty, and *shalishim*, captains. See *Gesen.* 828. 831. Exod. xiv. 7; xv. 4. 2 Kings ix. 25. In 2 Sam. xxiii. 8, we have *shalishim*, captains: see *Keil* there, p. 356.

— *against three hundred*] Cp. v. 20. In these wonderful achievements God’s power was manifested, and His promise to Israel was fulfilled, that, if they were faithful, “One should chase a thousand.” Cp. Lev. xxvi. 8. Deut. xxxii. 30. Josh. xxiii. 10.

**13. He was with David**] It has been supposed by some (e. g. *Keil, Bertheau*) that this act, here ascribed to Eleazar, was really performed by Shamnah, on account of the statement in 2 Sam. xxiii. 11, 12, and that there is a contradiction between the two writers; the one asserting that the battle was in a field of *lentiles*, and the other in a field of *barley*. But these are groundless allegations. The Sacred Historian says, that “they set themselves in the midst of that parcel, and delivered it, and slew the Philistines.” Here are three verbs in the plural,

which to suit his hypothesis, *Bertheau* changes to the *singular*, p. 127.

This act, as appears from the two records taken together, was done by Eleazar, together with Shamnah; and the Author of the *Chronicles* takes for granted that his reader will have before him the previous narrative in *Samuel*. All difficulty is thus removed. As to the discrepancy of the *lentiles* and the *barley*, see above, on 2 Sam. xxiii. 11. It may be added as a probable conjecture, that one of the two heroes (*Shamnah*) distinguished himself specially in that part of the field where there was *barley*, and that Eleazar withstood the enemy where there were *lentiles*, and that thus they routed the Philistines.

— *Pas-dammim*] Probably, *Ephes-dammim*, between Shocoh and Azekah, in the Western region of the territory of Judah. 1 Sam. xvii. 1.

**15. captains**] Heb. *rôsh*, in the singular number, marking that the *thirty* made *one* body. So 2 Sam. xxiii. 13.

**15—19.**] On this incident, see note above, on 2 Sam. xxiii. 13—17.

**19. shall I drink the blood**—jeopardy?] Literally, *shall I drink of the blood of these men with their souls, because with their souls they brought it?* Cp. 2 Sam. xxiii. 17, where it is literally, *blood of men going with their souls*, or *lives*; i. e. putting their lives in their hands (Judg. xii. 3. 1 Sam. xix. 5; xxviii. 21. Job xiii. 14) to fetch it.

**20. of the three**] Who did the feat recorded in the foregoing verses: cp. 2 Sam. xxiii. 18.

**22. Benaiah . . . Kabzeel**] See 2 Sam. xxiii. 20; and *Dr. Thomson*, p. 286, on lions in Palestine, forced by hunger in snowy days, to come near to human habitations, and perhaps tracked by their footprints in the snow.

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1017.

of great stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. <sup>24</sup> These *things* did Benaiah the son of Jehoiada, and had the name among the three mighties. <sup>25</sup> Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

o 2 Sam. 23. 24.

|| Or, *Shammah*.  
|| Or, *Harodite*,  
2 Sam. 23. 25.  
|| Or, *Pattite*,  
2 Sam. 23. 22.  
|| Or, *Mebunnai*.  
|| Or, *Zalmon*.  
|| Or, *Heleb*.

|| Or, *Hiddai*.

|| Or, *Abi-atbon*.

|| Or, *Jashen*,  
See 2 Sam. 23.  
32, 33.  
|| Or, *Shazar*.  
|| Or, *Eliphelet*.  
|| Or, *Ahasbai*.  
|| Or, *Hezrai*.  
|| Or, *Paarai the*  
*Arbite*.  
|| Or, *the*  
*Haggrite*.

|| Or, *Shimite*.

<sup>26</sup> Also the valiant men of the armies *were*, ° Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem, <sup>27</sup> || Shammoth the || Harorite, Helez the || Pelonite, <sup>28</sup> Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite, <sup>29</sup> || Sibbecai the Hushathite, || Ilai the Ahohite, <sup>30</sup> Maharai the Netophathite, || Heled the son of Baanah the Netophathite, <sup>31</sup> Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite, <sup>32</sup> || Hurai of the brooks of Gaash, || Abiel the Arbathite, <sup>33</sup> Azmaveth the Baharumite, Eliahba the Shaalbonite, <sup>34</sup> The sons of || Hashem the Gizonite, Jonathan the son of Shage the Hararite, <sup>35</sup> Ahiam the son of || Sacar the Hararite, || Eliphaz the son of || Ur, <sup>36</sup> Hephher the Mecherathite, Ahijah the Pelonite, <sup>37</sup> || Hezro the Carmelite, || Naarai the son of Ezbai, <sup>38</sup> Joel the brother of Nathan, Mibhar || the son of Haggeri, <sup>39</sup> Zelek the Ammonite, Naharai the Berolithite, the armour-bearer of Joab the son of Zeruiah, <sup>40</sup> Ira the Ithrite, Gareb the Ithrite, <sup>41</sup> Uriah the Hittite, Zabad the son of Ahlai, <sup>42</sup> Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, <sup>43</sup> Hanan the son of Maachah, and Joshaphat the Mithnite, <sup>44</sup> Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, <sup>45</sup> Jedaiel the || son of Shimri, and Joha his brother, the Tizite, <sup>46</sup> Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, <sup>47</sup> Eliel, and Obed, and Jasiel the Mesobaite.

XII. <sup>1</sup> Now <sup>a</sup> these *are* they that came to David to <sup>b</sup> Ziklag, † while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war. <sup>2</sup> They *were* armed with bows, and could use both the right hand and <sup>c</sup> the left in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin. <sup>3</sup> The chief *was* Ahiezer, then Joash, the sons of || Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite, <sup>4</sup> And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jere-

about  
1058.  
a 1 Sam. 27. 2.  
b 1 Sam. 27. 6.  
† Heb. being  
yet shut up.  
c Judg. 20. 16.

|| Or, *Hasmaah*.

26—47. *Asahel—Mesobaite*] Most of the names in the above list, not all, as far as to v. 41, Uriah the Hittite, correspond to those in 2 Sam. xxiii. 24—39. See the notes there, where they are said to be thirty-seven.

The names which coincide are Asahel, Elhanan, Shammath (or Shammah), Helez, Ira, Abiezer, Maharai, Heled (or Heleb), Ittai, Benaiah, Hurai (or Hiddai), Abiel (or Abialbon), Azmaveth, Eliahba, Ahiam, Hezro (or Hezrai), Zelek, Naharai, Ira, Gareb, Uriah. But after Uriah, the Sacred Writer adds here more names which do not occur in the catalogue of worthies in 2 Sam. xxiii.

38. *Joel the brother of Nathan*] In 2 Sam. xxiii. 36, we have Igal the son of Nathan. It has been supposed by some that these are the same persons; but there is no reason for this assumption: cp. Pfeiffer, p. 243.

Bishop Andrewes (iv. 209) remarks on the care that the Holy Spirit has taken to set down the number and rank of David's worthies, and infers thence the diligent heed that David took to assign to each man his place according to his deserts. May we not extend this reflection, and apply it to JESUS CHRIST the Divine David, the Judge of Quick and Dead; and may we not see here a faint image of that knowledge and care by which every man will hereafter be examined, and be rewarded according to his work? Rev. xx. 12, 13; xxii. 12.

39. *Ammonite*] Cp. 46, where a Moabite is mentioned. Here 194

we have a Moabite and an Ammonite on the side of Israel, and even among David's worthies; and here (as *M. Henry* suggests) we may see an indication that Christ, the Divine David, would have heroes in His spiritual army, the Church, from the Gentiles.

Chr. XII. This chapter contains four distinct catalogues.

(1) vv. 1—7. Of those who came to David to Ziklag a short time before the death of Saul (1 Sam. xxvii. 6).

(2) vv. 8—15. Of the Gadites, who resorted to David in the wilderness (1 Sam. xxii. 4; xxiii. 14; xxiv. 22).

(3) vv. 19—22. Of the Manassites, who joined David when he was dismissed by the Philistines (1 Sam. xxix. 1—11).

(4) vv. 23—40. Of all Israel, who came to David at Hebron, to make him King.

These lists, which are found only in this book, prove the originality and independence of the writer. They were designed by him to stimulate all the Tribes of Israel, after the Captivity, when he wrote, to imitate their ancestors, and rally round the house of David at Jerusalem: cp. above, *Introduction*.

1. *while he yet kept himself close*] Or rather, when he was restrained from the presence of Saul, and was obliged to shun it.

2. *shooting arrows*] For which they were famous (viii. 40).

— *even of Saul's brethren*] A proof of David's innocence.

4. *Gibeonite*] Benjamites at Gibeon, viii. 29; ix. 35.



miah, and Jahaziel, and Johanan, and Josabad the Gederathite, <sup>5</sup> Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, <sup>6</sup> Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, <sup>7</sup> And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

Before  
CHRIST  
about  
1058.

<sup>8</sup> And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men † of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* † as swift as the roes upon the mountains; <sup>9</sup> Ezer the first, Obadiah the second, Eliab the third, <sup>10</sup> Mishmannah the fourth, Jeremiah the fifth, <sup>11</sup> Attai the sixth, Eliel the seventh, <sup>12</sup> Johanan the eighth, Elzabad the ninth, <sup>13</sup> Jeremiah the tenth, Machbanai the eleventh. <sup>14</sup> These *were* of the sons of Gad, captains of the host: || one of the least *was* over an hundred, and the greatest over a thousand. <sup>15</sup> These *are* they that went over Jordan in the first month, when it had † overflown all his <sup>e</sup> banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

† Heb. of the host.

d 2 Sam. 2. 18.  
† Heb. as the roes upon the mountains to make haste.

|| Or, one that was least could resist an hundred, and the greatest a thousand.  
† Heb. filled over.  
e Josh. 3. 15.

<sup>16</sup> And there came of the children of Benjamin and Judah to the hold unto David. <sup>17</sup> And David went out † to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall † be knit unto you: but if ye be come to betray me to mine enemies, seeing *there is* no || wrong in mine hands, the God of our fathers look *thereon*, and rebuke it. <sup>18</sup> Then † the spirit came upon <sup>f</sup> Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

† Heb. before them.

† Heb. be one.

|| Or, violence.

† Heb. the spirit clothed Amasai:  
So Judg. 6. 34.  
f 2 Sam. 17. 25.

<sup>19</sup> And there fell *some* of Manasseh to David, <sup>g</sup> when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, <sup>h</sup> He will fall to his master Saul † to the jeopardy of our heads. <sup>20</sup> As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh. <sup>21</sup> And they helped David || against <sup>i</sup> the band of the rovers: for they *were* all mighty men of valour, and were captains in the host. <sup>22</sup> For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.

about  
1056.

g 1 Sam. 29. 2

h 1 Sam. 29. 4.  
† Heb. on our heads.

|| Or, with a band.

i 1 Sam. 20. 1, 9, 10.

<sup>23</sup> And these *are* the numbers of the || † bands *that were* ready armed to the

1048.  
|| Or, captains, or, men.

† Heb. heads.

6, 7. *Korhites—Gedor*] These seem to have been of Judah, ii. 43; iv. 4. Cp. v. 16.

8. *the Gadites there separated themselves*] From their families; they detached themselves from the rest of the Gadites on the side of Saul.

14. *one of the least—over a thousand*] So the *Vulg.*, *Syriac*, and *Arabic*. But probably the true meaning is, a little one of them was equal to a hundred, and a great one to a thousand. Lev. xxvi. 8. Deut. xxxii. 30. So some of the Rabbis, and it seems *Sept.* and *Bertheau*.

15. *These are they that went over Jordan*] Probably, to help David, when they separated themselves (v. 8) from their brethren on the east of Jordan, who favoured Saul. Probably some of these Gadites had been under David's command, when he was set over Saul's men of war, and was accepted in the sight of all the people. See 1 Sam. xviii. 5—17.

— *in the first month, when it had overflown all his banks*] See or Josh. iii. 15.

— *all them of the valleys*] Literally, *all the valleys*. Cp. "Thou art of more honour and might than the hills of the robbers." Ps. lxxvi. 4.

17. *mine heart shall be knit unto you*] Literally, my heart shall be at one with you. See *Gesen.* 340.

18. *Amasai*] Probably the same as Amasa, David's nephew (ii. 17), whom David made captain of his host, in the place of Joab, after the rebellion and death of Absalom (2 Sam. xix. 13).

19. *they helped them not*] They did not help the Philistines against Israel; this was providentially prevented. See 1 Sam. xxix. 7.

20. *As he went to Ziklag*] This also was providential; for they came to him at a time when he needed help to enable him to recover his wives, and the sons and daughters of his friends, and their substance, from the Amalekites, who had burnt Ziklag. See 1 Sam. xxx. 1—11.

The Sacred Writer supposes that the reader is familiar with the narrative in Samuel; without which his own account would not be intelligible.

22. *host of God*] Large and mighty. Cp. Ps. xxxvi. 6; lxxx. 11.

23. *of the bands*] Heb. *heads*. It is alleged by some, that there is a contradiction between this superscription of the list and the list itself; inasmuch as the superscription specified

Before  
CHRIST  
1048.  
1: 2 Sam. 2. 3, 4.  
& 5. 1.  
ch. 11. 1.  
1 ch. 10. 14.  
m 1 Sam. 16. 1, 3.  
|| Or, prepared.

n 2 Sam. 8. 17.

† Heb. *brethren*,  
Gen. 31. 23.  
† Heb. *a multi-  
tude of them*.  
o 2 Sam. 2. 8, 9.

† Heb. *men of  
names*.

p Esth. 1. 13.

|| Or, *rangers of  
battle*, or, *ranged  
in battle*.  
|| Or, *set the battle  
in array*.  
† Heb. *without a  
heart and a heart*,  
Ps. 12. 2.

|| Or, *keeping  
their rank*.

|| Or, *victual of  
war*.

war, and <sup>k</sup> came to David to Hebron, to <sup>l</sup> turn the kingdom of Saul to him, <sup>m</sup> according to the word of the LORD. <sup>24</sup> The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready || armed to the war. <sup>25</sup> Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred. <sup>26</sup> Of the children of Levi four thousand and six hundred. <sup>27</sup> And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred; <sup>28</sup> And <sup>n</sup> Zadok, a young man mighty of valour, and of his father's house twenty and two captains. <sup>29</sup> And of the children of Benjamin, the † kindred of Saul, three thousand: for hitherto † ° the greatest part of them had kept the ward of the house of Saul. <sup>30</sup> And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, † famous throughout the house of their fathers. <sup>31</sup> And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king. <sup>32</sup> And of the children of Issachar, <sup>p</sup> *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment. <sup>33</sup> Of Zebulun, such as went forth to battle, || expert in war, with all instruments of war, fifty thousand, which could || keep rank: *they were* † not of double heart. <sup>34</sup> And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand. <sup>35</sup> And of the Danites expert in war twenty and eight thousand and six hundred. <sup>36</sup> And of Asher, such as went forth to battle, || expert in war, forty thousand. <sup>37</sup> And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand. <sup>38</sup> All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king. <sup>39</sup> And there they were with David three days, eating and drinking: for their brethren had prepared for them. <sup>40</sup> Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and || meat, meal,

heads, or captains (and so *Sept.* and *Vulg.*), while the list itself describes a muster of soldiers. But our Authorized Version has replied to the objection by rendering the Hebrew *rosh* here by *band*; as it was quite justified in doing. See Judg. vii. 16. 20; ix. 34. 43, 44. 46. 1 Sam. xi. 11; xiii. 18. *Gesen.* 752.

The Sacred Writer recapitulates here more in detail, what he had stated generally above, xi. 1—3.

The total muster at Hebron, which is here described, amounted to about 300,000 men. Having so powerful an army at his command, David proceeded to lay siege to Jebus, and captured it. 2 Sam. v. 6; above, xi. 4—9.

<sup>24.</sup> *children of Judah—six thousand and eight hundred* This number, which is here mentioned as *coming* from Judah, is not so large as that from Ephraim, v. 30. Probably, as the scene of the action was at Hebron, the seat of the kingdom of Judah, which had been already established for six years and a half, a large number of the tribe of Judah were *already at Hebron*, and these six thousand were those who *came* from other parts of the territory, in addition to the men of Judah who were already quartered there.

<sup>27.</sup> *Jehoiada was the leader of the Aaronites* Not the High Priest, for Abiathar held that office (1 Sam. xxiii. 9), but the head of the warriors of the house of Aaron; perhaps the father of Beniah, xi. 22.

<sup>28.</sup> *Zadok* He may perhaps have been the same as was appointed High Priest by Solomon. Cp. 2 Sam. viii. 17; xv. 29. 35; xx. 25. 1 Kings i. 8. 26; ii. 35.

— *captains* Heb. *sarim*.

<sup>30.</sup> *famous* Literally, *men of names*.

<sup>31.</sup> *expressed by name* Probably in lists, containing the name of every one of the 18,000. The large number made this more remarkable.

<sup>32.</sup> *children of Issachar—that had understanding* literally, *that knew understanding—of the times, to perceive what Israel should do* That is, they excelled in moral and political prudence and wisdom, so as to know what, in any season of emergency, the particular posture of affairs required to be done.

The word rendered *understanding* is *binah*, which has constantly this sense. See below, xxii. 12. 2 Chron. ii. 12, 13. Prov. i. 2; iv. 1. 5. 7, and is well rendered *σύνεσις* by *Sept.* This is mentioned as an argument for the right of David to the throne of all Israel.

<sup>33.</sup> *fifty thousand* The greatest number of any tribe. We find that in Deborah's muster for the deliverance of Israel, Zebulun and Issachar were forward in the cause. Judg. v. 14, 15.

It is not unworthy of notice, that the largest numbers who resorted to Hebron, to make David King over all Israel, came from that territory, which was afterwards the earliest and principal scene of our Blessed Lord's ministry (Matt. iv. 13. 15), and from which most of the Apostles, "the worthies" of the Divine David, who maintained and advanced His Spiritual Kingdom, were chosen.

— *not of double heart* Literally, *not in heart and heart*. Not with a double heart (*Vulg.*), but with "a perfect heart," or, "with one heart," v. 38.

<sup>40.</sup> *asses—camels—mules* No horses are mentioned.

cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

Before  
CHRIST  
1043.

1015.

XIII. <sup>1</sup> And David consulted with the captains of thousands and hundreds, and with every leader. <sup>2</sup> And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the LORD our God, † let us send abroad unto our brethren every where, that are <sup>a</sup> left in all the land of Israel, and with them also to the priests and Levites which are † in their cities and suburbs, that they may gather themselves unto us: <sup>3</sup> And let us † bring again the ark of our God to us: <sup>b</sup> for we inquired not at it in the days of Saul. <sup>4</sup> And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

† Heb. let us break forth and send.  
a 1 Sam. 31. 1.  
Isa. 37. 4.  
† Heb. in the cities of their suburbs.  
† Heb. bring about.  
b 1 Sam. 7. 1, 2.

<sup>5</sup> So <sup>c</sup> David gathered all Israel together, from <sup>d</sup> Shihor of Egypt even unto the entering of Hemath, to bring the ark of God <sup>e</sup> from Kirjath-jearim. <sup>6</sup> And David went up, and all Israel, to <sup>f</sup> Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, <sup>g</sup> that dwelleth between the cherubims, whose name is called on it. <sup>7</sup> And they † carried the ark of God <sup>h</sup> in a new cart <sup>i</sup> out of the house of Abinadab: and Uzza and Ahio drave the cart. <sup>k</sup> And David and all Israel played before God with all their might, and with † singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. <sup>9</sup> And when they came unto the threshingfloor of || Chidon, Uzza put forth his hand to hold the ark; for the

c 1 Sam. 7. 5.  
2 Sam. 6. 1.  
d Josh. 13. 3.  
e 1 Sam. 6. 21. &c.  
7. 1.  
f Josh. 15. 9, 60.  
g 1 Sam. 4. 4.  
2 Sam. 6. 2.  
† Heb. made the ark to ride.  
h See Num. 4. 15.  
ch. 15. 2, 13.  
i 1 Sam. 7. 1.  
k 2 Sam. 6. 5.  
† Heb. songs.

|| Called Nachon, 2 Sam. 6. 6.

CH. XIII. 1. *captains*] Heb. *sarim*; their number amounted to thirty thousand. 2 Sam. vi. 1.

2. *and that it be*] Rather, and if it be.

— *let us send abroad unto our brethren*] Observe that David the King, the type of Christ, calls his subjects his *brethren*: cp. Heb. ii. 11.

— *the priests and Levites*] Who are not mentioned in the narrative of 2 Sam. vi. 1—19.

3. *let us bring again the ark*] On the circumstances of the bringing up the Ark from Kirjath-jearim to Zion, and on their prophetic and typical relation to the progress of the Christian Church from a low estate to the heavenly Jerusalem, see above, on 2 Sam. vi., *Prelim. Note*.

— *we inquired not at it*] Rather, we inquired not after it; we bethought ourselves little about it (cp. *Hengstl.*, Auth. ii. 57).

David, in his charitable spirit toward the memory of the departed King, does not say that Saul, being possessed by an evil spirit, became indifferent and careless to religion, and was given over to a reprobate mind; but he speaks in general terms, and takes a share of the blame to himself: “We troubled ourselves little about the ark in the days of Saul.”

It better becomes us to judge ourselves than others, especially the dead, and particularly deceased Kings. And now that he himself is King of Israel, in Zion, David will repair the neglect of the former generation. Here is a happy example of mildness and charity, joined with piety and zeal.

5. *Shihor of Egypt*] Called *Nachal Mizraim* (river of Egypt) in Num. xxiv. 5. Josh. xv. 4. Now *Wady-el-Arish*.

— *Hemath*] Or *Hamath*, in the valley of the Orontes, in Upper Syria (see Num. xxxiv. 8).

The people were summoned from great distances, and gladly flocked together, to attend the Ark in its way to Zion; a specimen of that zeal which befits Christians, in promoting the progress of the Church in her way to the Heavenly Jerusalem.

— *Kirjath-jearim*] See 2 Sam. vi. 2, where it is called *Baale*.

6. *whose name is called on it*] Bertheau proposes here to read *sham* (there), for *shem* (name), and to render the words thus, “who is invoked there.” But the common reading is correct, and is confirmed by *Sept.*, *Vulg.*, *Arabic*, *Syriac*, and it may be rendered, “where His Name is called.” On the Hebrew *asher*, signifying where, see *Gesen.* p. 89, as to the sense. Cp. 2 Sam. vi. 2. 1 Kings viii. 16, 17, 18, 19, 29.

On the discrepancies alleged by some (as *De Wette*, *Gramberg*), between this narrative and that in 2 Sam. vi. 2—8, see *Keil*, Versuch, pp. 351, 356.

7. *they carried the ark—in a new cart*] In contravention of the Law; see above, on 2 Sam. vi. 3. It has been objected against this statement, that if the Levites had been with them, as is related in v. 3, they would not have infringed the Law, and that the Levites would have carried the Ark on their shoulders, according to the divine command (Num. iv. 15–vii. 9; x. 21).

But it is to be remembered, that during the reign of Saul, as is above stated (v. 3), the Hebrew King and People had thought little of the Ark; it had been suffered to lie in neglect and obscurity; a spirit of indifference and profaneness had prevailed; and by reason of the separation of the Tabernacle from the Ark, the Levites themselves had become careless of their duties. They had been occupied with their ministrations at the Tabernacle at Gibeon, and had probably never had any thing to do with the Ark. At length God interposed to remind them of His Law, and it was in consequence of the judgment inflicted upon Uzzah, that David was awakened to a recollection of his own duty, and of that of the Levites. See xv. 2, 13; and cp. *Keil*, Chronik, p. 355.

The Author of the Chronicles has been charged with writing under the influence of a Levitical bias. This express notice of the presence of the Levites (who are not mentioned in the parallel passage of Samuel) at an occurrence which reflects so little honour on them, is an evidence of his impartiality.

8. *with all their might*] In 2 Sam. vi. 5 we read, “and David . . . played before the Lord on all manner of instruments of fir-wood (cypress).” Some modern critics imagine an inconsistency here, and would alter the text of Samuel to suit that of the Chronicles; but this is arbitrary criticism: cp. *Keil*, Versuch, p. 42.

— *harps—psalteries—timbrels*] The Hebrew words here rendered *harp*, *psaltery*, *timbrel*, are *cinnôr*, *nebel*, and *toph*. See on Gen. iv. 21; xxxi. 27, and on 1 Sam. x. 5.

9. *Chidon*] See note above, on 2 Sam. vi. 6.

— *Uzza*] On his sin and punishment, see note above, on 2 Sam. vi. 6, 7. His death, like that of Nadab and Abihu (Lev. x. 1), proclaimed that God will be sanctified in those that come nigh Him (Lev. x. 3). Let us serve God with *fear*, even when we serve Him with *gladness*. But let us not be drawn from our duty by His awful visitations,—like the death of Uzzah,—which are designed to drive us from our sins. Let the blessing, which the Ark brought to the house of Obed-edom, encourage us to welcome God’s ordinances; let not the Ark be less precious to us for its being to some a stone of stumbling. Although the Gospel be to some a “savour of death unto death” (2 Cor. ii. 16), yet let us receive it with love, and it will be to us “a savour of life unto life” (cp. *M. Henry* here).

Before  
CHRIST  
1015.  
† Heb. *shook it*.  
1 Num. 4. 15.  
ch. 15. 13. 15.  
m Lev. 10. 2.  
‡ That is, *The*  
*Breach of Uzza*.

† Heb. *removed*.

n 2 Sam. 6. 11.

o As Gen. 80. 27.  
ch. 26. 5.

about  
1043.  
a 2 Sam. 5. 11,  
&c.

† Heb. *yet*.

b ch. 3. 5.

‡ Or, *Eliada*,  
2 Sam. 5. 16.

c 2 Sam. 5. 17.

1047.  
d ch. 11. 15.

‡ That is, *A*  
*place of breaches*.

e 2 Sam. 5. 22.

oxen † stumbled. <sup>10</sup> And the anger of the LORD was kindled against Uzza, and he smote him, <sup>1</sup> because he put his hand to the ark : and there he <sup>m</sup> died before God. <sup>11</sup> And David was displeased, because the LORD had made a breach upon Uzza : wherefore that place is called ‖ Perez-uzza to this day. <sup>12</sup> And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me ? <sup>13</sup> So David † brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

<sup>14</sup> <sup>n</sup> And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed <sup>o</sup> the house of Obed-edom, and all that he had.

XIV. <sup>1</sup> Now <sup>a</sup> Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house. <sup>2</sup> And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

<sup>3</sup> And David took † more wives at Jerusalem : and David begat more sons and daughters. <sup>4</sup> Now <sup>b</sup> these *are* the names of *his* children which he had in Jerusalem ; Shammua, and Shobab, Nathan, and Solomon, <sup>5</sup> And Ibhar, and Elishua, and Elpalet, <sup>6</sup> And Nogah, and Nepheg, and Japhia, <sup>7</sup> And Elishama, and ‖ Beeliada, and Eliphalet.

<sup>8</sup> And when the Philistines heard that <sup>c</sup> David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them. <sup>9</sup> And the Philistines came and spread themselves <sup>d</sup> in the valley of Rephaim. <sup>10</sup> And David inquired of God, saying, Shall I go up against the Philistines ? and wilt thou deliver them into mine hand ? And the LORD said unto him, Go up ; for I will deliver them into thine hand. <sup>11</sup> So they came up to Baal-perazim ; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters : therefore they called the name of that place ‖ Baal-perazim. <sup>12</sup> And when they had left their gods there, David gave a commandment, and they were burned with fire.

<sup>13</sup> <sup>c</sup> And the Philistines yet again spread themselves abroad in the valley.

13. So David brought not the ark home to himself—but carried it aside into the house of Obed-edom the Gittite] See notes above, on 2 Sam. vi. 10, 11.

CH. XIV. 1, 2. Now Hiram—Israel] See on 2 Sam. v. 11, 12. 3. more wives] In 2 Sam. v. 13 we read, “and David took him more concubines and wives.” But there is no reason to suppose with some, that the Sacred Writer intended to palliate David’s conduct in this respect, for he mentions his concubines also in iii. 9.

4. in Jerusalem] In 2 Sam. v. 13 we read, “out of Jerusalem,” that is, from Jerusalem, which some would alter (e.g. Bertheau) to suit the text here ; but both statements are consistent, and one is supplementary to the other.

4—7] On David’s sons, see above iii. 5—8 ; and on 2 Sam. v. 14—16.

8—16] On David’s victory over the Philistines, and the burning of their images, see notes above, at the parallel passages in 2 Sam. v. 17—25. In 2 Sam. v. 17 it is said that “David went down unto the hold,” here it is said that he “went out against them ;” but this is no discrepancy, as some allege, for it is confirmed by the writer of Samuel, in v. 19. In 2 Sam. v. 24 we have, “then thou shalt bestir thyself,” here it is “thou shalt go out to the battle.” The writer of Chronicles often paraphrases the words of the earlier Books. See Introduction ; and below, xviii. 1.

10. David inquired of God] In 2 Sam. v. 19 we have, “David inquired of the Lord ;” so in v. 14 we have, “David inquired

again of God ;” but in 2 Sam. v. 23 it is, “of the Lord ;” and so in many other places the names ELOHIM and JEHOVAH are interchanged by the two sacred writers. In this narrative of the Chronicles the Name ELOHIM occurs *five* times, and JEHOVAH once (v. 10) ; and in the parallel place of Samuel the Name JEHOVAH occurs six times, and ELOHIM not once.

Such variations as these, in a narrative where the working of God in the wind and on the trees is described, as a sign of His presence with David and Israel, and of His help to them against the Philistines and their false gods, serve to bring out the important truth, that JEHOVAH (the God of the covenant with Israel) is also ELOHIM, the God of all created nature. See above, on Gen. ii. Exod. vi. 2, 3.

12. they had left their gods there—and they were burned with fire] The Philistines had brought their gods to help them in the battle, but they were so speedily routed and confounded, that they left their gods behind them in their flight ; and those gods, whom they had brought as their protectors, were not able to save themselves, but were burnt by David in the fire. Those gods are called *images* or idols in Samuel (2 Sam. v. 21), and there it is only said, according to the literal rendering in our margin, that David “took them away.” The narrative in the Chronicles here supplies the fact, that he took them away to burn them, according to the Law of God (Deut. vii. 5. 25).

Thus David took away the shame, and effaced the *Tchabod*, which the Hebrew Church and Nation had incurred in the capture of the Ark by the Philistines in the days of Eli (1 Sam. iv. 11).

<sup>14</sup> Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees. <sup>15</sup> And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines. <sup>16</sup> David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer. <sup>17</sup> And <sup>h</sup> the fame of David went out into all lands; and the LORD <sup>i</sup> brought the fear of him upon all nations.

XV. <sup>1</sup> And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. <sup>2</sup> Then David said, †None ought to carry the <sup>b</sup> ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

<sup>3</sup> And David <sup>c</sup> gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it. <sup>4</sup> And David assembled the children of Aaron, and the Levites: <sup>5</sup> Of the sons of Kohath; Uriel the chief, and his || brethren an hundred and twenty: <sup>6</sup> Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty: <sup>7</sup> Of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty: <sup>8</sup> Of the sons of <sup>d</sup> Elizaphan; Shemaiah the chief, and his brethren two hundred: <sup>9</sup> Of the sons of <sup>e</sup> Hebron; Eliel the chief, and his brethren fourscore:

Before CHRIST 1017.  
f 2 Sam. 5. 23.

g 2 Sam. 5. 25, Geba.  
h Josh. 6. 27.  
i 2 Chron. 26. 8.  
j Deut. 2. 25. & 11. 25.

1042.  
a ch. 16. 1.  
† Heb. It is not to carry the ark of God, but for the Levites.  
b Num. 4. 2, 15  
Deut. 10. 8. & 31. 9.

about 1042.  
c 1 Kings 8. 1. ch. 13. 5.

|| Or, kinsmen.

d Exod. 6. 22.

e Exod. 6. 18.

<sup>16</sup>. from Gibeon even to Gazer] In 2 Sam. v. 25 we have, "from Geba until thou come to Gazer."

The Philistines had encamped in the valley of Rephaim (see xi. 15), to the s.w. of Jerusalem; they were repulsed in a northerly direction, and fled toward the n.w. over Beth-horon, in the direction of Joppa.

There is no need for the alteration of *Geba*, in 2 Sam. v. 25, into *Gibeon*, as proposed by Keil. Gibeon and Geba were north of Jerusalem, and Gibeon was only about four miles to the s.w. of Geba. Bertheau would alter both words into *Gibeā*, to the s.w. of Jerusalem. Gazer was probably at *Yasūr*, four miles east of Joppa (cp. *Grove*, B. D. i. 685).

The Tabernacle was at Gibeon at this time; and perhaps this may have been a reason for the mention of that place in connexion with the defeat of the Philistines, who in the days of Eli had taken the Ark, and had destroyed Shiloh, where the Tabernacle was. For now, under David, when the Ark is to be placed in Zion by his religious zeal, affairs were changed for the better. The defeat of the Philistines began from Gibeon, where the Tabernacle was.

CH. XV. 1. David made him houses] Not as if they were finished in the three months during which the Ark remained in the house of Obed-edom (xiii. 14), but they were begun then.

#### THE LEVITICAL TABERNACLE LEFT AT GIBEON.

—pitched for it a tent] Why did David make a new tent for the Ark in Zion? Why did he not remove the old Sinaitic Tabernacle from Gibeon, and restore the Ark to it?

M. Henry says, "I cannot conceive why David, who knew the Law, and was zealous for it, did not either bring the Ark to Gibeon, or bring the Tabernacle to Zion;" and it is said by Bertheau that the historical Books of Holy Scripture leave this difficulty unsolved.

But is it not solved by 2 Sam. vii. 1? There it is related, that, "when the king sat in his house," he designed to build a Temple for the Lord. And though God did not permit David to build a House for His Name, yet He assured him that He approved the design, and that his son should build one (2 Sam. vii. 13). But, if David had removed the Tabernacle, and had fixed it at Jerusalem, where God had chosen to put His Name, and if he had placed the Ark in the Tabernacle there, it is probable, that the people would have become so much attached to this arrangement that it would have been perpetuated. At least, the erection of the Temple would have

been embarrassed by many difficulties and hindrances, which it would have been very hard for Solomon to surmount.

David therefore left the Tabernacle, where it was, at Gibeon, in faith and foresight of the future Temple at Jerusalem.

The condition of things in the interval between the bringing up of the Ark by David to Zion, and the building of the Temple at Jerusalem by his son and successor Solomon, was transitory and provisional. During that time, the services of God's worship were maintained at Gibeon in the Tabernacle, and also before the Ark on Mount Zion. See below, xvi. 39, 40.

But the essence and kernel of the worship of God was where the Ark was; God's presence rested on it; and the Tabernacle was only the outward husk or shell, which was to vanish and fall away, as soon as the Temple was built.

That interval of time was like a foreshadowing of the interval between Christ's Ascension and the destruction of the Temple of Jerusalem, when, to the eye of the faithful, the Levitical services ceased, and were merged in the Christian Church, which is universal in extent and perpetual in duration.

In that interval of near forty years, the Apostles, and other faithful Christians, communicated in the services of the Temple, as well as in those of the Church. See below, on Acts ii. 46. But when that interval had elapsed, and the material Temple was destroyed, the worship of God was absorbed into the Christian Church, and the affections of all true Israelites were concentrated in it; and the work of Christ,—Who is the Antitype of David, who prepared for the Temple, and of Solomon, who built it, and Who unites their operations in His own,—was consummated for ever.

<sup>2</sup>. None ought to carry the ark of God but the Levites] The mischance that happened to Uzza, by reason of the neglect of God's Law, in placing the Ark in a cart (xiii. 7), had the effect of bringing the Law to David's remembrance, as we find in the sequel. The children of the Levites bare the Ark of God upon their shoulders, as Moses commanded, according to the word of the Lord (v. 15). The statements in this verse afford an incidental evidence of the existence and divine authority of the Pentateuch (see Num. i. 50; iv. 15; vii. 9; x. 17); at the same time there is an honest confession, that the Law had been neglected by the King and by the Levites: cp. v. 13, where this confession is made by themselves.

<sup>5</sup>. Of the sons of Kohath] Who are first mentioned among the Levites, as being appointed to carry the Ark. Of the six fathers' houses here mentioned (vv. 5—10), four came from Kohath, one from Merari, and one from Gershon. See Exod. vi. 18—22.

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<sup>10</sup> Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

<sup>11</sup> And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, <sup>12</sup> And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it. <sup>13</sup> For <sup>f</sup>because ye did it not at the first, <sup>g</sup>the LORD our God made a breach upon us, for that we sought him not after the due order.

<sup>14</sup> So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel. <sup>15</sup> And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as <sup>h</sup>Moses commanded according to the word of the LORD.

<sup>16</sup> And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. <sup>17</sup> So the Levites appointed <sup>i</sup>Heman the son of Joel; and of his brethren, <sup>k</sup>Asaph the son of Berechiah; and of the sons of Merari their brethren, <sup>l</sup>Ethan the son of Kushaiah; <sup>18</sup> And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters. <sup>19</sup> So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass; <sup>20</sup> And Zechariah, and <sup>||</sup>Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries <sup>m</sup>on Alamoth; <sup>21</sup> And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps <sup>||</sup>on the Sheminith to excel.

<sup>22</sup> And Chenaniah, chief of the Levites, <sup>||</sup>was for <sup>†</sup>song: he instructed about

f 2 Sam. 6. 3.  
ch. 13. 7.  
g ch. 13. 10, 11.

h Exod. 25. 14.  
Num. 4. 15, &  
7. 9.

i ch. 6. 33.

k ch. 6. 39.

l ch. 6. 44.

|| ver. 18,  
Jaaziel.  
m Ps. 46, title.

|| Or, on the  
eighth to oversee,  
Ps. 6, title.  
|| Or, was for the  
carriage: he  
instructed about the carriage.

† Heb. lifting up.

**11. Zadok and Abiathar the priests]** Zadok is put first as being of the line of Phinehas, and as having, to the writer's mind, a superior claim over Abiathar, who was afterwards untrue to David, and was superseded by Zadok (see 1 Kings ii. 26. 35. Cp. note above, on 2 Sam. viii. 17), especially as to the mention of two persons (Zadok and Abiathar), as priests at the same time. It is probable (as there suggested, and as is supposed by *M. Henry* here) that Zadok was specially connected with the service of the Tabernacle at Gibeon, and Abiathar with the ministry before the Ark at Jerusalem.

**13. For because ye did it not at the first]** Literally, *Because that from it at the beginning, not ye, but others, carried the Ark, therefore God made a breach upon us.* *Bertheau* would read the sentence interrogatively; but the rendering in the Auth. Version is preferable, and is confirmed by *Sept.* See *Gesen.* 453; and *Fuerst*, 777 (sub voce, *mah*), for an analysis of the composite Hebrew word here used.

— *we sought him not after the due order]* David does not excuse himself; but confesses his own sin as well as theirs. The Priests and Levites had sinned, in not “keeping knowledge,” and in not reminding him, and the people, of what God's Law required. But the King also had sinned in not remembering and observing the requirements of the Law. Two sins had been committed. The Ark had been put into a cart, whereas it ought to have been carried on the shoulders of the Levites: see v. 15. Uzzah had touched the Ark, which he he was not permitted to do: see 2 Sam. vi. 3—6. These sins and their consequences would have been avoided, if the King, the Priests, and the Levites had “sought God after the due order.” David, when chastened for his sin, did not harden his heart, but repented, and amended his fault: he did not complain of the Ark, but gave it an honourable reception, and prepared a place of greater glory for it.

**16. psalteries—harps—cymbals]** See xiii. 8. Cp. 2 Chron. v. 13. Neh. xii. 36. The writer of this book enlarges on David's pious zeal, as exemplary to his own age and countrymen: see *Introd.*

**17. Heman—Asaph—Ethan]** See above, on 1 Kings iv. 31. 1 Chron. ii. 6; vi. 33. 39. 44.

**18. Ben]** The *Vulg.* has *Ben* here; the *Sept.* omits the word: the *Syriac* and *Arabie* render it *son*. *Bertheau* would expunge the word. It is true that the Hebrew copula *van* (and) is prefixed to most of the other names, but not to all: Eliab is without it. *Ben* is not mentioned in v. 20, but Aziel is there added to the lists. The Rabbis regard *Ben* as a proper name; and this seems to be most probable: for the list of singers in v. 20, consists of names which make *seven* (a sacred number); and the list in v. 18, evidently is intended to correspond to this, and to make up the same number seven, which it would not do without *Ben*.

**20, 21. Alamoth—Sheminith]** It seems vain to repeat the various conjectures on these words. The reader may see some of the different speculations on their meaning in B. D. i. 42; ii. 1250; and *Bertheau*, pp. 157, 158. They appear to denote either different kinds of musical instruments, or rather different voices. The former word seems to be connected with *almah*, a maiden, and to signify the treble voice (*Gesen.* 634). The latter appears to be derived from *shemónah*, eight, and to signify the lowest, or bass voice (*Gesen.* 835, 836).

**22. chief]** Or prince. He was not, it seems, a prince by birth (for he is not mentioned above, vv. 5—10); but he was a chief, or prince, for his skill: that was his nobility.

— *for song]* The word rendered song, is *massa*, which signifies what is borne, or lifted, and sometimes what is uttered as an oracle, e.g. “the burden of Babylon.” See Isa. xiii. 1; xv. 1; xvii. 1; and *passim*; and Nah. i. 1. Hab. i. 1. Zech. ix. 1. Mal. i. 1. Here it is rendered *song*, by *Sept.* and *Vulg.*, which has both “prophetia” and “melodia” here: cp. *Gesen.* 512.

But though his word *massa* is of very frequent occurrence, yet there seems to be no place in the Bible where this meaning (viz. *song*, or *singing*) is to be clearly assigned to it.

Besides, Heman, Asaph, and Ethan (and not Chenaniah)



the song, because he *was* skilful. <sup>23</sup> And Berechiah and Elkanah *were* door-keepers for the ark.

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<sup>24</sup> And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, <sup>a</sup> did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* doorkeepers for the ark.

n Num. 10. 8.  
Ps. 81. 3.

<sup>25</sup> So <sup>o</sup> David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy. <sup>26</sup> And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams. <sup>27</sup> And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the || song with the singers: David also *had* upon him an ephod of linen. <sup>28</sup> <sup>p</sup> Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps. <sup>29</sup> And it came to pass, <sup>q</sup> as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

o 2 Sam. 6. 12,  
13, &c.  
1 Kings 8. 1.

|| Or, carriage.  
p ch. 13. 8.

q 2 Sam. 6. 16.

XVI. <sup>1</sup> So <sup>a</sup> they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God. <sup>2</sup> And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD. <sup>3</sup> And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

about  
1042.  
a 2 Sam. 6. 17—  
19.

<sup>4</sup> And he appointed *certain* of the Levites to minister before the ark of the LORD, and to <sup>b</sup> record, and to thank and praise the LORD God of Israel:

b Ps. 33, & 70,  
title.

were the choir-masters (v. 17); and in xxvi. 29, Chenaniah is distinguished from the singers.

On the whole, it seems best to retain the most ordinary meaning of the word *massah* here, viz. *burden*, or *bearing*,—a meaning which was connected with the Ark in the Levitical Law, where we read of the *burden* of the sons of Kohath (Num. iv. 15), who were appointed to *bear* the Ark; see also Num. iv. 19. 27. 31. 32. 47. 49, in which places the word *massah* is used to describe the charge of *bearing* the sacred furniture of the Tabernacle; and the word is used in this sense below, 2 Chron. xxxv. 3. This is the sense given in the *Syriac* Version, and in our Margin, and is adopted by *Junius*, *Tremellius*, and *Bertheau*.

The meaning, therefore, appears to be, that now that David had seen in the fate of Uzzah (v. 13; and xiii. 9, 10) the evil consequences of neglecting God's requirements with regard to the carrying of the Ark, he appointed a person specially for the oversight of that duty in the procession of the Ark to Zion, namely, Chenaniah, who knew God's will, and reminded his brethren, the Levites, of all that the Law required in that respect.

The verse would then stand thus, *And Chenaniah, chief of the Levites, was over the burden (of the Ark) he administered* (Heb. *yasor*, Ps. xciv. 10. Prov. ix. 7. Hos. x. 10. *Gesen.* 354) *about the burden, for he was skilful.*

<sup>25</sup> *So David, and the elders of Israel*] Or, as it is in 2 Sam. vi. 15, David, and *all the house of Israel*,—a passage which shows that the representatives of the people are called *all Israel*. Cp. above, on Exod. xix. 7. Lev. viii. 3; xxiv. 14. Num. xv. 35.

<sup>26</sup> *when God helped the Levites that bare the ark*] That is, when God graciously accepted their services, and enabled them to perform a solemn duty, to which they had not been accustomed; and the careless execution of which had entailed fearful consequences in the former procession from Kirjath-jearim.

— *they offered*] The Levites offered a sacrifice of thanksgiving, in addition to that which the King offered, and which is mentioned in Samuel (2 Sam. vi. 13). The two accounts are supplementary to each other, not (as some imagine) contradictory.

<sup>27</sup> *David was clothed with a robe*] Or mantle, Heb. *meil* (see Exod. xxviii. 4; xxix. 5. 1 Sam. ii. 19; xv. 27); and over his shoulders he wore an *ephod* (1 Sam. ii. 18. 28. Cp. 2 Sam. vi. 14).

— *Chenaniah, the master of the song*] Rather, the master of the *burden* in the procession: see v. 22.

— *with the singers*] It seems that singers followed after the Ark, as well as went before it.

— *David also had upon him an ephod of linen*] David also, that is, as well as the Levites here mentioned: see above, on 2 Sam. vi. 14.

<sup>29</sup> *Michal the daughter of Saul — despised him*] See 2 Sam. vi. 20, where some other particulars are given, which the sacred writer passes over here, as being of a sorrowful character, and sufficiently well known to the reader from the narrative in Samuel.

CH. XVI. 1. *the ark of God—in—the tent that David had pitched for it*] On the question why David did not also bring up the Tabernacle from Gibeon, but left it there, and appointed Zadok the Priest to offer sacrifices there (vv. 39, 40): see above, on xv. 1.

<sup>2</sup> *he blessed the people*] David did not offer sacrifice by his own hand, but by the ministry of the Priests; indeed, the multitude of the sacrifices offered would have rendered this impossible. And he did not bless them with the priestly benediction, but he prayed God to bless them: see above, on 2 Sam. vi. 18; and on 1 Kings viii. 14.

<sup>3</sup> *a flagon*] Or rather, a cake of pressed fruits (*Gesen.* 85. Cp. *Fuerst*, 159).

<sup>4</sup> *to record*] To remind the Hebrew people of God's wonderful and merciful works to their fathers. Here is divine

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† Heb. with  
instruments of  
psalteries and  
harps.

c Sec 2 Sam. 23. 1.

d Ps. 105. 1—15.

e Gen. 17. 2. &  
26. 3. & 28. 13. &  
35. 11.

† Heb. the cord.

† Heb. men of  
number.

f Gen. 34. 30.

g Gen. 12. 17. &  
20. 3.

Exod. 7. 1—18.

h Ps. 105. 15.

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel † with psalteries and with harps; but Asaph made a sound with cymbals; 6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 Then on that day David delivered <sup>c</sup> first *this psalm* to thank the LORD into the hand of Asaph and his brethren.

8 <sup>d</sup> Give thanks unto the LORD, call upon his name,  
Make known his deeds among the people.

9 Sing unto him, sing psalms unto him,  
Talk ye of all his wondrous works.

10 Glory ye in his holy name:  
Let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength,  
Seek his face continually.

12 Remember his marvellous works that he hath done,  
His wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant,  
Ye children of Jacob, his chosen ones.

14 He *is* the LORD our God;  
His judgments *are* in all the earth.

15 Be ye mindful always of his covenant;  
The word *which* he commanded to a thousand generations;

16 *Even of the* <sup>e</sup> covenant which he made with Abraham,  
And of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law,  
*And to Israel for an everlasting covenant,*

18 Saying, Unto thee will I give the land of Canaan,  
† The lot of your inheritance;

19 When ye were but † few,  
<sup>f</sup> Even a few, and strangers in it.

20 And *when* they went from nation to nation,  
And from *one* kingdom to another people;

21 He suffered no man to do them wrong:  
Yea, he <sup>g</sup> reprov'd kings for their sakes,

22 *Saying,* <sup>h</sup> Touch not mine anointed,  
And do my prophets no harm.

guidance on the true principles of Hymnology. St. Paul specifies διδάσκειν and νοθεύειν, i. e. *teaching*, and *putting in mind*, as the main uses of sacred song (Col. iii. 16). The verb “to record” stands in the titles of Ps. xxxviii. and lxx., which are examples of putting God in remembrance of His mercy, and of pleading that mercy on behalf of His people. We must put ourselves in mind of His attributes and acts if we are to plead for mercy from Him. For further remarks on this subject, the editor may perhaps be allowed to refer to the preface to his volume of hymns, entitled, “Holy Year.”

6. *continually*] Morning and evening: see v. 40.

7. *David delivered first this psalm*] Literally, *David committed at the beginning, into the hand of Asaph, and of his brethren to bless the Lord*. That is, David lost no time, but on that very day in which the Ark was brought up to Zion, David (who had expressed in Ps. lxxviii. his faith, hope, and joy in bringing up the Ark) now instituted the service of praise, which was thenceforth to be continued by Asaph and his brethren. The words contained in vv. 8—36, are found in Ps. cv. 1—15; cxvi. cvii. 1; cvi. 47, 48, with some slight

variations; v. 34 is in Ps. cxxxvi. 1. It is a groundless notion of some, that this Psalm was not delivered at this time to Asaph, because portions of it are in other Psalms. Cp. above, *Prelim. Note* to 2 Sam. xxii.

This Psalm, sung at the inauguration of the Ark in its Tabernacle on Mount Zion, is a noble specimen of that spirit which characterizes Hebrew poetry, in which the Sacred Author identifies Himself and his contemporaries with their forefathers Abraham, Isaac, and Jacob, and with the Hebrew People coming forth out of Egypt under the guidance of Moses, and entering the land of Canaan under Joshua: see v. 19.

The Christian Fathers saw in this Psalm a prophecy of the universal dominion of “Christ, the Lord of all.” See *Justin Martyr*, Apol. § 41. and § 42; and c. Tryphon. § 55.

13. *Israel*] In Ps. cv. 6, it is, “*Abraham*.”

15. *Be ye mindful*] In Ps. cv. 8, “He hath remembered.”

19. *When ye were*] In Ps. cv. 12, it is, “When they were.” Here he identifies them with their forefathers.

22. *mine anointed*] Israel, regarded as “a kingdom of Priests:” see on Exod. xix. 6.

- 23 <sup>i</sup> Sing unto the LORD, all the earth ;  
Shew forth from day to day his salvation.
- 24 Declare his glory among the heathen ;  
His marvellous works among all nations.
- 25 For great *is* the LORD, and greatly to be praised :  
He also *is* to be feared above all gods.
- 26 For all the gods <sup>k</sup> of the people *are* idols :  
But the LORD made the heavens.
- 27 Glory and honour *are* in his presence ;  
Strength and gladness *are* in his place.
- 28 Give unto the LORD, ye kindreds of the people,  
Give unto the LORD glory and strength.
- 29 Give unto the LORD the glory *due* unto his name :  
Bring an offering, and come before him :  
Worship the LORD in the beauty of holiness.
- 30 Fear before him, all the earth :  
The world also shall be stable, that it be not moved.
- 31 Let the heavens be glad, and let the earth rejoice :  
And let *men* say among the nations, The LORD reigneth.
- 32 Let the sea roar, and the fulness thereof :  
Let the fields rejoice, and all that *is* therein.
- 33 Then shall the trees of the wood sing out at the presence of the  
LORD,  
Because he cometh to judge the earth.
- 34 <sup>l</sup> O give thanks unto the LORD ; for *he is* good ;  
For his mercy *endureth* for ever.
- 35 <sup>m</sup> And say ye, Save us, O God of our salvation,  
And gather us together,  
And deliver us from the heathen,  
That we may give thanks to thy holy name, *and* glory in thy praise.
- 36 <sup>n</sup> Blessed *be* the LORD God of Israel for ever and ever.  
And all <sup>o</sup> the people said, Amen, and praised the LORD.
- 37 So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required :
- 38 And Obed-edom with their brethren, threescore and eight ; Obed-edom also the son of Jeduthun and Hosah *to be* porters : <sup>39</sup> And Zadok the priest, and his brethren the priests, <sup>p</sup> before the tabernacle of the LORD <sup>q</sup> in the high place that *was* at Gibeon, <sup>40</sup> To offer burnt offerings unto the LORD upon the altar of the

Before  
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i Ps. 96. 1. &c.

k Lev. 19. 4.

l Ps. 106. 1. &  
107. 1. & 118. 1.  
& 136. 1.

m Ps. 106. 47, 48.

n 1 Kings 8. 15.

o Deut. 27. 15.

p ch. 21. 29.  
2 Chron. 1. 3.  
q 1 Kings 3. 4.

27. *in his place*] In Ps. xvi. 6, it is, "In His sanctuary."  
29. *come before him*] In Ps. xvi. 8, "Come into His courts."

— *in the beauty of holiness*] "In His sanctuary" (*Sept.*), or with reverence and thanksgiving (*Syriac, Ar.*). See below, 2 Chron. xx. 21.

30. *that it be not moved*] i.e. from its orbit (*McCaul*).

33. *the trees of the wood*] Which had rejoiced in the presence of the Lord in the Ark at Kirjath-jearim, "the city of woods," and which had welcomed the procession that came to conduct it to Zion: cp. Ps. cxxxii. 6.

35. *gather us together—from the heathen*] It has been objected that such words as these could not have been used by David, and that they are interpolated from Ps. cvi. 47. But David knew from Deut. iv. 27; xxviii. 64, that Israel would be *scattered*; and so did Solomon (1 Kings viii. 46—50).

39. *Zadok the priest—before the tabernacle—at Gibeon*] Abiathar, the High Priest, being appointed to minister before the Ark in the Tabernacle, which David had pitched on Mount Sion (cp. on 2 Sam. vi. 17). It is remarkable that the name of Abiathar is not mentioned in the history of this ceremonial. Is that omission to be accounted for from the obloquy which was attached to his memory, on account of his subsequent ingratitude to David?

On the reverence still cleaving to *Gibeon*, on account of the presence of the Levitical Tabernacle there, see 1 Kings iii. 4. 2 Chron. i. 3; and above, on xv. 1. The unselfishness of David is here manifest. He had brought up the Ark to Zion, the city of David, and Jerusalem was his capital, and it was to be the site of the Temple, for which he made preparations, and which his son would build. He had a strong inducement to make it his only care. But he took care also to provide for the religious services of the Tabernacle at Gibeon.

Before  
CHRIST  
about  
1042.  
r Exod. 29. 38.  
Num. 28. 3.  
† Heb. in the  
morning and in  
the evening.  
s ver. 34.  
2 Chron. 5. 13. &  
7. 3.  
Ezra 3. 11.  
Jer. 33. 11.  
† Heb. for the  
gate.  
† 2 Sam. 6. 19, 20.  
a 2 Sam. 7. 1, &c.

burnt offering continually † morning and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel; <sup>41</sup> And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, <sup>a</sup> because his mercy *endureth* for ever; <sup>42</sup> And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were † porters. <sup>43</sup> And all the people departed every man to his house: and David returned to bless his house.

XVII. <sup>1</sup> Now <sup>a</sup> it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

<sup>2</sup> Then Nathan said unto David, Do all that *is* in thine heart; for God is with thee. <sup>3</sup> And it came to pass the same night, that the word of God came to Nathan, saying, <sup>4</sup> Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in: <sup>5</sup> For I have not dwelt in an house since the day that I brought up Israel unto this day; but † have gone from tent to tent, and from *one* tabernacle to another. <sup>6</sup> Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars? <sup>7</sup> Now therefore thus shalt thou say unto my servant David, Thus

saith the LORD of hosts, I took thee from the sheepcote, *even* † from following the sheep, that thou shouldest be ruler over my people Israel: <sup>8</sup> And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth. <sup>9</sup> Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, <sup>10</sup> And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house. <sup>11</sup> And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. <sup>12</sup> He shall build me an house, and I will stablish his throne for ever. <sup>13</sup> <sup>b</sup> I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee: <sup>14</sup> But <sup>c</sup> I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

<sup>15</sup> According to all these words, and according to all this vision, so did Nathan speak unto David.

41. And with them] With Zadok and his sons.

— Jeduthun] Probably another name for Ethan: see on vi. 42.

42. And with them] With the singers that were "chosen and expressed by name," were Heman and Jeduthun, with trumpets and cymbals to make a sound, and musical instruments of God. So, nearly, the *Sept.*

43. to bless his house] And then Michal, the daughter of Saul, who before had looked out at a window, and despised him in her heart (xv. 29), vented her disdain openly and deliberately in words: see 2 Sam. vi. 20.

CH. XVII. 1, 2. as David sat in his house—God is with thee] See on 2 Sam. vii. 1—3, in which the title, "the King," occurs three times, where we have here the personal name David.

3—6.] See 2 Sam. vii. 4—8.

5. from tent to tent] Or, as it is in Samuel, "I have walked in a tent and a tabernacle." The Tabernacle itself had not been changed, till David made a new one for the Ark; but its condition was migratory, for reasons noted above, on 2 Sam. vii. 6.

6. judges] In 2 Sam. vii. 7, it is "Tribes." The one explains the other; and there is no reason to alter the text of Samuel, as if a *tribe* could not be said to *feed* by means of rulers raised up from it: cp. Ps. lx. 7; cviii. 8.

7—12.] See above, 2 Sam. vii. 8—13.

14. I will settle him in mine house and in my kingdom] In 2 Sam. vii. 16, it is, "thine house, and thy kingdom, thy throne shall be established." David's house, kingdom, and throne were God's, because they were Christ's, who is God.

<sup>16 d</sup> And David the king came and sat before the LORD, and said, Who *am* I, Before  
CHRIST  
about  
1012.  
d 2 Sam. 7. 18. O LORD God, and what *is* mine house, that thou hast brought me hitherto? <sup>17</sup> And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God. <sup>18</sup> What can David *speake* more to thee for the honour of thy servant? for thou knowest thy servant. <sup>19</sup> O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* † great things. † Heb. great-  
nesses. <sup>20</sup> O LORD, *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears. <sup>21</sup> And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? <sup>22</sup> For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God. <sup>23</sup> Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said. <sup>24</sup> Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee. <sup>25</sup> For thou, O my God, † hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee. † Heb. *hast revealed the ear of thy servant.* <sup>26</sup> And now, LORD, thou art God, and hast promised this goodness unto thy servant: <sup>27</sup> Now therefore || let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever. || Or, *it hath pleased thee.*

XVIII. <sup>1</sup> Now after this <sup>a</sup> it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philis-

about  
1040.  
a 2 Sam. 8. 1, &c

#### THE EXALTATION OF DAVID.

17. *and hast regarded me according to the estate of a man of high degree*] *Thou hast looked upon me according to the estate.* Heb. *tôr*, a difficult word. It seems to be an abbreviation for *torah*, law, which is found in the parallel place in 2 Sam. vii. 19: see the note there.

It is said that there is no other example of the word *tôr* so used. But the word *tôr* occurs in Esther ii. 12, 15, where it is rendered *turn*, and in Cant. i. 10, 11, where it is rendered *row* and *border*; and those seem to be occurrences of the same word, in a slightly modified sense. Cp. *Hengst.* Chistol. on 2 Sam. vii. 19.

The meaning of the sentence is clear, especially when placed in juxtaposition with the parallel passage in Samuel. There David asks, "Is this the law of Adam, O Lord God?" Hast Thou been so graciously pleased to modify the law, by which Adam and his posterity are condemned to decay, and hast Thou condescended to give to me, who am a feeble mortal, a promise of perpetuity and dominion? This is what is said in Samuel; and here it is added, "Thou hast regarded me according to the Law" (not of Adam in his weakness, but) "of the Man" (*ha-Adam*) "of high degree." Cp. *Vulg.* "*Fecisti me spectabilem super omnes homines*;" and *Schmidt*, "Thou hast regarded me according to the state of that exalted one."

When we take the two sayings of David together, as related in Samuel, and in this place, and when we remember that David was a prophet, and foresaw that Christ would come of his seed, as the Holy Spirit testifies by St. Peter on the Day of Pentecost (Acts ii. 30), we are authorized to believe, that David contrasted his state of weakness and abasement in the first Adam, with his condition of power and glory in the second Adam; and that in a divine transport of love and thankfulness for God's assurance of perpetuity of duration and dominion to his seed, he exclaimed, "Is this the law of Adam, O Lord God, that Thou hast exalted me to the condition of the

Man of high degree?" I am by nature of the earth, earthy; but Thou hast made me of the heaven, heavenly. In me the two Adams meet together. By nature I am in the first Adam, but of me is "the Lord from heaven" (1 Cor. xv. 47), and by Him I am exalted to heavenly glory.

This interpretation is illustrated by David's own language, concerning Man, made a little lower than the Angels in Adam, but crowned with glory and honour far greater than theirs in Christ. "What is Man, that Thou so regardest him? or the son of Man, that Thou visitest him?" See Ps. viii. 5, 6; and on Heb. ii. 6, 7. And it is also explained by our Lord's teaching concerning Himself as David's *Son* and David's *Lord* (Matt. xxii. 45), and declaring Himself to be both the *Root* and *Offspring* of David (Rev. v. 5; xxii. 16. Cp. note above, on 2 Sam. vii. 19). The present revelation of God to David was a prelude to the Evangelic declaration,—"The Word was made flesh" (John i. 14), and to the Apostolic assertion, "Jesus Christ our Lord, was made of the seed of David according to the flesh" (Rom. i. 3. Cp. 2 Tim. ii. 8).

19. *for thy servant's sake*] In 2 Sam. vii. 21, it is, "for thy word's sake," i. e. thy gracious word to me thy servant.

21. *whom God went to redeem*] Here the verb *went* is in the singular; in Samuel it is in the plural. Here the man is *ha-elohim*,—"the Elohim;" there it is *Elohim*. May we not say that this is in accordance with the doctrine of a plurality of persons in the One God? See the note there.

— *to make thee a name of greatness and terribleness*] In Samuel it is, "to do for you great things and terrible." With oratorical fervour he regards his own people as present, and addresses them (*Keil*).

— *out of Egypt*] The Exodus and its Mosaic record are ever present to his mind: see above, xvi. 20—22.

CH. XVIII. 1. *Gath and her towns*] Literally, *Gath and her daughters*. This is an explanation of the more recondite and figurative phrase in 2 Sam. viii. 1. See note there. Cp.

Before  
CHRIST  
about  
1040.

|| Or, *Hadadezer*,  
2 Sam. 8. 3.

b 2 Sam. 8. 4,  
seven hundred.

† Heb. *Darmesek*.

|| Called in the  
book of Samuel  
*Bethah*, and  
*Berthai*.  
c 1 Kings 7. 15,  
23.

2 Chron. 4. 12,  
15, 16.

|| Or, *Tou*.

2 Sam. 8. 9.

|| Or, *Joram*.

2 Sam. 8. 10.

|| Or, *to salute*.

† Heb. *to bless*.

† Heb. *was the*  
*man of wars*.

† Heb. *Abshai*.

d 2 Sam. 8. 13.  
e 2 Sam. 8. 14,  
&c.

tines. <sup>2</sup> And he smote Moab; and the Moabites became David's servants, and brought gifts.

<sup>3</sup> And David smote || Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates. <sup>4</sup> And David took from him a thousand chariots, and <sup>b</sup> seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots.

<sup>5</sup> And when the Syrians of † Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men. <sup>6</sup> Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went. <sup>7</sup> And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. <sup>8</sup> Likewise from || Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith <sup>c</sup> Solomon made the brasen sea, and the pillars, and the vessels of brass.

<sup>9</sup> Now when || Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah; <sup>10</sup> He sent || Hadoram his son to king David, || to inquire of his welfare, and † to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer † had war with Tou;) and with him all manner of vessels of gold and silver and brass. <sup>11</sup> Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

<sup>12</sup> Moreover † Abishai the son of Zeruiah slew of the Edomites in the valley of salt <sup>d</sup> eighteen thousand. <sup>13</sup> <sup>e</sup> And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

<sup>14</sup> So David reigned over all Israel, and executed judgment and justice among all his people. <sup>15</sup> And Joab the son of Zeruiah was over the host; and Je-

Keil, Versuch, p. 41; and on Sam. p. 258; and above, xiv. 8—16. 2 Chron. ix. 12.

This statement is not at variance with the fact, that in Solomon's time there was a King of Gath (1 Kings ii. 39); for he was a tributary to Solomon (cp. 1 Kings iv. 24).

2. he smote Moab] See 2 Sam. viii. 2. Perhaps Benaiah then performed the feat recorded in xi. 22.

3. to stablish his dominion] Which had been impaired. Therefore, in Samuel we read, "to recover his border" (2 Sam. viii. 3).

5. Hadarezer king of Zobah] Hadarezer is the more modern form of the name Hadadezer (2 Sam. viii. 3). Zobah was north of Damascus, and eastward of Coele-Syria, and seems to have extended eastward and north-eastward to the Euphrates (Rawlinson, B. D. ii. 1859). From 2 Sam. x. 16, we learn that the influence of the King of Zobah extended even to the east of the Euphrates.

6. garrisons] Not in the original here, but in Samuel. On the other hand, the word chariots, in v. 4 here, does not occur in Samuel. Thus one narrative helps to supply the other.

8. Tibhath, and—Chun] In Samuel we have Bethah, and Berthai. Hence appears the independence of the two accounts. Those may be either other cities of Hadadezer, or other names of the same cities.

10. Hadoram] In 2 Sam. viii. 10, the name is Joram, which is called a mistake by some as Bertheau, p. 178.

11. from Edom, and from Moab] In 2 Sam. viii. 13, we have, "of Syria" (i. e. Aram), "and of Moab," where, instead of Aram, some would read Edom, from this passage; and so Sept., Syriac, and Arabic. The Targum and Vulg. have Aram there. On the interchange of Edom and Aram in the MSS., see above, 2 Sam. viii. 13.

12. Abishai—slew of the Edomites] Heb. Edom. This

confirms the proposed correction of the MSS. in 2 Sam. viii. 13, where we have Aram: see the foregoing note.

In 1 Kings xi. 15, 16, we read that Joab completed the conquest of Edom; and in the title of Ps. lx., we read that David strove with Syria, when Joab returned and smote of Edom in the Valley of Salt 12,000. In 2 Sam. viii. 13, it is said that David gat a name when he returned from smiting Aram (so the MSS.; probably we should read Edom), in the Valley of Salt, being 18,000 men. We are here told that "David reigned over all Israel" (v. 14). "Joab was over the host" (v. 13). "The Lord preserved David whithersoever he went" (v. 13). Abishai was his nephew, and brother of Joab. Abishai is described in xix. 11, as entrusted by Joab with the command of a portion of the forces against Ammon.

If we put all these various details together, we arrive at the conclusion, that Abishai was the principal instrument in the conquest of Edom; and that it was ascribed to Joab as generalissimo of the forces, and to David as the King, under whose auspices the war was carried on. David himself may, or may not, have been present for a short time in the campaign. Compare the narrative, 2 Sam. xii. 26—29; and the history of the Centurion, in the Gospels, who is said to come to Christ, whereas he did not come in person, but by his friends. Cp. Matt. viii. 5. Luke vii. 3. 6; and Keil, Chronik. p. 239; and on Samuel, p. 264. As to the variety in the numbers, it is probable that as Joab is stated to have waged a war of extermination in Edom (1 Kings xi. 16), his 12,000 may have been in addition to the 18,000 of Abishai. Cp. Pfeiffer, Dubia, p. 244; Buxtorf, and Michaelis.

These victories of David over Philistia, Moab, and Edom, and other enemies of Israel, suggested to him two Psalms of thanksgiving (Ps. lx. cviii.); and he takes occasion from them to foretell the conquests of CHRIST. Cp. on 2 Sam. viii. 1.



hoshaphat the son of Ahilud, || recorder. <sup>16</sup>And Zadok the son of Ahitub, and || Ahimelech the son of Abiathar, *were* the priests; and || Shavsha was scribe; <sup>17</sup>And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief † about the king.

Before CHRIST about 1040.  
|| Or, remembrance.  
|| Called Ahimelech, 2 Sam. 8. 17.  
|| Called Seraiah, 2 Sam. 8. 17. and Shisha, 1 Kings 4. 3.  
† 2 Sam. 8. 18.  
† Heb. at the hand of the king, about 1037.  
a 2 Sam. 10. 1, &c.

XIX. <sup>1</sup>Now <sup>a</sup>it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. <sup>2</sup>And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. <sup>3</sup>But the princes of the children of Ammon said to Hanun, † Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land? <sup>4</sup>Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away. <sup>5</sup>Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

† Heb. In thine eyes doth David, &c.

<sup>6</sup>And when the children of Ammon saw that they had made themselves † odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, <sup>b</sup>and out of Zobah. <sup>7</sup>So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

† Heb. to stink.

<sup>b</sup> ch. 18. 5, 9.

<sup>8</sup>And when David heard *of it*, he sent Joab, and all the host of the mighty men. <sup>9</sup>And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field. <sup>10</sup>Now when Joab saw that † the battle was set against him before and behind, he chose out of all the || choice of Israel, and put *them* in array against the Syrians. <sup>11</sup>And the rest of the people he delivered unto the hand of † Abishai his brother, and they set *themselves* in array against the children of Ammon. <sup>12</sup>And he said, If the Syrians be too strong for me, then

a count 1037.

† Heb. the face of the battle was.  
|| Or, young men.

† Heb. Abshai.

16. *were the priests*] Rather, *were priests*. Abiathar was the High Priest. See note above, on 2 Sam. viii. 17, where Ahimelech is called *Ahimelech*; and so *Sept.*, *Vulg.*, *Syriac*, and *Arabic* here: cp. below, xxiv. 3. 6.

— *Shavsha*] In 2 Sam. viii. 17, we have *Seraiah*.

17. *chief about the king*] *Chief*; literally, *heads about the King*; literally, *at the hand of the King*. This phrase explains the use of the Hebrew *cohanim*, as applied to David's sons, in 2 Sam. viii. 18. See note there; and *Keil*, *Chronik.* p. 347. Cp. *Hävernick*, *Einleit.* ii. 249, who thinks that the writer of Chronicles has avoided the use of the word *cohanim*, because in his time it was limited to the *priests*.

Chr. XIX. 1—15.] See 2 Sam. x. 1—19.

1. *his son*] Hanun. See 2 Sam. x. 1.

4. *and shaved them*] He shaved off half of the beard (2 Sam. x. 4).

6. *made themselves odious*] Literally, made themselves *to stink*. In Samuel the *niphal* of the verb *baas* is used; here the *hithpael*: cp. *Gesen.* 101.

— *to hire*] The sacred writer here mentions the sum paid (1000 talents), which is not specified in Samuel.

— *Mesopotamia*] Heb. *Aram-naharaim* (i.e. Syria of the two rivers). In Samuel it is *Aram-beth-rehob*, which seems to be the district on the southern slopes of Anti-Libanus, and north of the waters of Merom: cp. B. D. ii. 1023. But in addition

to those Syrians, some, as we learn here, were hired from the other side of the Euphrates: cp. v. 16.

— *Syria-maachah*] Probably the southern slopes of Hermon, not far from Dan or Laish. Cp. Deut. iii. 14. Josh. xii. 5; xiii. 11. B. D. ii. 101.

— *Zobah*] See xviii. 3.

7. *thirty and two thousand chariots*] The word rendered *chariots*, is *receb* (from *racab*, to ride, *Gesen.* 778), which sometimes signifies *horses* (see 2 Sam. viii. 4. Above, xviii. 4); and probably it is here used as a general term for cavalry (cp. *Keil*, *Chronik.* 324), some of the horses being used for riding, and others for chariots. Cp. above, 1 Sam. xiii. 5, where we read of 30,000 chariots in our Version, and where the word *receb* is used in the original. Cp. below, v. 18, where David is said to have slain 7000 *receb*.

In Samuel it is said, that they hired 20,000 infantry from Zobah, and 12,000 men of Job, and 1000 men of Maachah: these make up 33,000, and are supposed by some to be the 32,000 here mentioned. This is probable, and the result of the comparison of the two passages would be, that these Syrians were accustomed to fight sometimes in chariots, and on horseback, and sometimes to dismount, and to fight on foot; and this is confirmed by what is said below (v. 18).

— *Medeba*] In the tribe of Reuben, on the east of Jordan, now Madeba, in the district of *Belka*, south-east of *Heshbân*. See Num. xxi. 30. Josh. xiii. 16. *Grove*, B. D. ii. 287.

11. *Abishai*] Cp. above, xviii. 12.

Before  
CHRIST  
about  
1037.

thou shalt help me : but if the children of Ammon be too strong for thee, then I will help thee. <sup>13</sup> Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God : and let the Lord do *that which is* good in his sight.

<sup>14</sup> So Joab and the people that *were* with him drew nigh before the Syrians unto the battle ; and they fled before him. <sup>15</sup> And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

about  
1036.  
¶ That is,  
Euphrates.  
¶ Or, Shobach,  
2 Sam. 10. 16.

<sup>16</sup> And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the || river : and || Shophach the captain of the host of Hadarezer *went* before them. <sup>17</sup> And it was told David ; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him. <sup>18</sup> But the Syrians fled before Israel ; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host. <sup>19</sup> And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants : neither would the Syrians help the children of Ammon any more.

about  
1035.  
a 2 Sam. 11. 1.  
† Heb. *at the*  
*return of the year.*

b 2 Sam. 12. 26.

about  
1033.  
c 2 Sam. 12. 30,  
31.  
† Heb. *the weight*  
*of.*

XX. <sup>1</sup> And <sup>a</sup> it came to pass, that † after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And <sup>b</sup> Joab smote Rabbah, and destroyed it. <sup>2</sup> And David <sup>c</sup> took the crown of their king from off his head, and found it † to weigh a talent of gold, and *there were* precious stones in it ; and it was set upon David's head : and he brought also exceeding much spoil out of the city. <sup>3</sup> And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities

<sup>17. came upon them</sup>] In Samuel it is, " he came to Helam," — a place which probably had become unknown in the age of the Chronicles ; cp. *Keil*, Chronik. 275 ; *Movers*, p. 218, who observes that it is a characteristic of the sacred writer to omit particulars, which had become obscure by lapse of time.

<sup>18. slew—chariots</sup>] See above, on v. 7.

— *forty thousand footmen*] In 2 Sam. x. 18, where they are called *parashim*, horsemen, on which word, see *Gesen.* 693. It is certain that the author of Chronicles could not have intended to exclude *horsemen* ; for he speaks of the Syrians as having many horsemen from beyond the river, in v. 6 : see note above, on 2 Sam. x. 18.

#### SILENCE OF THE CHRONICLES.

Cir. XX.] In the interval between the battles described in the former chapter, and those related in the present, took place that sad event in the private history of David's life, which cast a gloom over the remainder of his days, and which is narrated in 2 Sam. xi., xii. 1—25.

The sacred writer of this book casts a veil over the sin of David, as being well known in itself and in its bitter consequences, and as having been mercifully pardoned by God, on David's sincere repentance.

The courageous eloquence of the Books of Samuel, and the sympathetic silence of the Chronicles, have each of them their appropriate lesson. See above, on 2 Sam. xi., *Prelim. Note* ; and *Introduction* to this Book.

The impartiality and fidelity of Holy Scripture are seen in the record of the sin of David, in Samuel ; and the absence of any reference to it in the Chronicles, may serve the purpose of teaching, that though there may be just occasions for relating

the faults of others, yet that when no such reason exists, charity will love rather to hide them.

And when we consider by Whose inspiration these books were written for our learning, they display to us, in a beautiful picture, the Divine attributes of God Himself, who tempers justice with mercy, and blots out of His Book of remembrances the sins of those who are penitent.

The sad story of the sins of Solomon's old age, recorded in the Kings (1 Kings xi. 1), is not mentioned in the Chronicles : see below, on 2 Chron. ix. 28 ; and above, *Introduction*.

<sup>2. David took</sup>] In the present narrative we are not informed how it happened, that David, who had " tarried at Jerusalem " (v. 1), is now seen at Rabbah. But the connecting link is supplied by Samuel (2 Sam. xii. 27). His presence was due to the message from Joab. Joab had besieged Rabbah, and had taken a part of the city, that which was defended by the water (the river of *Ammán*, or *Moiel*) ; and he sent to David a message that he might come and complete the conquest by taking the citadel. Cp. *Keil*, Chronik. p. 289 ; and on Samuel, p. 285 ; and *Bertheau* here, p. 188.

Rabbah (now *Ammán*) was situated on two sides of the river, in a narrow valley flanked by two ranges of hills on north and south. On the northern range, at the n.w. side of the city, was the acropolis (*Burckh., Ritter, Seetzen*).

— *the crown*] See on 2 Sam. xii. 30.

<sup>3. cut them with saws</sup>] See 2 Sam. xii. 31, which mentions also that he made them pass through the brick-kiln.

— *axes*] Heb. *megeoroth* ; but as *megeerah* (a saw, *Gesen.* 449) has been mentioned before, it has been proposed to alter *megeoroth* here into *megeveroth*, the word in Samuel signifying *axes* (*Gesen.* 448). So *Keil* and *Bertheau*. Perhaps, however, the plural *megeoroth* may denote a different instrument from the singular *megeerah*.

of the children of Ammon. And David and all the people returned to Jerusalem.

<sup>4</sup> And it came to pass after this, <sup>a</sup> that there || † arose war at || Gezer with the Philistines; at which time <sup>e</sup> Sibbechai the Hushathite slew || Sippai, *that was* of the children of || the giant: and they were subdued.

<sup>5</sup> And there was war again with the Philistines; and Elhanan the son of || Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.

<sup>6</sup> And yet again <sup>f</sup> there was war at Gath, where was † a man of *great stature*, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was † the son of the giant. <sup>7</sup> But when he || defied Israel, Jonathan the son of || Shimea David's brother slew him. <sup>8</sup> These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

XXI. <sup>1</sup> And <sup>a</sup> Satan stood up against Israel, and provoked David to number Israel. <sup>2</sup> And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; <sup>b</sup> and bring the number of them to me, that I may know *it*. <sup>3</sup> And Joab answered, The LORD make his people an hundred times so many more as they *be*: but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? <sup>4</sup> Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. <sup>5</sup> And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword. <sup>6c</sup> But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

<sup>7</sup> † And God was displeased with this thing; therefore he smote Israel.

Before CHRIST about 1033.  
about 1018.  
d 2 Sam. 21. 18.  
|| Or, continued.  
† Heb. stood.  
|| Or, Gob.  
e ch. 11. 29.  
|| Or, Saph.  
2 Sam. 21. 18.  
|| Or, Rapha.  
|| Called also Jaare-oregim,  
2 Sam. 21. 19.  
f 2 Sam. 21. 20.  
† Heb. a man of measure.  
† Heb. born to the giant, or, Rapha.  
|| Or, reproached.  
|| Called Shammah,  
1 Sam. 16. 9.

1017.  
a 2 Sam. 24. 1, &c.  
b ch. 27. 23.  
c ch. 27. 24.

† Heb. And it was evil in the eyes of the LORD concerning this thing.

4—8.] The acts of three of David's worthies, which are here inserted, are related in Samuel after the rebellion of Absalom; but they find a proper place here, immediately after the relation of David's wars and conquests, and are summed up by the words, "These fell by the hand of David, and by the hand of his servants." See above, on the parallel place, 2 Sam. xxi. 22.

4. Gezer] See vii. 28. It is called Gob in 2 Sam. xxi. 18. The Sacred Writer does not mention the feat of Abishai, recorded in the parallel place of Samuel (2 Sam. xxi. 15—17).

— Sibbechai] One of David's worthies. See xi. 29; xxvii. 11. 2 Sam. xxi. 18.

— Sippai] Or Saph. See 2 Sam. xxi. 18.

5. war—with the Philistines] At Gob. 2 Sam. xxi. 19.

— Elhanan—beam] See above, on 2 Sam. xxi. 19. In 1 Chron. xi. 26, he is called the son of Dodo. Dodo was probably his grandfather, or Dodo is another name for Jair.

6—8. war at Gath] See above, on 2 Sam. xxi. 20.

— he also was the son of the giant] We hear of giants of Gath among the Philistines, but we never hear of giants of Jerusalem; and these giants of the Philistines who defy Israel (v. 7), are conquered by David's men of Jerusalem. The power of Christ's Spirit in the Church is stronger than that of the Flesh in the World.

SATAN STANDING UP AGAINST ISRAEL.

Cp. XXI. 1. Satan stood up against Israel] Satan, whose name bespeaks him as the adversary (Gesen. 788), stood up as the accuser of Israel before God. Cp. 1 Kings xxii. 20—22. Job i. 7; ii. 1—5. Zech. iii. 1. Matt. iv. 10. Mark iv. 15. Luke x. 18; xiii. 16; xxiii. 3. Acts v. 3; xxvi. 18. Rom. xvi. 20. Rev. xii. 10; xx. 2, 7.

Satan is here without the article in the original, because he is a person well known.

On the narrative in Samuel as compared with the present history, see on 2 Sam. xxiv. 1, and throughout the chapter.

Observe, that Satan stood up against Israel, and tempted David to vainglory. This is the greatest evil he can do the Church of God, to beguile her rulers to pride, by which he himself fell (see on 1 Tim. iii. 7); but observe also, that "out of the eater came forth meat" (see Judg. xiv. 14); these machinations of Satan recoiled against himself. By the mercy of God they resulted in the building of the Temple, where sacrifices were offered to the true God, which prepared the minds of the faithful for the Coming of Christ, the Conqueror of Satan, and the Builder of the Church.

It has been alleged by some critics (Eichhorn, Berthold, De Wette, Gramberg), that this introduction of Satan is an evidence of a later date than is commonly assigned to the Chronicles, and that it was due to the influence of the Oriental theosophy on the writer's mind. But the view here presented to us is totally distinct from that of the Eastern dualistic theory of the Zendavesta. See Hengstl., Christol. i. 1. 35. Knapp, Vorlesung, i. 319. Keil, Versuch, pp. 69—72. Archdeacon Hardwick, "Christ and other Masters," ii. 411—417.

2. the rulers of the people] Who are called "Captains of the host" in 2 Sam. xxiv. 4.

5. the sum of the number] Cp. on 2 Sam. xxiv. 9. As to evidence of an immense population in Palestine in David's time, relatively to the extent of the territory, see Bertheau here.

6. Levi and Benjamin counted he not] Levi was omitted, as the sacerdotal Tribe, not liable to military service: and cp. Movers, p. 306. From the account in 2 Sam. xxiv. 4—8, it may be inferred, that after the census of Judah was taken, Joab went to Jerusalem, and then David's heart smote him, and the census proceeded no further, and Benjamin escaped. Cp. Joseph., Ant. vii. 13. 1, and below, xxvii. 24, where it is recorded that the census was interrupted by the plague; and David's "muster-roll was succeeded by a black bill of mortality" (M. Henry).

Before  
CHRIST  
1017.  
d 2 Sam. 24. 10.  
e 2 Sam. 12. 13.  
f See 1 Sam. 9. 9.  
† Heb. *stretch out*.

† Heb. *Take to thee*.  
g 2 Sam. 24. 13.

|| Or, *many*.

h 2 Sam. 24. 16.

i See Gen. 6. 6.

j Or, *Araunah*,  
2 Sam. 24. 18.  
k 2 Chron. 3. 1.

l 2 Chron. 3. 1.

|| Or, *When Ornan turned back and saw the angel*, then he and his four sons with him hid themselves.

<sup>8</sup> And David said unto God, <sup>a</sup> I have sinned greatly, because I have done this thing: <sup>c</sup> but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly. <sup>9</sup> And the LORD spake unto Gad, David's <sup>f</sup> seer, saying, <sup>10</sup> Go and tell David, saying, Thus saith the LORD, I <sup>†</sup> offer thee three things: choose thee one of them, that I may do it unto thee. <sup>11</sup> So Gad came to David, and said unto him, Thus saith the LORD, <sup>†</sup> Choose thee <sup>12</sup> <sup>g</sup> Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me. <sup>13</sup> And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very || great are his mercies: but let me not fall into the hand of man.

<sup>14</sup> So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. <sup>15</sup> And God sent an <sup>h</sup> angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and <sup>i</sup> he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of || Ornan the Jebusite. <sup>16</sup> And David lifted up his eyes, and <sup>k</sup> saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces. <sup>17</sup> And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

<sup>18</sup> Then the <sup>l</sup> angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite. <sup>19</sup> And David went up at the saying of Gad, which he spake in the name of the LORD. <sup>20</sup> || And Ornan turned back, and saw the angel; and

8. *David said unto God*] David's repentance and confession preceded Gad's visit to him. See on 2 Sam. xxiv. 10, 11, where, for, in the English Version, ought to be corrected into *and*, as it stands here; in both cases the Hebrew conjunction is the same.

9. *Gad*] Who is supposed by the writer to be already known to the reader, from 1 Sam. xxii. 5. 2 Sam. xxiv. 11, 12.

— *David's seer*] Heb. David's *chozeh*. See below, on xxix. 29.

10. *I offer thee*] Literally, *I spread out before thee three things*.

12. *three years*] See 2 Sam. xxiv. 13, where it is "*seven years*." The harmony which the expositors remark between the clause, *three things* (famine, war, and pestilence), and *three years, three months, and three days*, seems to render it very unlikely that the copyists should have introduced the number *seven* here of their own fancy, or by mistake.

There is, doubtless, a good ground for both readings; and it is very probable that four years of famine had already preceded, or were in progress; and then there would be in a certain sense *seven years*, and in another sense *three*. See above, on 2 Sam. xxiv. 13; and *Lightfoot's* Chronicle of the Times, in his Works, vol. i. pp. 68—71. In Num. xiv. 33, 34, God says that He would make the Israelites wander *forty years*, which could only be made up by reckoning the time that *had already elapsed* before that sentence was pronounced: see on Num. xiii. 34.

— *to be destroyed*] Or, *being destroyed*, the *niphal* participle. See Prov. xiii. 23. *Gesen.* 953. In Samuel it is, *to flee*.

15. *stay now thine hand*] In Samuel, we are informed that the Angel had stretched out his hand upon Jerusalem to destroy it.

17. *And David said*] He owned his sin, and accepted the punishment as the just reward of it; and yet he did not despair of God's mercy; and he interceded for his people, "These sheep, what have they done?"

Christ, the Divine David, though perfectly sinless, yet accepted the punishment due to our sins, and He, the good Shepherd, laid down His life for the sheep (John x. 15), and is ever interceding for them.

18. *the angel of the LORD commanded Gad to say to David*] This incident is added by the Sacred Writer here, and it is one of the many proofs that he was not swayed (as some allege) by priestly prejudice against the prophets. The Angel did not speak to David, but commanded Gad the prophet to do so; a remarkable tribute of honour to the prophetic office. See below, on Acts ix. 6; x. 5.

— *Ornan*] In Samuel, *Araunah*, the Jebusite, a name which has been Hebraized into *Ornan* (*Bertheau*).

— *the Jebusite*] Gad made choice of ground at Jerusalem, and of ground that belonged to a *Jebusite*, as the site for the altar and the Temple; a happy presage of the union of Jew and Gentile in the Church of Christ (Acts xv. 16, 17), and this ground was a threshingfloor; the Church is the floor of His threshing (Isa. xxi. 10), and Christ's fan is in His hand with which He will purge His floor (see Matt. iii. 12). The altar was built first, and the Temple afterwards; and so it was in the patriarchal history: we hear of the Patriarchs building altars, not temples; the sacrifice of Christ was, as it were, the final cause of the Temple. He is "the Lamb slain from the foundation of the world" (Rev. xiii. 8). See *M. Henry* here, and notes above, on 2 Sam. xxiv. 24.

20. *Ornan—saw the angel*] This incident is not mentioned in Samuel, and adds an important feature to the narrative.

his four sons with him hid themselves. Now Ornan was threshing wheat.

<sup>21</sup> And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground.

<sup>22</sup> Then David said to Ornan, † Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD : thou shalt grant it me for the full price : that the plague may be stayed from the people. <sup>23</sup> And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes : lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering ; I give it all.

<sup>24</sup> And king David said to Ornan, Nay ; but I will verily buy it for the full price : for I will not take *that which is* thine for the LORD, nor offer burnt offerings without cost.

<sup>25</sup> So <sup>m</sup> David gave to Ornan for the place six hundred shekels of gold by weight.

<sup>26</sup> And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD ; and <sup>n</sup> he answered him from heaven by fire upon the altar of burnt offering. <sup>27</sup> And the LORD commanded the angel ; and he put up his sword again into the sheath thereof.

<sup>28</sup> At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

<sup>29</sup> For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, *were* at that season in the high place at <sup>p</sup> Gibeon.

<sup>30</sup> But David could not go before it to inquire of God : for he was afraid because of the sword of the angel of the LORD. XXII. <sup>1</sup> Then David said,

Before  
CHRIST  
1017.

† Heb. Give.

m 2 Sam. 24. 24.

n Lev. 9. 24.  
2 Chron. 3. 1. &  
7. 1.

o ch. 16. 39.

p 1 Kings 3. 4.  
ch. 16. 39.  
2 Chron. 1. 3.

— Ornan was threshing wheat] This incident also is added by the Sacred Writer here ; and it explains the fact mentioned in Samuel (2 Sam. xxiv. 22), that there were oxen there at the time, doubtless employed in treading out the corn on the threshingfloor. Hence Araunah says here, v. 23, “Lo, I give thee the oxen,” which have not been mentioned in this narrative ; and he says also, “I give thee the wheat” (i.e. that which they have trodden out) “for a meat offering.”

<sup>24</sup>. I will verily buy it for the full price] The threshingfloor of Araunah, as has been already noticed (see above, on 2 Sam. xxiv. 24), was a figure of the Universal Church. David would not receive it for nothing, but said that he would surely buy it at a price. So the divine Son of David has purchased the Universal Church at a price, even of His own Blood : and the Apostle says, *ye are bought with a price*. See 1 Cor. vi. 20 ; vii. 23, and Acts xx. 28. David's sacrifice was accepted (v. 26), and the pestilence ceased. Christ's sacrifice was accepted, and the world was saved from the pestilence of Sin and Death.

<sup>25</sup>. for the place] Not only the threshingfloor, for the site of the altar, but the whole homestead and its precincts, for the site of the future Temple. See above, on 2 Sam. xxiv. 24.

<sup>26</sup>. the LORD—answered him—by fire] And thus gave a manifest token of the acceptance of his sacrifice. See on Gen. iv. 4. Lev. ix. 24. 1 Kings xviii. 24. 38. 2 Kings i. 12. 2 Chron. vii. 1. And thus the place was hallowed for the service of God. See v. 28.

<sup>28</sup>. he sacrificed there] David would not have built an altar and have sacrificed there, if he had not received a special command from God to do so (v. 18). But having been directed to do so, David built the altar and offered sacrifice, having first purchased the site for the altar from Araunah. And having done so, he continued to sacrifice there, because that place was consecrated by God's appearance to him, and by the visible acceptance of the sacrifice. David therefore proclaimed the sanctity of the place, and said, “This is the house of the Lord God, and this is the altar of the burnt offering for Israel” (xxii. 1) ; and thenceforth he prepared for the building of the Temple there (xxii. 2—5).

<sup>29</sup>. For the Tabernacle—at Gibeon] Rather, *Now the Tabernacle of the Lord, &c., was at Gibeon*. The Sacred Writer, by this parenthesis, calls the attention of the reader to the important fact, that the Tabernacle, which Moses had made by God's express command, and under His direction, at Mount Sinai, and the altar of burnt-sacrifice, were now at the high place at

Gibeon (only about eight miles to the N.W. of Jerusalem), and that David would have gone thither to offer sacrifices on the brazen altar there, if he had not received a special command from God to build an altar and offer sacrifice on the threshing-floor of Araunah.

<sup>30</sup>. David could not go before it—for he was afraid because of the sword] David feared that the Angel would not spare Jerusalem, if he delayed to offer sacrifice. Perhaps he remembered the act of Aaron in the pestilence, who “*ran* and stood between the dead and the living” (Num. xvi. 47, 48). He thought that the sacrifice must be offered immediately, and it would have required some time to go to Gibeon and sacrifice there. Besides, the place where he was, had been prescribed as a site for the altar and the sacrifice. And probably the Angel was visible with the sword in his hand until the sacrifice was offered there. God, in His mercy, bade him build an altar there, dispensing with His own Law concerning *one* altar, because of the urgency of the case, and accepting the sacrifice offered on this new altar, which was not set up against the old, but in harmony with it, by command of Him Who instituted the old. The outward symbols of unity are not to be set in opposition to unity itself, which consists in obedience to God. The site of this new altar became itself the centre of unity. Unity is where God is, and where He requires us to be. See above, on 2 Sam. xxiv. 15—25, for further reflections on this history, which describes the appearance of “the Angel of the Lord” at the same place, Moriah, where he had appeared to Abraham, when intending to offer up Isaac, the figure of Christ ; a place which is here described as “the threshingfloor of Araunah the Jebusite,” and which is purchased as a site for an altar by David the king ; and where the Temple was afterwards built by Solomon, in which those sacrifices were offered, which foreshadowed the ONE SACRIFICE of Christ ; and where the Pestilence ceased “at the time appointed,” viz., at the time of the offering of the Evening Sacrifice. See also above, on 2 Sam. xxiv. 15, for some remarks on the spiritual relation of these historical facts to the great mysteries of the Gospel.

#### DAVID'S DECLARATION ON MORIAH.

CH. XXII. 1. Then David said] As by a prophetic utterance, prompted by inspiration of God ; he had seen the Angel of the Lord there, and had received a command from God to build an altar there, and had offered sacrifices, and those sacrifices had been graciously accepted by God with a visible

Before  
CHRIST  
1017.

a Deut. 12. 5.  
2 Sam. 24. 18.  
ch. 21. 18, 19, 26,  
28.  
2 Chron. 3. 1.  
b 1 Kings 9. 21.

c ver. 14.  
1 Kings 7. 47.  
d 1 Kings 5. 6.

e ch. 29. 1.

f 2 Sam. 7. 2.  
1 Kings 8. 17.  
ch. 17. 1. & 28. 2.  
g Deut. 12. 5, 11.  
h 1 Kings 5. 3.  
ch. 28. 3.

i ch. 28. 5.

k 1 Kings 4. 25.  
& 5. 4.  
|| That is,  
Peaceable.  
12 Sam. 7. 13.  
1 Kings 5. 5. ch. 17. 12, 13. & 28. 6.

<sup>a</sup> This is the house of the LORD God,

And this is the altar of the burnt offering for Israel.

<sup>2</sup> And David commanded to gather together <sup>b</sup> the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God. <sup>3</sup> And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance <sup>c</sup> without weight; <sup>4</sup> Also cedar trees in abundance: for the <sup>d</sup> Zidonians and they of Tyre brought much cedar wood to David. <sup>5</sup> And David said, <sup>e</sup> Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

<sup>6</sup> Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel. <sup>7</sup> And David said to Solomon, My son, as for me, <sup>f</sup> it was in my mind to build an house <sup>g</sup> unto the name of the LORD my God: <sup>8</sup> But the word of the LORD came to me, saying, <sup>h</sup> Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. <sup>9</sup> <sup>i</sup> Behold, a son shall be born to thee, who shall be a man of rest; and I will give him <sup>k</sup> rest from all his enemies round about: for his name shall be || Solomon, and I will give peace and quietness unto Israel in his days. <sup>10</sup> <sup>l</sup> He shall

token of His favour, in the fire from heaven (xxi. 26); and the plague, which had made such fearful ravages, had been stayed from Israel, when those sacrifices were offered, and had ceased at the very place where they were offered. David, the King, Prophet, and Patriarch (Acts ii. 29), who had stood, as it were, between the dead and the living, and who had long wished to find a house for the Lord his God, and had been assured by Nathan the prophet that this wish would be gratified in the days of his son (see 2 Sam. vii. 13), now pours forth from the fulness of a grateful heart this fervid ejaculation, which may be regarded as the declaration of the Holy Spirit, speaking by him, and proclaiming the will of God choosing the hill of Moriah, and the threshingfloor of Araunah the Jebusite, as the site of the future Temple—"This is the House of the LORD GOD."

May we not be allowed to suppose that when David uttered these words, he had visions of the past? Did he not then think of Abraham and Isaac, standing together on this hill? Did he not hear, with his mind's ear, the voice from heaven to the Patriarch, whose faith and obedience were rewarded in this spot by a promise of an universal blessing in his Seed? May he not also have seen, in the distant future, the Divine Antitype of that sacrifice, and of all the sacrifices that would be offered in the Temple? May he not have had a vision of the sacrifice of CHRIST, which would be the signal for the cessation of the pestilence of sin and misery throughout the world, and for the sheathing of the sword of God's wrath, hanging over the human race, and which would be graciously accepted by God as a full and perfect propitiation, in the same manner as the sacrifice offered by David on the altar of the threshingfloor was accepted by fire from heaven?

Henceforth, full of faith, David began to make preparations for the building of the Temple.

<sup>2. And David commanded</sup> It has been alleged by some critics (*De Wette, Gramberg*) that all this history of David's preparations for the building of the Temple, which are not noticed in Samuel and Kings, was invented by the author of the Chronicles, in order to gain reverence for the Priesthood and its ministrations; but see *Dahler*, de Paralip. Auctoritate p. 67; *Keil*, Chronik. p. 404; *Movers*, p. 320; and the notes below, on xxviii. 1.

We know from Samuel (2 Sam. vii. 2) that David, having built a palace of cedar for himself at Jerusalem, was touched with a strong feeling of regret that the "ark of God" was left to dwell "within curtains;" and that he had an ardent desire to build a house for God; and that he was assured that his son should build it. But as yet he had no intimation of the *place* where it would be built. What could, therefore, be more natural, than that, as soon as David had an intimation from God

in this respect, and had received the joyful intelligence that the *site* of the Temple was *not* to be at *Gibeon*, where the Tabernacle was, but near his own palace in his own capital city at Jerusalem, to which he had brought up the Ark, he should immediately proceed to bring together materials for the Temple to that chosen spot, and so be a sharer with his son and successor in the blessed privilege of building a house for the Most High?

It has been observed before, that David and Solomon, joined together, make a type of Christ, especially in the building of the Temple. David prepares, Solomon executes. Christ was the Preparer of the materials for the erection of His Church Universal, as well as the Builder of it. He prepared for it in the Patriarchs and Prophets, and built it up by the Apostles and Evangelists. See above, *Introduction*.

— *strangers*] Not Israelites. See above, on 1 Kings v. 15; ix. 22; below, 2 Chron. ii. 1; viii. 7. David sets proselytes or converted Gentiles to work to get stones for the Temple. This was a type of the spiritual Temple, the Church, to be built up by Gentiles under the Gospel (*Lightfoot*).

<sup>3. iron</sup>] Iron is mentioned here and in xxix. 2 as prepared for the works of the Temple: there is no mention of it in the building of the Tabernacle.

— *joinings*] Iron bands and cramps.

<sup>4. the Zidonians and they of Tyre</sup>] See on 2 Sam. v. 11, where it appears that Hiram, King of Tyre, was a friend of David: cp. 1 Kings v. 1. 15—25.

<sup>5. young and tender</sup>] Cp. xxix. 1, where the same words are used. As to Solomon's age, see above, on 2 Sam. xi. 1, and 1 Kings iii. 7. Solomon reigned forty years, and he was probably about twenty years old when he came to the throne.

— *exceeding magnifical*] Literally, *to make great exceedingly*, to magnify God greatly (see *Gesen.* 359); the verb used here is the *hiphil* infin. of *gadal*, to be great. David is not speaking only of the magnificence of the building itself, but of its quality also to *magnify God* by its magnificence.

— *of fame and of glory*] Literally, *for a name and glory in all lands*. The Temple was to have, as it were, a missionary character and office, in proclaiming the Name of the Lord to all nations.

<sup>6. Then he called for Solomon</sup>] Probably not long before his death: cp. 1 Kings ii. 1, 2.

<sup>8. Thou hast shed blood abundantly</sup>] David himself, with frank and honest candour, declares this reason; which is not mentioned by the historian (2 Sam. vii. 5—13), nor by Solomon. See above, on 1 Kings viii. 19; and *Prelim. Note* to 1 Kings vi.

<sup>9. his name shall be Solomon</sup>] See 2 Sam. xii. 24. The Writer of Samuel informs us that David gave him this name, and the Author of Chronicles tells us that God had prescribed



build an house for my name; and <sup>m</sup> he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever. <sup>11</sup> Now, my son, <sup>n</sup> the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee. <sup>12</sup> Only the LORD <sup>o</sup> give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God. <sup>13</sup> <sup>p</sup> Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: <sup>q</sup> be strong, and of good courage; dread not, nor be dismayed.

<sup>14</sup> Now, behold, <sup>r</sup> in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron <sup>s</sup> without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. <sup>15</sup> Moreover *there are* workmen with thee in abundance, hewers and <sup>t</sup> workers of stone and timber, and all manner of cunning men for every manner of work. <sup>16</sup> Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and <sup>u</sup> the LORD be with thee.

<sup>17</sup> David also commanded all the princes of Israel to help Solomon his son, *saying*, <sup>18</sup> *Is not the LORD your God with you?* <sup>v</sup> and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people. <sup>19</sup> Now

Before  
CHRIST1017.  
m Heb. 1. 5.

n ver. 16.

o 1 Kings 3. 9, 12.  
Ps. 72. 1.p Josh. 1. 7, 8.  
ch. 28. 7.q Deut. 31. 7, 8.  
Josh. 1. 6, 7, 9.  
ch. 28. 20.r Or, *in my  
poverty.*

s As ver. 3.

t That is,  
masons and  
carpenters.

u ver. 11.

v Deut. 12. 10.  
Josh. 22. 4.  
2 Sam. 7. 1.  
ch. 23. 25

that name. The author of Samuel relates that God gave him also another name, "Jedidiah," beloved of the Lord. He, as Prince of Peace, would build the Temple, the figure of the Church of Christ (*Theodore*, Qu. 1).

10. *establish the throne of his kingdom—for ever*] In Christ (See on 2 Sam. vii., *Prelim. Note*); and therefore this is applied to Christ by the Angel (Luke i. 32): cp. Acts ii. 29, 30, where St. Peter asserts that David, being a prophet, foresaw and foretold that Christ would sit on his throne.

12. *the LORD give thee wisdom*] Hence Solomon's prayer (1 Kings iii. 5—15).

12, 13. *the law—statutes and judgments*] The whole Levitical Code. See above, Exod. xxi. 1. Deut. iv. 1.

13. *be strong, and of good courage; dread not*] A phrase borrowed from the Mosaic Law (Deut. xxxi. 6, 8: cp. Josh. i. 6, 7).

14. *in my trouble*] Or affliction, consequent on the rebellions of Absalom, and other calamities which happened to him after the sin recorded in 2 Sam. xi., and which clouded over the latter part of his reign.

So Christ, in and by His *trouble, affliction, and poverty*, prepared for the building of His Church. See 2 Cor. viii. 9.

#### THE SUM AMASSED BY DAVID FOR THE TEMPLE.

— *an hundred thousand talents of gold, and a thousand thousand talents of silver*] (1) This sum, if taken literally, is enormously large, and would, according to some, amount to more than eighty millions sterling. *Michaelis; Keil*, Chronik. 336; who however observes rightly that all calculations based upon our weights or money, in their relation to that in the text are very uncertain.

(2) There seems also to be a distinction to be made between the gold here mentioned, and pure *gold of Ophir* (see below, xxix. 4), where David says that he has given of his own treasure, above what he had prepared, 3000 talents of gold of *Ophir*, and 7000 talents of refined silver. The *smallness* of that sum compared with the enormous amount in the present passage seems to show, that David is here speaking of gold and silver in an unrefined state, and lying in a rude unsmelted mass; and this opinion is confirmed by what he adds afterwards, v. 16, "of the gold, the silver, the brass, and the iron, there is no number."

Probably the gold and silver were in much the same state respectively as the wood and stone, which had been provided, but were as yet unhewn and unwrought.

(3) For a further discussion of the question, see *Keil*,

Chronik. pp. 334—336; and 1 Kings vii. 51, p. 88: cp. *Movers*, Phoeniz. pp. 40—42; *Bähr*, Symbolik. i. 257—259; *Kittos* Illustrations on the Kings, p. 63, who suggests, that the *talent* here mentioned was not of the same value as the talent in the earlier Books of the Bible, e.g. the Book of Kings, where Solomon's annual revenue is said to have been 666 talents (1 Kings x. 14).

This is probable. The Books of Chronicles were written after the Babylonish Captivity. And the author had lived in Chaldaea, and he wrote according to the weights and measures of Babylon and the East, where the talent was considerably less in value than in Palestine. Hence *Josephus* speaks of the talents of gold gathered together by David as 10,000, and 100,000 talents of silver (*Joseph.*, Antt. vii. 14. 2).

(4) We have a parallel to this in the modes of reckoning time in the Gospels. St. John, writing in Asia, adopts the Asiatic mode (see below, on John i. 39; xix. 14). The other Evangelists follow the Roman.

(5) As the Tabernacle was made of spoils from heathen Egypt, so the Temple was erected from the treasures collected by David in his wars with Syrians, Moabites, Ammonites, Philistines, and Amalekites (2 Sam. viii. 7—12. 1 Chron. xviii. 7—11). And so the Church of Christ is formed by the means of the intellectual, scientific, and literary treasures derived from all Nations: cp. above, note on Exod. iii. 22. Christ, Who is the Divine David, the Man of war, brings every thing into subjection to Himself, and lays it under tribute for the building of the Church, which is completed by Him, Who is also the Divine Solomon, the Prince of Peace.

(6) Yet, further, in this inappreciable sum, that has baffled the skill of expositors and calculators, which David prepared for the building and furniture of the Temple, may we not recognize a spiritual meaning?

May it not symbolize the immense value of the spoils which our Divine David tore from the grasp of our spiritual enemies, in order that therewith He might build up His living Temple, the Church? He spoiled principalities and powers, and triumphed over them openly by His Cross (see below, on Col. ii. 15). *That* was His *poverty*, His *affliction*. But therewith He saved the World (see 2 Cor. viii. 9). He entered the strong man's house, rescued men and nations from the hands of Satan (see Luke xi. 22), and made them to be lively stones in the spiritual fabric of His Church (1 Pet. ii. 5), and gave them the glory of heaven. He purchased them for Himself, and procured a place for them in His heavenly Temple, by the inestimable cost of His own most precious blood (1 Pet. i. 19).

Before  
CHRIST  
1017.  
u 2 Chron. 20. 3.  
x 1 Kings 8. 6.  
21.  
2 Chron. 5. 7. &  
6. 11.  
y ver. 7.  
1 Kings 5. 3.  
1015.  
a 1 Kings 1. 33—  
39.  
ch. 28. 5.

" set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to \* bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built \* to the name of the LORD.

XXIII. <sup>1</sup> So when David was old and full of days, he made <sup>a</sup> Solomon his son king over Israel.

<sup>2</sup> And he gathered together all the princes of Israel, with the priests and the Levites. <sup>3</sup> Now the Levites were numbered from the age of <sup>b</sup> thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. <sup>4</sup> Of which, twenty and four thousand *were* || to set forward the work of the house of the LORD; and six thousand *were* <sup>c</sup> officers and judges: <sup>5</sup> Moreover four thousand *were* porters; and four thousand praised the LORD with the instruments <sup>d</sup> which I made, *said David*, to praise *therewith*.

<sup>6</sup> And <sup>e</sup> David divided them into † courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

<sup>7</sup> Of the <sup>f</sup> Gershonites *were*, || Laadan, and Shimei. <sup>8</sup> The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three. <sup>9</sup> The sons of Shimei; Shelomith, and Haziël, and Haran, three. These *were* the chief of the fathers of Laadan. <sup>10</sup> And the sons of Shimei *were*, Jahath, || Zina, and Jeush, and Beriah. These four *were* the sons of Shimei. <sup>11</sup> And Jahath was the chief, and Zizah the second: but Jeush and Beriah † had not many sons; therefore they were in one reckoning, according to *their* father's house.

<sup>12</sup> <sup>g</sup> The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. <sup>13</sup> The sons of <sup>h</sup> Amram; Aaron and Moses: and <sup>i</sup> Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, <sup>k</sup> to burn incense before

about  
1045.  
b Num. 4. 3, 47.  
|| Or, *to oversee*.  
c Deut. 16. 18.  
ch. 26. 29.  
2 Chron. 19. 8.  
d See 2 Chron. 29.  
25. 26.  
Amos 6. 5.  
e Exod. 6. 16.  
Num. 26. 57.  
ch. 6. 1, & c.  
2 Chron. 8. 14. &  
29. 25.  
† Heb. *divisions*.  
f ch. 26. 21.  
|| Or, *Libni*,  
ch. 6. 17.  
|| Or, *Zizah*,  
ver. 11.  
† Heb. *did not*  
*multiply sons*.  
g Exod. 6. 18.  
h Exod. 6. 20.  
i Exod. 28. 1.  
Heb. 5. 4.  
k Exod. 30. 7.  
Num. 16. 40. 1 Sam. 2. 28.

19. to bring the ark—into the house that is to be built to the name of the LORD] And which was to take the place of the Tabernacle, that was thenceforth to vanish away.

CH. XXIII. 1. *full of days*] Like Abraham. See on Gen. xxv. 8; and Isaac (Gen. xxv. 29). On the chronology of this period, see below, *Prelim. Note* to Chap. xxviii.

—*he made Solomon his son king*] During his lifetime. On this blending of Solomon's reign in a continuous and uninterrupted flow with that of David, see above, *Introd.* to Samuel, p. xiv, and to Kings.

S. Augustine observes (de Civ. Dei, xvii. 8), that, of all the Kings of Israel and Judah, David is the only one where the father is expressly mentioned in Scripture as admitting his son to reign with him in his lifetime. This conjunction brings out more clearly the important truth, that the reigns of David and Solomon, *in conjunction*, are typical of the reign of Christ in different phases. The sacred historian does not give a detailed account of the circumstances of the transfer of power from David to Solomon, because they had been already narrated in the earlier chapters of the first Book of Kings; but according to his design of displaying the polity of the Hebrew monarchy under David and Solomon, in its relation to the Hebrew Church, the Author of the Chronicles concentrates his narrative upon the house of God, its fabric, and its ministrations.

2. *he gathered together all the princes—with the priests and the Levites*] On the prerogative of Hebrew kings, and after them of Christian princes, to summon Councils for conference, to deliberate on matters of religion, see the learned Sermon of Bishop Andrewes, v. 155—168, and the notes above, Num. x. 2.

3. *Levites—from the age of thirty years*] To fifty years; as Moses had appointed (Num. iv. 3. 23. 30. 39. Cp. note above, on Num. viii. 24 and 25; and below, on vv. 24—27).

On the appointments made by David for the service of the Levites in the Temple, and their distribution, see *Lightfoot*, Temple Service, ch. vi.; *Reland*, Antt. Sacr. ii. 6; *Winer*, R. W. B. ii. 22; *Plumptre*, B. D. ii. 105—107.

—*man by man*] Not women, nor children.

4. *the work of the house of the LORD*] See vv. 28—32; and ix. 13.

—*officers and judges*] As the Law required (Deut. xvi. 18).

5. *four thousand—porters*] Who took care that nothing unclean was brought into the Temple, and that nothing sacred was carried out, and that nothing might disturb the service of the Temple.

—*instruments which I made*] See 2 Chron. xxix. 26. Neh. xii. 36; and Amos vi. 5, where David is mentioned as an inventor of musical instruments.

6. *divided them*] On the form and pointing of the Hebrew verbs here used (from *chalak*, to separate), see *Gesen.* 284; *Fuerst*, 453; *Bertheau*, 207, 208.

—*into courses*] For attendance at the Temple.

In the following list, from v. 7, to v. 24, we have the heads of the fathers' houses of the 24,000 Levites, mentioned in v. 4, as engaged in the service of the House of Jehovah. Cp. below, xxiv. 2—31; and xxvi. 20—28.

As the fathers' houses of the *Priests* coincided with the twenty-four classes into which they were divided, so probably the fathers' houses of the *Levites* coincided with the classes into which *they* were divided; and as they cast lots for their course of service, as the Priests did, perhaps the classes into which they were divided were twenty-four, as *Josephus* states (Antt. vii. 14. 7. Cp. *Bertheau*, p. 209).

12. *Kohath*] Who, it will be seen, was not only the father of the Priests, through Aaron, but also of some fathers' houses of Levites: cp. xxiv. 20—25.

13. *Aaron was separated—holy things*] Literally, *Aaron was separated, to consecrate him holy of holies*. This rendering, which appears to be sanctioned by *Sept.*, seems to be the true one. So *Strigelius* and *Bertheau*. And the words appear to mean that Aaron was separated, to be like a *sanctuary of God*, even like the Holiest itself. St. Paul does not scruple to say that the body of Christians is the shrine of God (*τὸ σῶμα*, more sacred than *ἱερὸν*),—the very oracle of Deity (1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16).

The priestly duties are here defined, as burning incense (see Num. xvi.), and blessing, according to the formula prescribed (Num. vi. 24—26. Cp. *Bp. Pearson*, Art. ii. p. 96).

the LORD, <sup>1</sup> to minister unto him, and <sup>m</sup> to bless in his name for ever. <sup>14</sup> Now concerning Moses the man of God, <sup>n</sup> his sons were named of the tribe of Levi. <sup>15</sup> The sons of Moses were, Gershom, and Eliezer. <sup>16</sup> Of the sons of Gershom, <sup>p</sup> || Shebuel was the chief. <sup>17</sup> And the sons of Eliezer were, <sup>q</sup> Rehabiah || the chief. And Eliezer had none other sons; but the sons of Rehabiah <sup>†</sup> were very many. <sup>18</sup> Of the sons of Izhar; || Shelomith the chief. <sup>19</sup> Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. <sup>20</sup> Of the sons of Uzziel; Micah the first, and Jesiah the second.

<sup>21</sup> The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and <sup>†</sup> Kish. <sup>22</sup> And Eleazar died, and <sup>u</sup> had no sons, but daughters: and their || brethren the sons of Kish <sup>x</sup> took them. <sup>23</sup> The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

<sup>24</sup> These were the sons of <sup>†</sup> Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of <sup>a</sup> twenty years and upward. <sup>25</sup> For David said, The LORD God of Israel <sup>b</sup> hath given rest unto his people, || that they may dwell in Jerusalem for ever: <sup>26</sup> And also unto the Levites; they shall no more <sup>c</sup> carry the tabernacle, nor any vessels of it for the service thereof. <sup>27</sup> For by the last words of David the Levites were <sup>†</sup> numbered from twenty years old and above: <sup>28</sup> Because <sup>†</sup> their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; <sup>29</sup> Both for <sup>d</sup> the shewbread, and for <sup>e</sup> the fine flour for meat offering, and for <sup>f</sup> the unleavened cakes, and for <sup>g</sup> that which is baked in the || pan, and for that which is fried, and for all manner of <sup>h</sup> measure and size; <sup>30</sup> And to stand every morning to thank and praise the LORD, and

Before  
CHRIST  
about  
1645.

1 Deut. 21. 5.  
m Num. 6. 23.  
n See ch. 26. 23,  
24, 25.  
o Exod. 2. 22. &  
18. 3, 4.  
p ch. 26. 24.  
q Shubael,  
ch. 24. 20.  
r ch. 26. 25.  
† Or, the first.  
† Heb. were  
highly multiplied.  
|| Shelomith,  
ch. 24. 22.  
r ch. 24. 23.  
s ch. 24. 26.

t ch. 24. 29.  
u ch. 24. 28.  
|| Or, kinsmen.  
x See Num. 36.  
6, 8.  
y ch. 24. 30.  
z Num. 10. 17,  
21.

a ver. 27.  
See Num. 1. 3. &  
4. 3. & 8. 24.  
Ezra 3. 8.  
b ch. 22. 18.  
|| Or, and he  
dwelleth in  
Jerusalem, &c.  
c Num. 4. 5. &c.  
about  
1015.

† Heb. number.  
† Heb. their  
station was at  
the hand of the  
sons of Aaron,  
Neh. 11. 24.

d Exod. 25. 30.  
e Lev. 6. 20.  
ch. 9. 29, &c.  
f Lev. 2. 4.  
g Lev. 2. 5, 7.  
|| Or, flat plate.  
h Lev. 19. 35.

The High Priest's functions on the Great Day of Atonement (Lev. xvi.) are presumed to be known to the reader.

15. *The sons of Moses*] "His sons were named of the tribe of Levi," that is, though Moses was specially called by God to be the Ruler of His people, and was invested by Him with miraculous power, and was endued with spiritual gifts of prophecy, and was admitted to see God, and to converse with Him, as with a friend (Exod. xxxiii. 11), yet neither he, nor any of his descendants were allowed to perform any function of the Priesthood; they were only Levites. Here is a caution and admonition, that no one, who is not duly called, and set apart by ordination, should venture to intrude into the priestly office.

24. *sons of Levi—that did the work—from the age of twenty years and upward*] In v. 3, it is said that the Levites were numbered from the age of *thirty* years.

We are now informed that they were numbered from the age of *twenty* years.

The first numbering was in compliance with the Law of Moses (Num. iv. 3). But "Cessante ratione, cessat lex." The law with regard to age was, in the nature of things, liable to modification according to the service required of those who were numbered. And David, "the man of God" (2 Chron. viii. 14), by his "*last words*" (see v. 27), acting with the advice of the prophets Gad and Nathan (2 Chron. xxix. 25), modified the age, for the reasons stated by himself, viz. because God had given His people rest, and the Ark was to be no longer itinerant, but to remain stationary in the Temple at Jerusalem; and, therefore, the service of God with regard to it, did not require the same physical strength as was necessary for the carriage of the Tabernacle, its altars, and other furniture, when the Ark and the Tabernacle were migratory. Cp. *Kimchi*, *Michaelis*, and others, particularly *Lightfoot*, *Temple Service*, chap. vi.; *Plumptre*, B. D. ii. 106.

It appears from the Law itself (Num. viii. 24, as compared with Num. iv. 3), that though the Levitical age for enrolment, with a view to full service in the Tabernacle, and in its re-

movals, was thirty, yet that some were admitted to serve in it, probably in the lighter duties of the Sanctuary, as soon as they were twenty-five. Perhaps it was found that the Levites had contracted habits of idleness and dissipation, and they were therefore wisely brought under discipline at the age of twenty.

These modifications show that such positive laws in God's Church, as do not refer to necessary ends, are mutable by public authority (see *Hooker*, III. x. 1—8; and IV. xi. 5); and they have a moral and spiritual meaning, as teaching the important truth, that while God does not lay upon men any heavier burdens than they can reasonably be expected to bear, yet that as soon as they can do Him service, they are to be brought near to Him in His Sanctuary, and that they are to find their joy and delight in the discharge of holy duties.

25. *that they may dwell—for ever*] Or rather, and *He* (God) dwells in Jerusalem for ever. So *Sept.*, *Arabic*, *Syriac*, *Fatallus*, *Bertheau*.

29. *measure and size*] The standards of weights and measures were committed to the charge of the Levites, in order that the weights and measures, used in common traffic, might be tested thereby. The same rule was followed in ancient Christian Churches: see *Bp. Patrick* here. The piety of ancient English Kings made the Chapel of the Pyx, Westminster Abbey, to be the depository of weights, &c. (Cp. *Mr. G. G. Scott's* *Gleanings*, p. 55.) Honesty in dealing is an essential part of true religion; and weights and measures are to be regarded in sacred things. Cp. Lev. xix. 36. Deut. xxv. 13. Prov. xi. 1; xvi. 11; xx. 23. Micah vi. 11, where it is said that a "just balance is the Lord's," but a false balance is His abomination. If this is so with regard to secular things, how much more is it true of spiritual! All doctrine and practice are to be weighed in the balance of the Sanctuary. It also tests the *relative* weight and value of things; and here is a censure of those, who, while they neglect the weightier matters of the Law, lay much stress on the mint, anise, and cummin of religious externals (Matt. xxiii. 23).

Before  
C H R I S T  
about  
1015.  
i Num. 10. 10.  
Ps. 81. 3.  
k Lev. 23. 4.  
l Num. 1. 53.  
m Num. 3. 6—9.

likewise at even; <sup>31</sup> And to offer all burnt sacrifices unto the LORD <sup>1</sup> in the sabbaths, in the new moons, and on the <sup>k</sup> set feasts, by number, according to the order commanded unto them, continually before the LORD: <sup>32</sup> And that they should <sup>1</sup> keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and <sup>m</sup> the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

1015.  
a Lev. 10. 1, 6.  
Num. 26. 60.  
v Num. 3. 4. &  
26. 61.

XXIV. <sup>1</sup> Now *these are* the divisions of the sons of Aaron. <sup>a</sup> The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. <sup>2</sup> But <sup>b</sup> Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. <sup>3</sup> And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

<sup>4</sup> And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers. <sup>5</sup> Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of *the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

† Heb. *house of the father.*

<sup>6</sup> And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one † principal household being taken for Eleazar, and *one* taken for Ithamar.

c Neh. 12. 4, 17.  
Luke 1. 5.

<sup>7</sup> Now the first lot came forth to Jehoiarib, the second to Jedaiah, <sup>8</sup> The third to Harim, the fourth to Seorim, <sup>9</sup> The fifth to Malchijah, the sixth to Mijamin, <sup>10</sup> The seventh to Hakkoz, the eighth to <sup>c</sup> Abijah, <sup>11</sup> The ninth to Jeshuah, the tenth to Shecaniah, <sup>12</sup> The eleventh to Eliashib, the twelfth to Jakim, <sup>13</sup> The thirteenth to Huppah, the fourteenth to Jeshebeab, <sup>14</sup> The fifteenth to Bilgah, the sixteenth to Immer, <sup>15</sup> The seventeenth to Hezir, the eighteenth to Aphses, <sup>16</sup> The nineteenth to Pethahiah, the twentieth to Jehezkeel, <sup>17</sup> The one and twentieth to Jachin, the two and twentieth to Gamul, <sup>18</sup> The three and twentieth to Delaiah, the four and twentieth to Maaziah.

d ch. 9. 25.

<sup>19</sup> These *were* the orderings of them in their service <sup>d</sup> to come into the house

**32. keep the charge of the tabernacle of the congregation]** The writer adopts the language of the Pentateuch in this matter (Num. xviii. 3—5. See below, on xxv. 1).

The highest perfection that God could bestow on David was that God gave him to bring back the Ark, to pitch a Tabernacle for it, to lay up and leave a great mass of treasure for the building of a Temple; himself devoutly to worship, and to make laws, and set orders for a more solemn and stately worship of God (*Bp. Andrewes*, v. p. 116).

CH. XXIV. 3. *David distributed them]* He divided the Priests, the sons of Aaron, into classes, as he had distributed the Levites; and these classes were twenty-four in number (v. 18). They served for a week each, coming in on the Sabbath (2 Kings xi. 7). Sixteen courses were from Eleazar, the son of Aaron, and eight from Ithamar, his brother (v. 4). On their arrangement and duties, see *Lightfoot*, Temple Service, chap. vii.; *Winer*, R. W. B. ii. 271; *Plumptre*, B. D. ii. 921.

On the testimonies of succeeding writers to the veracity of this account of the courses, or ἐφημερίαι of the Priests (which has been arbitrarily impugned by some), see *Keil*, Chronik. pp. 402, 403; *Movers*, p. 109. Cp. Eccles. xlvii. 9, 10; and below, Luke i. 5.

5. *Thus were they divided, &c.]* Literally, *and he divided*

*them by lot, these with these (Sept.)*, that is, those of the same family were together in the same class.

— *for the governors]* Literally, *there were princes of holiness, and princes of God, from sons of Eleazar, and sons of Ithamar*: cp. Ps. xlv. 17, where David, referring, as it seems, to this constitution of the Hebrew Priesthood at Jerusalem, foretells the extension of the Apostolic ministry to all lands: “Instead of thy fathers shall be *thy sons*, for *princes* in all the earth” (Ps. xlv. 16).

6. *one principal household being taken for Eleazar, and one taken for Ithamar]* Literally, *one father's house being taken out for Eleazar, and one being taken out for Ithamar*. This is on the supposition that the reading in the second member of the sentence is *ve echad achuz*, as is supposed by *Cappellus*, *Grotius*, and *Gesenius*, p. 30: cp. *Fuerst*, p. 59. But most of the MSS. have, in the second member, *ve achuz achuz*; and then the sense would be that one lot was drawn for Eleazar, and a lot and lot (or two lots) were drawn for Ithamar, or that every house of Ithamar should be reckoned as having two lots, because the number of fathers' houses of Ithamar was only eight, whereas that of Eleazar was twice eight (*Bertheau*).

10. *Abijah]* Or *Abia*, as it is in *Sept.*; and Luke i. 5. Cp. Neh. xii. 4. 17.

of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

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<sup>20</sup> And the rest of the sons of Levi were these: Of the sons of Amram; <sup>e</sup> Shubael: of the sons of Shubael; Jehdeiah. <sup>21</sup> Concerning <sup>f</sup> Rehabiah: of the sons of Rehabiah, the first was Isshiah. <sup>22</sup> Of the Izharites; <sup>g</sup> Shelomoth: of the sons of Shelomoth; Jahath. <sup>23</sup> And the sons of <sup>h</sup> Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth. <sup>24</sup> Of the sons of Uzziel; Michah: of the sons of Michah; Shamir. <sup>25</sup> The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah. <sup>26</sup> The sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno. <sup>27</sup> The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibrî. <sup>28</sup> Of Mahli came Eleazar, <sup>k</sup> who had no sons. <sup>29</sup> Concerning Kish: the son of Kish was Jerahmeel. <sup>30</sup> The sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites after the house of their fathers. <sup>31</sup> These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

e ch. 23. 16,  
Shebuel.  
f ch. 23. 17.

g ch. 23. 18,  
Shelomith.  
h ch. 23. 19, &  
26. 31.

i Exod. 6. 19.  
ch. 23. 21.

k ch. 23. 22.

l ch. 23. 23.

XXV. <sup>1</sup> Moreover David and the captains of the host separated to the service of the sons of <sup>a</sup> Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was: <sup>2</sup> Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and || Asarelah, the sons of Asaph under the hands of Asaph, which prophesied <sup>†</sup> according to the order of the king. <sup>3</sup> Of Jeduthun: the sons of Jeduthun; Gedaliah, and || Zeri, and Jeshaiah, Hashabiah, and Mattithiah, || six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD. <sup>4</sup> Of Heman: the sons of Heman; Bukkiah, Mattaniah, || Uzziel, || Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth: <sup>5</sup> All these were the sons of Heman the king's seer in the || words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. <sup>6</sup> All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, <sup>b</sup> <sup>†</sup> according to the king's order to Asaph, Jeduthun, and Heman. <sup>7</sup> So the number of them, with their brethren that were

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a ch. 6. 33, 39, 44.

|| Otherwise called *Jesharelah*, ver. 14.  
<sup>†</sup> Heb. *by the hands of the king*. So ver. 6.  
|| Or, *Izri*, ver. 11.  
|| With Shimei mentioned, ver. 17.  
|| Or, *Azareel*, ver. 18.  
|| Or, *Shubael*, ver. 20.

|| Or, *matters*.

b ver. 2.  
<sup>†</sup> Heb. *by the hands of the king*.

31. the principal fathers over against] On equal terms with the younger brethren. They were not arranged according to seniority, but by lot (*Fulg.*): cp. xxv. 8.

— over against their—brethren] The courses of Levites were adjusted to those of the Priests; so that it was known and settled beforehand what course of Levites should be in waiting with the courses of the Priests respectively.

CH. XXV. 1. captains of the host] *The princes of the service*, i. e. of the Temple. The Hebrew word *tsaba*, here rendered *host*, is applied to the Levites, and is used in this sense in Num. iv. 3, where it is rendered *host*: cp. there *vv.* 23. 30. 35. 39. 43, where it is rendered *service*, in the margin *warfare*; and see also Num. viii. 24. This word, like the phrases above, in xxiii. 32, was doubtless designed to connect these arrangements for the service of the Temple, with the divine provision in the Law for the ministry of the Tabernacle, and to show that the later organization was in harmony with the former, and was a development of it. Cp. *Thorndike*, *Rites of the Church*, p. 230.

— Asaph — Heman — Jeduthun] Jeduthun was probably another name for *Ethan*: see vi. 42; B. D. ii. 443. We have the name of Jeduthun in the titles of these Psalms,—xxxix.

lxii. lxxvii., of Ethan in the title of Ps. lxxxix. Cp. B. D. i. 587. These three were the chiefs of the choir: see above, xvi. 5. 41.

On the duties, &c., of the singers, and on their instruments and music, see *Lightfoot*, *Temple Service*, chap. vii. sect. 2; *Winer*, R. W. B. ii. 121; *Wright*, B. D. ii. 442.

— who should prophesy with harps] A proof that the sacred music which David introduced, and delighted in, was not so much designed to charm the sense, as to elevate the soul; that it was spiritual and intellectual, and in accordance with that music which is commended by St. Paul (1 Cor. xiv. 15. Eph. v. 19. Col. iii. 16). Heman, one of the choir-masters, is called the King's seer (v. 5); and the same title is given to Jeduthun, another of the choir-masters (2 Chron. xxxv. 15), and to Asaph (2 Chron. xxix. 30).

3. six] Only five are specified; but we find another in v. 17, called Shimei.

5. Heman the king's seer in the words of God] In divine things, and in the composition of his Psalms, in which he blessed David, by means of his music, and that of his sons.

— to lift up the horn] Blowing it loudly.

— three daughters] Were these women employed in the musical service of the Sanctuary? See v. 6. Cp. Exod. xv. 20, concerning Miriam and the women, and Ps. cxlviii. 12.

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c 2 Chron. 23. 13.

instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

<sup>8</sup> And they cast lots, ward against ward, as well the small as the great, <sup>c</sup> the teacher as the scholar. <sup>9</sup> Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve: <sup>10</sup> The third to Zaccur, *he*, his sons, and his brethren, *were* twelve: <sup>11</sup> The fourth to Izri, *he*, his sons, and his brethren, *were* twelve: <sup>12</sup> The fifth to Nathaniah, *he*, his sons, and his brethren, *were* twelve: <sup>13</sup> The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve: <sup>14</sup> The seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve: <sup>15</sup> The eighth to Jeshaiiah, *he*, his sons, and his brethren, *were* twelve: <sup>16</sup> The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve: <sup>17</sup> The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve: <sup>18</sup> The eleventh to Azareel, *he*, his sons, and his brethren, *were* twelve: <sup>19</sup> The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve: <sup>20</sup> The thirteenth to Shubael, *he*, his sons, and his brethren, *were* twelve: <sup>21</sup> The fourteenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve: <sup>22</sup> The fifteenth to Jeremoth, *he*, his sons, and his brethren, *were* twelve: <sup>23</sup> The sixteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve: <sup>24</sup> The seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were* twelve: <sup>25</sup> The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve: <sup>26</sup> The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve: <sup>27</sup> The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve: <sup>28</sup> The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve: <sup>29</sup> The two and twentieth

7. two hundred fourscore and eight] =  $24 \times 12$ . Each lot consisted of twelve persons; and there were 24 courses, and each course was in waiting for a week; and they probably were adjusted to the 24 courses of the Priests. The sons of Asaph were 4; of Jeduthun, 6; of Heman, 14; thus they made 24 in all.

8. ward against ward] So that there was no partiality. Cp. above, xxiv. 31. On the Hebrew word *mishmereth*, here used, which signifies *ward*, or duty of *waiting*, and is another word derived from the Levitical Law (Lev. viii. 35. Num. i. 53; and *passim*), see *Gesen.* 518. It is rendered *ἐπημέλεια* by *Sept.* On the construction, see *Bertheau*, p. 218; and cp. xxvi. 16.

9. to Joseph] Who was not the eldest son of Asaph: see v. 2.

—brethren] The word is used in this and the following verses in a large sense for *relative*.

10. Zaccur] The son of Asaph (v. 2).

11. Izri] Probably the same as Zeri (v. 3).

#### NUMBERS:—THE NUMBER TWELVE.

It is remarkable that the four sons of Asaph had the first four odd numbers for their lots, viz. the 1st, 3rd, 5th, and 7th. The six sons of Jeduthun had the first two even places, and the next four even places, omitting the 6th, for their lots, viz. the 2nd, 4th, 8th, 10th, 12th, and 14th. The four sons of Heman had the 6th, 9th, 11th, and 13th. The other ten sons of Heman had the 15th to the 24th places inclusively.

The lot was cast into the lap, but the disposing of it was of the Lord (Prov. xvi. 33). We have seen a similar providential superintendence in the casting of lots for the tribes of Israel in their settlement in Canaan, and for the assignment of the Priestly cities. See on Josh. xxi. 4; and also *Prelim. Note* on Josh. xviii.

It is also observable that the company of the singers in the Temple, as here presented to our view, was  $12 \times (12 + 12)$ : see v. 7.

A similar appointment is seen in the number of the captains of David and their host, in chap. xxvii. 1. They formed also a body of  $12 \times (12,000 + 12,000)$ .

It has indeed been alleged by some recent critics that this frequent appearance of the number 12 in these arrangements is a sign of arbitrary invention and legendary fiction, and betrays a later age than that of David. But may we not rather believe that there is an inner spiritual meaning in this

arrangement? We cannot as yet fathom the mysteries of the divine arithmetic. But from the fact that the number *twelve* runs through the whole history of the Church of God, from the time of the birth of the literal Israel, to the consummation of all things in the heavenly Jerusalem, we may infer an inner harmony, and silent continuity, and sympathetic symmetry in its framework. The identity of numbers marks the connexion of every age of the Church, and leads us to recognize the same Divine Hand ever at work in it. We see the recurrence of *twelve* in the sacred services of the Temple, as appointed by David, the man after God's own heart, the patriarch and prophet of Israel, who had inspirations from above, and was assisted in the work by Samuel the Seer, and Nathan, and Gad, and by Asaph, Heman, and Jeduthun, who had the gift of prophecy: see above, on v. 1. 5. The number *twelve* appears also in the appointments of David's host (chap. xxvii). Lastly, the square of twelve, and the cube of twelve, appear in the fabric of the heavenly city, as revealed in the Apocalypse. See below, note on Rev. xxi. 16, 17.

The number *Four* represents all space (as is suggested by the Scriptural expressions, "the four winds, the four corners of the Earth"), and the number *Three* has been supposed to symbolize the Triune God, and the number *Twelve*, composed of *Four* multiplied into *Three*, to signify the extension of the knowledge and glory of the Triune God into all space, so that every thing may be filled by His fulness. It was the mission of Israel, of its Twelve Tribes, of its Tabernacle with its Twelve Standards, of its Priesthood, wearing the Twelve precious stones of the Urim and Thummim on its breastplate, to prepare the way for the preaching of the Twelve Apostles, sent forth by Christ to baptize all Nations into the Name of the Ever Blessed Trinity (see Matt. xxviii. 19). The presence of the Triune God will be the Glory of the heavenly city with its Twelve foundations, and its cube of 12,000 furlongs (Rev. xxi. 16, 17). The Worship of the Ever Blessed Trinity, Whose Name is preached by the Church, will be the employment of the Church glorified (see Rev. iv. 8). Was not this divine Truth symbolized in the arrangement which David was guided to make in the service of God in the Temple and in the appointments of his own army?

For other remarks on the significance of the number *Twelve* in Scripture, see above, on Exod. xv. 27; xxviii. 17—21. Num. ii. 34. Josh. iv. 1—4. 9: below, on Matt. x. 2; and on Rev. xi., end of the chapter, pp. 220, 221; and on Rev. xxi. 13—16.



to Giddalti, *he*, his sons, and his brethren, *were* twelve : <sup>30</sup> The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve : <sup>31</sup> The four and twentieth to Romanti-ezer, *he*, his sons, and his brethren, *were* twelve.

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XXVI. <sup>1</sup> Concerning the divisions of the porters : Of the Korhites *was* || Meshelemiah the son of Kore, of the sons of † Asaph. <sup>2</sup> And the sons of Meshelemiah *were*, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, <sup>3</sup> Elam the fifth, Jehohanan the sixth, Elioenai the seventh. <sup>4</sup> Moreover the sons of Obed-edom *were*, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth, <sup>5</sup> Ammiel the sixth, Issachar the seventh, Peulthai the eighth : for God blessed || him. <sup>6</sup> Also unto Shemaiah his son *were* sons born, that ruled throughout the house of their father : for they *were* mighty men of valour. <sup>7</sup> The sons of Shemaiah ; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah. <sup>8</sup> All these of the sons of Obed-edom : they and their sons and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom. <sup>9</sup> And Meshelemiah had sons and brethren, strong men, eighteen. <sup>10</sup> Also <sup>a</sup> Hosah, of the children of Merari, had sons ; Simri the chief (for *though* he was not the firstborn, yet his father made him the chief ;) <sup>11</sup> Hilkiah the second, Tebaliah the third, Zechariah the fourth : all the sons and brethren of Hosah *were* thirteen.

|| Or, *Shelemiah*,  
ver. 14.  
|| Or, *Ebiasaph*,  
ch. 6. 37. & 9. 19.

|| That is,  
Obed-edom, as  
ch. 13. 14.

a ch. 16. 38.

<sup>12</sup> Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD. <sup>13</sup> And they cast lots, || as well the small as the great, according to the house of their fathers, for every gate. <sup>14</sup> And the lot eastward fell to || Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots ; and his lot came out northward. <sup>15</sup> To Obed-edom southward ; and to his sons the house of † Asuppim. <sup>16</sup> To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going || up, ward against ward. <sup>17</sup> Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two and two. <sup>18</sup> At Parbar westward, four at the causeway, and two at Parbar. <sup>19</sup> These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

|| Or, *as well for the small as for the great*.  
|| Called *Me-shelemiah*, ver. 1.

† Heb. *Gatherings*.

|| See 1 Kings  
10. 5.  
2 Chron. 9. 4.

<sup>20</sup> And of the Levites, Ahijah *was* <sup>b</sup> over the treasures of the house of God,

b ch. 28. 12.  
Mal. 3. 10.

CH. XXVI. 1. *porters*] See above, ix. 17, 18—26; xv. 18; xvi. 38. 42; and on their duties, &c., see *Lightfoot*, Temple Service, chap. vii.

— *Korhites*] See above, ix. 19. 31.

— *Asaph*] Not the choir-master, who was a Gershonite (vi. 39—43), but the same as Ebiasaph (vi. 37; ix. 19), of the line of Kohath.

4. *Obed-edom*] Of whom it is here said that “God blessed him” (v. 5), perhaps for his reverent affection and care for the Ark. See xiii. 14; and 2 Sam. vi. 11, 12.

The author of the Chronicles has been charged by some recent critics with want of accuracy and veracity for this statement. It is alleged by them that it is improbable, that Obed-edom, David’s contemporary, could have had adult grandsons fit to be porters of the Temple. On which it may be observed, that if the Obed-edom here mentioned is the same Obed-edom who received the Ark into his house (which is not certain), an event which occurred early in David’s reign at Jerusalem, he may have had sons born after that reception, and even grandsons fit to be made porters at the latter part of David’s reign, which lasted forty years. Besides, it is not said that these grandsons were porters in David’s time ; but the number of Obed-edom’s offspring is specified as a proof of God’s benediction, vouchsafed perhaps for his care of the Ark.

8. *able men*] The original is in the singular number, showing that each of them was thus qualified.

10. *for though he was not the firstborn*] Or, *for there was no firstborn*, and this sense is given by *Fulg.*, *Syriac*, *Arabic*; the firstborn had died or was disqualified.

12. *having wards one against another*] See xxv. 8.

15. *to—the house of Asuppim*] Or, rather, *the house of the gatherings*, from the Heb. verb *asaph*, to gather; and the word means *storehouses, treasures* (*Gesen.* 67 : cp. *Lightfoot*, Prospect of the Temple, chap. v. sect. 3) : cp. below, 2 Chron. xxv. 24, where it is said that Joash took the gold and silver and vessels that were found in the house of God with Obed-edom. It seems to have been toward the southern end of the west wall of the Temple Court.

16. *Shallecheth*] Or, *casting up* (*Gesen.* 839). On the western side, called the gate of Coponius in Herod’s Temple (*Maim. Lightfoot*, ch. v).

— *ward against ward*] *Watch against watch*, relieving one another by turns.

17. *six Levites*] From this and the following verse it may be inferred that the porters, as well as the priests and singers, were arranged in twenty-four courses (cp. 2 Chron. viii. 14, and *Dr. Lightfoot*, Temple Service, ch. vii : cp. *Bertheau*, here).

18. *Parbar*] Toward the southern end of the western wall (*Lightfoot*). Cp. 2 Kings xxiii. 11. It has been alleged that there is an error here, because the Temple had no western door ; but it is not here said that it had.

20. *Ahijah*] Instead of Ahijah the *Sept.* seems to have read

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† Heb. *holy*  
*things*.  
‖ Or, *Zibni*,  
ch. 6. 17.  
‖ Or, *Jehiel*,  
ch. 23. 8. & 29. 8.  
e ch. 23. 16.

d ch. 23. 18.

† Heb. *out of the*  
*battles and spoils*.

e 1 Sam. 9. 9.

f ch. 23. 4.

† Heb. *over the*  
*charge*.

g ch. 23. 19.

h See Josh. 21. 39.

† Heb. *thing*.  
i 2 Chron. 19. 11.

and over the treasures of the † dedicated things. <sup>21</sup> *As concerning* the sons of ‖ Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* ‖ Jehieli. <sup>22</sup> The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD. <sup>23</sup> Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites: <sup>24</sup> And <sup>e</sup> Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures. <sup>25</sup> And his brethren by Eliezer; Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and <sup>d</sup> Shelomith his son. <sup>26</sup> Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. <sup>27</sup> † Out of the spoils won in battles did they dedicate to maintain the house of the LORD. <sup>28</sup> And all that Samuel <sup>e</sup> the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.

<sup>29</sup> Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for <sup>f</sup> officers and judges. <sup>30</sup> *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* † officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king. <sup>31</sup> Among the Hebronites *was* <sup>g</sup> Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour <sup>h</sup> at Jazer of Gilead. <sup>32</sup> And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and † <sup>i</sup> affairs of the king.

XXVII. <sup>1</sup> Now the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.

a 2 Sam. 23. 8.  
ch. 11. 11.

<sup>2</sup> Over the first course for the first month *was* <sup>a</sup> Jashobeam the son of Zab-

here *Ahihem* (their brethren), and this reading is approved by *Michaelis* and *Bertheau*.

— *treasures of the house of God, &c.*] The treasures of the house of God were such as tithes, the half-shekel (Exod. xxx. 12), the redemption fees (Num. xviii. 16), the discharge of vows (Lev. xxvii.), and free-will offerings (xix. 6—8).

<sup>28</sup>. *all that Samuel the seer—Saul—Abner—Joab—had dedicated*] A practice derived from Abraham (Gen. xiv. 20), and Moses (Num. xxxi. 28—48), and Joshua (Josh. vi. 24).

<sup>29</sup>. *outward business over Israel*] In courts of Judicature, according to God's direction to Moses. See above, on Deut. xvii. 8—13; and *Bp. Sanderson*, ii. 249, who observes that Eli, a High Priest, and Samuel, a Levite, were Judges of Israel. Cp. 1 Sam. iv. 18; vii. 16; xv. 33; and below, Neh. xi. 16, where the same phrase occurs.

<sup>30</sup>. *were officers among them of Israel*] Literally, *were for the oversight of Israel* (Sept.: cp. *Gesen.* 586).

— *in all the business of the LORD, and in the service of the king*] As Scribes, in expounding the Law, and in teaching the people, and in the exercise of magisterial functions and administration of justice, according to the written Law of God, and according to the decrees of the king (cp. above, xxiii. 4; and below, v. 32; and 2 Chron. xix. 6: cp. *Forst.* de Syned. Hebr. § 36; and *Bp. Patrick* here).

<sup>31</sup>. *Jazer*] Called also Jaazer, about ten miles west of *Amman*, and fifteen from Heshbon.

#### DAVID'S TWELVE OFFICERS.

CH. XXVII. 1. *captains of thousands*] After the description of the arrangements made by David for the service of God's Sanctuary, the Sacred Writer proceeds to recount the appointments which the king had organized for the defence of his person and of the country.

The military force was distributed into twelve legions of 24,000 men each = 288,000 men fit for service; each of these legions was on duty for a month at a time, and during the rest of the year they might attend to their own private occupations. Each had a captain, one of David's worthies. See above, 2 Sam. xxiii. 8. 1 Chron. xi. 11.

We recognize the same numerical basis in the military service of David's kingdom, as in the ecclesiastical. The number Twelve is the basis of both (see above, on xxv. 11). The analogy between the two is suggested by the Hebrew word, *tsaba*, host, which is applied to both. See above, xxiv. 1, where the word designates the sacred militia and service of God's sanctuary; and in this chapter, *vs.* 3. 5. 34, where it is applied to David's army. The Temple of God was like a Camp, in which the soldiers of the Lord watched, and defended the king and the people by the arms of prayer. And the camp of David was like a sanctuary, in which the king's armies did service to God, and from which they went forth to fight the Lord's battles.

<sup>2</sup>. *Jashobeam*] See xi. 11.

diel : and in his course were twenty and four thousand. <sup>3</sup> Of the children of Perez was the chief of all the captains of the host for the first month. <sup>4</sup> And over the course of the second month was || Dodai an Ahobite, and of his course was Mikloth also the ruler : in his course likewise were twenty and four thousand. <sup>5</sup> The third captain of the host for the third month was Benaiah the son of Jehoiada, a || chief priest : and in his course were twenty and four thousand. <sup>6</sup> This is that Benaiah, who was <sup>b</sup> mighty among the thirty, and above the thirty : and in his course was Ammizabad his son. <sup>7</sup> The fourth captain for the fourth month was <sup>c</sup> Asahel the brother of Joab, and Zebadiah his son after him : and in his course were twenty and four thousand. <sup>8</sup> The fifth captain for the fifth month was Shambhuth the Izrahite : and in his course were twenty and four thousand. <sup>9</sup> The sixth captain for the sixth month was <sup>d</sup> Ira the son of Ikkesh the Tekoite : and in his course were twenty and four thousand. <sup>10</sup> The seventh captain for the seventh month was <sup>e</sup> Helez the Pelonite, of the children of Ephraim : and in his course were twenty and four thousand. <sup>11</sup> The eighth captain for the eighth month was <sup>f</sup> Sibbecai the Hushathite, of the Zarhites : and in his course were twenty and four thousand. <sup>12</sup> The ninth captain for the ninth month was <sup>g</sup> Abiezer the Anetothite, of the Benjamites : and in his course were twenty and four thousand. <sup>13</sup> The tenth captain for the tenth month was <sup>h</sup> Maharai the Netophathite, of the Zarhites : and in his course were twenty and four thousand. <sup>14</sup> The eleventh captain for the eleventh month was <sup>i</sup> Benaiah the Pirathonite, of the children of Ephraim : and in his course were twenty and four thousand. <sup>15</sup> The twelfth captain for the twelfth month was || Heldai the Netophathite, of Othniel : and in his course were twenty and four thousand.

Before  
CHRIST  
about  
1915.

|| Or, Dodo,  
2 Sam. 23. 9.

|| Or, principal  
officer,  
1 Kings 4. 5.  
b 2 Sam. 23. 20,  
22, 23.  
ch 11. 22, &c.  
c 2 Sam. 23. 24.  
ch. 11. 26.

d ch. 11. 23.

e ch. 11. 27.

f 2 Sam. 21. 18.  
ch. 11. 29.

g ch. 11. 23.

h 2 Sam. 23. 23.  
ch. 11. 30.

i ch. 11. 31.

|| Or, Helez,  
ch. 11. 30.

<sup>16</sup> Furthermore over the tribes of Israel : the ruler of the Reubenites was Eliezer the son of Zichri : of the Simeonites, Shephatiah the son of Maachah : <sup>17</sup> Of the Levites, <sup>k</sup> Hashabiah the son of Kemuel : of the Aaronites, Zadok : <sup>18</sup> Of Judah, <sup>l</sup> Elihu, one of the brethren of David : of Issachar, Omri the son of Michael : <sup>19</sup> Of Zebulun, Ishmaiah the son of Obadiah : of Naphtali, Jerimoth the son of Azriel : <sup>20</sup> Of the children of Ephraim, Hoshea the son of Azaziah : of the half tribe of Manasseh, Joel the son of Pedaiah : <sup>21</sup> Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah : of Benjamin, Jaasiel

k ch. 26. 30.

l 1 Sam. 16. 6,  
Eliab.

3. Of the children of Perez] That is Jashobeam, "the chief of all the captains of the hosts" (*tsebaoth*), was of the children of Pharez the son of Judah, from which David sprung, and from which Christ Himself came, "the Captain of our salvation," "the Lord of Hosts."

4. Dodai] Or Dodo (2 Sam. xxiii. 9), who had Mikloth as his lieutenant.

5. Benaiah] See 2 Sam. xxiii. 20—23; above, xi. 22—25. Benaiah was also captain of the Cherethites and Pelethites (2 Sam. viii. 18); but after the time of David we do not hear of that royal body-guard, and probably it was eventually superseded by the regular military organization described in this chapter.

— a chief priest] Or, the head priest.

He was not the chief priest, properly so called,—for that office was held by Abiathar,—but he is called the head priest as being the principal leader of the Aaronites, see xii. 27, where he is described as bringing 3700 men to David at Hebron.

6. Ammizabad his son] And lieutenant.

7. Asahel the brother of Joab] And one of David's worthies (2 Sam. xxiii. 24), who was killed by Abner, before David reigned in Jerusalem (see 2 Sam. ii. 18—23); and therefore this military organization seems to have dated from the beginning of David's monarchy.

8. Shambhuth] Probably the same as the celebrated warrior

called Shammah, 2 Sam. xxiii. 11, and Shammoth above, xi. 27.

9. Ira] One of the thirty (2 Sam. xxiii. 26; above, xi. 28).

10. Helez] See 2 Sam. xxiii. 26.

11. Sibbecai] See 2 Sam. xxi. 18.

12—15. Abiezer—Maharai—Benaiah—Heldai] Four of the thirty (2 Sam. xxiii. 27—30).

16—22. over the tribes of Israel] Each Tribe had a ruler; and these rulers are called the "princes of the tribes of Israel" (v. 22). In this list the four sons of Leah are placed in the order of birth (Reuben, Simeon, Levi, Judah). Then Issachar and Zebulun, the fifth and sixth sons of Leah (Gen. xxx. 18. 20); thus the six sons of Leah occupy the first six places. But the sons of Zilpah, Leah's handmaid, Gad and Asher, are not mentioned.

Then comes Naphtali, the second son of Billah, Rachel's handmaid. Then Ephraim and Manasseh are placed as coming from Rachel, by Joseph. Then Benjamin, the other son of Rachel. See Gen. xxix. 32—35.

Dan, who was the firstborn of Billah, Rachel's handmaid, is degraded to the last place. Here is another evidence of the evil name which attached to that tribe (see above, on vii. 12). The tribes of Gad and Asher (the two sons of Zilpah, Leah's handmaid) were probably incorporated in some other tribes in this reckoning.

18. Elihu] Probably the same as Eliab in ii. 13. Eliab was Jesse's eldest son.

Before  
CHRIST  
about  
1015.

the son of Abner: <sup>22</sup> Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.

m Gen. 15. 5.

about  
1017.

n 2 Sam. 24. 15.

ch. 21. 7.

† Heb. ascended.

<sup>23</sup> But David took not the number of them from twenty years old and under : because <sup>m</sup> the LORD had said he would increase Israel like to the stars of the heavens. <sup>24</sup> Joab the son of Zeruiah began to number, but he finished not, because <sup>n</sup> there fell wrath for it against Israel ; neither † was the number put in the account of the chronicles of king David.

about  
1015.

<sup>25</sup> And over the king's treasures was Azmaveth the son of Adiel : and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uziah : <sup>26</sup> And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub : <sup>27</sup> And over the vineyards was Shimei the Ramathite : † over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite : <sup>28</sup> And over the olive trees and the sycamore trees that were in the low plains was Baal-hanan the Gederite : and over the cellars of oil was Joash : <sup>29</sup> And over the herds that fed in Sharon was Shitrai the Sharonite : and over the herds that were in the valleys was Shaphat the son of Adlai : <sup>30</sup> Over the camels also was Obil the Ishmaelite : and over the asses was Jehdeiah the Meronothite : <sup>31</sup> And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's.

† Heb. over that  
which was of the  
vineyards.

|| Or, secretary.

|| Or, Hach-  
moni.

o 2 Sam. 15. 12.

p 2 Sam. 15. 37.

& 16. 16.

q 1 Kings 1. 7.

r ch. 11. 6.

<sup>32</sup> Also Jonathan David's uncle was a counsellor, a wise man, and a || scribe : and Jehiel the || son of Hachmoni was with the king's sons : <sup>33</sup> And ° Ahithophel was the king's counsellor : and ° Hushai the Archite was the king's companion : <sup>34</sup> And after Ahithophel was Jehoiada the son of Benaiah, and ° Abiathar : and the general of the king's army was ° Joab.

**23. David took not the number**] He sinned indeed in numbering the men of war (2 Sam. xxiv. 10; above, xxi. 5); but his sin was not so great as if he had taken the census of the whole population, for this would have seemed to imply a doubt in the truth of the divine promise to Abraham (Gen. xxii. 17).

**24. there fell wrath**] The numbering was interrupted by the breaking out of the Pestilence : cp. above, xxi. 6.

**25. And over**] It is observable that the number of the overseers here mentioned of David's property of different kinds (vv. 25—31) was twelve : cp. on xxv. 11, and xxvii. 1.

— the king's treasures] In Jerusalem.

— the castles] The fortresses.

**26. of the ground**] The royal demesnes, consisting of arable land, vineyards, oliveyards, and other plantations.

**28. sycamore**] Heb. *shikmah*, *sycaminus*, the fig-mulberry, which grows to the size of a walnut-tree, with rich foliage, and bears abundance of fruit, sprouting in sprigs from the trunk of the tree, in clusters like the grape, and is generally punctured before it is gathered : cp. on Amos vii. 14. The tree is always green, and bears fruit several times in the year, which is of great value to the labouring population. The timber is soft and easy to work, and very durable. Cp. Isa. ix. 10; *Hasselquist*, *Forskal*, in *Winer*, R. W. B. ii. 62; *Stowe*, in B. D. ii. 1394; and above, 1 Kings x. 27.

— low plains] In the *shephelah* or fertile campagna between the hill country of Judah and the Mediterranean. See above, Josh. xv. 33.

**29. Sharon**] The district north of the *shephelah*, or lowland of Judah : it is the broad and fruitful tract of land which stretches from the central hills of Palestine to the Mediterranean, and reaches along the coast from Joppa northward to Carmel, and was celebrated for its forests, groves, orchards, meadows, and gardens. Cp. Isa. xxxiii. 9; xxxv. 2; lv. 10. Cant. ii. 1. *S. Jerome*, in *Esai* xxxv. 2. *Winer*, R. W. B. ii. 383. *Grove*, B. D. ii. 1228.

**30. camels**] Committed to the care of an *Ishmaelite*, as was natural (cp. Judg. viii. 21, 24, with Judg. vii. 12). The same may be said of the flocks entrusted to an *Hagerite* (v. 31). Perhaps these camels and flocks were kept in districts that had

formerly been pastured by the nomad Ishmaelites and Hagarens (*Bertheau*).

**31. substance**] Heb. *recush* (Gen. xiv. 11; xvi. 21), from *raacash*, to acquire : Greek *κτήματα* (*Gesen*. 769).

**32. Jonathan David's uncle**] In xx. 7, and in 2 Sam. xxi. 21, a Jonathan is mentioned who was son of Shimea, David's brother. The word here used (*dād*), generally an *uncle*, has sometimes a wider meaning (*Gesen*. 191; *Fuerst*, 318; and *Bertheau*).

— with the king's sons] As their tutor; perhaps he is the Jehiel mentioned in xxiii. 8. The famous Jashobeam, in xi. 11, was also a son of Haemoni.

**33. Ahithophel—Hushai**] Of whom we have heard so much in 2 Sam. xv. xvi. xvii.

— companion] Or friend; Heb. *rēa* : cp. *Reuel*, “friend of God” (*Gesen*. 772).

**34. after Ahithophel**] After his death (2 Sam. xvii. 23).

— Jehoiada] It is supposed by some (e. g. *Movers*, 269; and *Bertheau* here) that we ought to read, “Benaiah the son of Jehoiada” (cp. xi. 22; and above, v. 5). But it is probable that the grandson may have had the same name as the grandfather.

— Abiathar] The High Priest (1 Sam. xxii. 20; xxiii. 6. 9. 2 Sam. xx. 25. 1 Kings ii. 27).

#### THE LAST DAYS OF DAVID.

##### PRELIMINARY NOTE TO CHAPTERS XXVIII AND XXIX.

These two chapters represent the closing scene of David's life. The reader is invited to compare Ps. 70—72, and the *Prelim. Notes* there.

At this time he was enfeebled by old age, as we learn from 1 Kings i. 1—4. 15. If we look at that narrative separately and singly, we might suppose that all his powers were exhausted. But God granted his prayer, “forsake me not when I am gray-headed, until I have showed Thy strength unto this generation, and Thy power unto every one that is to come” (Ps. lxxi. 18). God gave him grace; his energies were aroused by the appeal of Bathsheba, in behalf of Solomon, whose claim to the throne was disputed by Adonijah, rising in rebellion against David and Solomon (1 Kings i. 5—18). Nathan the Prophet, who had

XXVIII. <sup>a</sup> And David assembled all the princes of Israel, <sup>a</sup> the princes of the tribes, and <sup>b</sup> the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and <sup>c</sup> the stewards over all the substance and || possession of the king, || and of

Before  
CHRIST  
about  
1015.  
a ch. 27. 16.  
b ch. 27. 1, 2.  
c ch. 27. 25.  
|| Or, cattle,  
|| Or, and his sons

been sent by God to deliver the divine promise of perpetuity to David's kingdom (2 Sam. vii. 4—17), had also stirred his heart by a vigorous expostulation; and David had given a commission to Zadok the Priest, and Nathan the Prophet, and Benaiah the son of Jehoiada, to proclaim Solomon king; and Solomon had been anointed by Zadok the Priest (1 Kings. i. 34—39).

Then David summoned Solomon into his presence, and gave him privately a solemn charge on the duty of strict obedience to God's Law, and on the penalties that would follow from neglect and violation of it; and he delivered to him some other directions (1 Kings ii. 1—9), especially with regard to the building of the Temple: compare above, xxii. 6—16.

But something more remained to be done.

David, in his old age and bodily weakness, was not deserted by God. On the contrary, the gracious love and mighty power of the Blessed Spirit, Who had cheered and inspired him in earlier days, were more manifested in his personal feebleness and decrepitude. He was like the Patriarch Jacob, who, after the narrative of his old age and sickness, is displayed to us by the Sacred Historian as calling his sons together, and delivering to them a divine prophecy, extending to the days of Christ (see *Prelim. Note* to Gen. xlix. compared with Gen. xlvii. 29; xlviii. 1). David's "last words"—his farewell prophecy to the world,—are presented to us in 2 Sam. xxiii. 1—7. They also are a prophecy concerning Christ (see note there). This was his final utterance as an inspired *Prophet*. But he had also a work to perform as a divinely appointed *King*, the type of Messiah, the Prince. God had given to David by the Spirit a pattern of the future Temple (see v. 12); as God had given to Moses a pattern of the future Tabernacle. David, in his weakness and old age, became for a while like a second Moses, with his eye undimmed and his natural force unabated (Deut. xxxiv. 7). David also stood on a Pisgah of his own. He had visions of the glory of the future Temple, for the building of which he yearned so earnestly, and for which he had made such magnificent preparations. The outward man was perishing, but the inward man was renewed. He rose from his bed of sickness, and was endued with supernatural power. As Jacob summoned all Israel in the Patriarchs; as Moses, in the eleventh month of the last year of his mortal pilgrimage, addressed all Israel (Deut. i. 1—3. See *Introd.* to it, pp. 197. 203); as Joshua, on the eve of his death, gathered together all Israel (Josh. xxiii. 2; xxiv. 1); so David, just before his death, convokes all Israel to a solemn convocation (xxviii. 1).

This assembly was held after the rebellion of Adonijah, and the other events related in the first chapter of the First Book of Kings, as is evident from what is related below, xxix. 22—24: see the note there.

In this great assembly of princes and captains, David declared his own desire to build a house for the Name of their God. He reminded them of God's promise, delivered by Jacob on his death-bed, that the Tribe of Judah should be the ruler of Israel (v. 4); and that he himself had been raised up by God from that Tribe to be king; and he announced to them God's will, that of all his sons, Solomon should be the one who should succeed him on the throne (v. 5); and that Solomon also should build the house of God. He proclaimed this "in the sight of all Israel the congregation of the Lord, and in the audience of their God" (v. 8). Thus David the King recited his own will and testament to the people, and made the most effectual provision that Solomon's succession should not be disputed, and that the Temple should be built.

The result was, that Solomon was anointed the second time (see on xxix. 22), with the concurrence of all the princes and people: "Solomon sat on the throne of the LORD as king instead of David his father, and all Israel obeyed him" (xxix. 23).

But this was not the only purpose of the convocation of this great National Assembly.

The Tabernacle had been erected by Moses at Sinai, according to divine appointment, and by divine direction. Its dimensions, its furniture, were all made according to the pattern shown to Moses in the mount (Exod. xxv. 9. 40. Num. viii. 4. Heb. viii. 5).

If Solomon was to succeed David, and if the Temple was to succeed the Tabernacle, and to be a substitute for it, a divine commission must be shown to authorize these successions. The Temple was formed on the same plan as the Tabernacle (see above, *Prelim. Note* to 1 Kings vi.), but it was to be an expansion and development of it. It would contain indeed the same Ark, the essence and kernel of the whole system of worship, and thus the inner unity and continuity of that worship would be shown; but in many accessories, such as the Candlesticks, the Table of Shewbread, and the Cherubim, and in its dimensions and structure, the Temple would greatly differ from the Tabernacle, and be far more magnificent than it. Would the Hebrew princes and people be willing to recognize the new Temple as a substitute for the time-honoured Tabernacle? Would the Priests consent to minister in it? Would the princes and people be ready to worship in it, and to contribute liberally to it?

Surely not, unless they were first convinced that the Temple at Zion, its furniture, and its arrangements, were sanctioned by the *same divine authority* as the Tabernacle had been at Sinai. This then was the great principle to be established. This it was which David had to prove, and to proclaim. This is what he now announces in the most solemn manner, in the presence of the Hebrew People, convoked and collected together in the persons of their representatives, "the princes of Israel, the princes of the tribes, the captains of the companies, the stewards of his substance, the officers, and the mighty men, and the valiant men, at Jerusalem" (xxviii. 1).

In this great National Assembly, one of the noblest ever held by any earthly king, David not only presented his son and successor Solomon for their acceptance, homage, and allegiance, but he exhibited also the pattern of the Temple, which he had received by divine inspiration (v. 12), and of all its appurtenances; and he closed the solemn exhibition with these emphatic words,— "All this the LORD made me to understand in writing by His hand upon me, even all the works of this pattern" (v. 19).

The result of this public appeal was, that the Representatives of the whole Nation acknowledged the Temple to be the divinely appointed successor and substitute for the Tabernacle, and contributed liberally to it. "Then the people rejoiced for that they offered willingly to the Lord, and David the king rejoiced with great joy, and blessed the Lord before all the congregation" (xxix. 9, 10) in that noble hymn of praise and thanksgiving which is a model for all who enjoy the blessed privilege of offering of their substance to the glory and worship of God.

Thus David, in this grand and august assembly, combined a resemblance of three great acts of the life of the great Hebrew Lawgiver, Moses. He was like Moses coming down from Horeb, bringing in his hand the pattern of the Tabernacle, which he had received from God in the Mount. He was like Moses at Pisgah, surveying the far-off future (cp. 2 Sam. xxiii. 1). He was like Moses presenting Joshua to the People as his successor. He was like Christ rising from the dead.

It has indeed been alleged by some, that David's old age and death were overhung with clouds. But if the facts are carefully collected and duly considered, which have been now specified, and which are presented to us in the several Books of Samuel, Kings, and Chronicles; and as they are brought together by some of the most learned expositors (e. g. *Ussher*, *Annal.* p. 32; *Dr. Lightfoot*, *Worship*, i. pp. 69—71: cp. *Keil*, on 1 Kings ii. 1), it will be seen and acknowledged, that, though some mists and shadows of human weakness obscured the evening of David's life, yet, by an extraordinary effort, the inner spiritual light struggled through the veil of mortal sadness and infirmity, and by the help of divine grace it beamed out in gleams of glory; and the sun broke forth with supernatural brilliance and extraordinary lustre, just before it went down; and if there ever was a glorious sunset in this world, it was that of David, "the man after God's own heart," the type of the "Sun of Righteousness," Who is "the Light of the World."

CH. XXVIII. 1. *the princes of Israel*] Called here also *the princes of the Tribes*, and mentioned above, xxvii. 16, 17.

— *captains of the companies*] Described above, xxvii. 1—15.

— *the stewards*] Enumerated above, xxvii. 25—31. Each of the above bodies of chieftains consisted of *twelve* persons.

Before  
CHRIST  
about  
1015.  
|| Or, Eunuchs.  
d ch. 11. 10.

e 2 Sam. 7. 2.  
Ps. 132. 3, 4, 5.  
f Ps. 99. 5. &  
132. 7.  
g 2 Sam. 7. 5, 13.  
h Kings 5. 3.  
ch. 17. 4. & 22. 8.

† Heb. bloods.  
h 1 Sam. 16. 7—  
13.

i Gen. 49. 8.  
ch. 5. 2.  
Ps. 60. 7. &  
78. 68.  
k 1 Sam. 16. 1.  
l 1 Sam. 16. 12,  
13.  
m ch. 3. 1. & c.  
& 23. 1.  
n ch. 22. 9.  
o 2 Sam. 7. 13,  
14.  
ch. 22. 9, 10.  
2 Chron. 1. 9.  
p ch. 22. 13.  
† Heb. strong.

q Jer. 9. 24.  
Heb. 4. 1.  
Jonn 17. 3.  
r 2 Kings 20. 3.  
Pv 101. 2.  
s 1 Sam. 16. 7.  
1 Kings 8. 39.  
ch. 29. 17.  
Ps. 7. 9. &  
139. 2.  
Prov. 17. 3.  
Jer. 11. 20. &  
17. 10. & 20. 12.  
Rev. 2. 23.  
t 2 Chron. 15. 2.  
u ver. 6.  
x See Exod. 25. 40. ver. 19.

his sons, with the || officers, and with <sup>d</sup> the mighty men, and with all the valiant men, unto Jerusalem.

<sup>2</sup> Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people : *As for me*, <sup>e</sup> I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for <sup>f</sup> the footstool of our God, and had made ready for the building : <sup>3</sup> But God said unto me, <sup>g</sup> Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed <sup>h</sup> blood. <sup>4</sup> Howbeit the LORD God of Israel <sup>h</sup> chose me before all the house of my father to be king over Israel for ever : for he hath chosen <sup>i</sup> Judah to be the ruler ; and of the house of Judah, <sup>k</sup> the house of my father ; and <sup>l</sup> among the sons of my father he liked me to make *me* king all over Israel : <sup>5</sup> <sup>m</sup> And of all my sons, (for the LORD hath given me many sons,) <sup>n</sup> he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. <sup>6</sup> And he said unto me, <sup>o</sup> Solomon thy son, he shall build my house and my courts : for I have chosen him to be my son, and I will be his father. <sup>7</sup> Moreover I will establish his kingdom for ever, <sup>p</sup> if he be <sup>†</sup> constant to do my commandments and my judgments, as at this day. <sup>8</sup> Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God : that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

<sup>9</sup> And thou, Solomon my son, <sup>q</sup> know thou the God of thy father, and serve him <sup>r</sup> with a perfect heart and with a willing mind : for <sup>s</sup> the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts : <sup>t</sup> if thou seek him, he will be found of thee ; but if thou forsake him, he will cast thee off for ever. <sup>10</sup> Take heed now ; <sup>u</sup> for the LORD hath chosen thee to build an house for the sanctuary : be strong, and do it.

<sup>11</sup> Then David gave to Solomon his son <sup>x</sup> the pattern of the porch, and of the

— the officers] Heb. *sarim*. See above, on Gen. xxxvii. 36 : and cp. 1 Sam. viii. 15. 1 Kings xxii. 9, where the same word is used.

<sup>2</sup>. David the king stood up upon his feet] The King rose from his throne on which he had been sitting. The mention of this is significant. This act was designed to show the importance of the proceeding, and, humanly speaking, would have cost him considerable effort, as may be conjectured from the description of David's bodily condition at this time in 1 Kings i. 1. From the mention of this act, the Jewish Expositors rightly infer that he had been enabled by God to leave his chamber and his couch, in order to make this address to the princes and the captains of Israel (cp. *Lightfoot*, p. 61). He was strengthened by his earnest zeal for God's glory, and by God's Spirit within him. With reverence be it said, we may compare the extraordinary exertion made by the last of our Saxon Kings just before his death for the completion and consecration of Westminster Abbey, which he survived only a few days, with the effort made by King David at this time, and for the high and holy purpose described in this chapter.

— and for the footstool of our God] Or rather, *even for the footstool of our God*, which the Ark was (1 Sam. iv. 4. Ps. lxxx. 1. Lam. ii. 1). On this use of the Hebrew copula *vau* (and), see on Matt. xxi. 5 : and cp. *Jos. Mede*, Works, p. 393, "On the Mercy-seat of the Ark, God's footstool."

<sup>3</sup>, thou hast been a man of war] See xxii. 8 ; and *Prelim. Note* to 1 Kings. vi.

<sup>4</sup>, he hath chosen Judah to be the ruler] As Jacob prophesied (Gen. xlix. 10).

— he liked me to make me king] God sent Samuel to anoint David to be King ; and David's kingdom was miraculously established after many perils, and hair-breadth escapes from Saul and other enemies. It was a foreshadowing of Christ's kingdom, foretold by the prophets from the beginning, and established beyond all expectation, and against

the combined forces of Satan and the World, both Jewish and Heathen.

<sup>5</sup>, he hath chosen Solomon] See 2 Sam. xii. 25 ; above, xxii. 9 ; and 1 Kings i. 17. 35. David makes this declaration publicly, in order that the claims of Solomon might be generally acknowledged by the Hebrew Nation.

<sup>6</sup>, And he said unto me] See 2 Sam. vii. 13 ; and above, xxii. 9.

<sup>8</sup>, Now—in the sight of all Israel] David gives Solomon public warning of God's wrath and retribution in the event of his swerving from the right way (v. 7—9). The language used by the aged king David in the presence of all Israel, just before his death, resembles that of the aged Hebrew Lawgiver, Moses, in the ears of all Israel, on the eve of his own dissolution (cp. Dent. iv. 23—26 ; viii. 19 ; xi. 26. 28 ; xxx. 19. See *Prelim. Note* to this chapter).

DAVID GIVES TO SOLOMON THE PATTERN OF THE TEMPLE.

<sup>11</sup>. David gave to Solomon—the pattern] As God did to Moses, Exod. xxv. 9. 40, where the same Hebrew word (*tabenith*, from *banah*, to build, *Gesen.* 856) is used for *pattern* as here ; and below, v. 12. 18, 19. This pattern which David gave to Solomon was suggested to him by divine inspiration (v. 12, and v. 19). *Matthew Henry* here observes, that "the Temple was a kind of Sacrament" (as being typical of Christ and His Church), and "was not left to man's art or invention to contrive it, but was framed by divine institution."

It is alleged by some critics and historians, that the account here given in the Chronicles is at variance with that in the Book of Kings, and is an invention of the writer of the Chronicles, who designed to give additional dignity and honour to the Temple and its services. So *De Wette*, p. 125 ; and *Gramberg*, p. 107 ; it is much to be regretted that this notion has been accepted by *Dean Stanley*, who says (*Lectures on the Jewish Church*, 2nd series, p. 204), "The Chronicler even



houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, <sup>12</sup> And the pattern † of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, <sup>13</sup> of the treasuries of the house of God, and of the treasuries of the dedicated things: <sup>14</sup> Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD. <sup>15</sup> He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service: <sup>16</sup> Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick. <sup>17</sup> And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver: <sup>18</sup> Also pure gold for the fleshhooks, and

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† Heb. of all that  
was with him.  
y ch. 26. 20.

ascribes to David the whole plan of the building down to the minutest details. Of this there is no indication in the Books of Kings. On the contrary, the design and preparation are ascribed exclusively to Solomon, on the very occasions where they are by the Chronicles ascribed to David. Cp. 1 Kings v. 6. 2 Chron. ii. 3. 7. 1 Kings vi. 2. 2 Chron. iii. 3." This assertion seems to imply a doubt as to the inspiration and veracity of a Canonical Book of Holy Scripture; and a disparagement and degradation of the character of King David; and a distortion of his history; and would deprive the reader of one of the most interesting and beautiful portions of the record of his latter days. It would send David down to the grave in shame and sorrow, instead of representing him, as he was, endowed with spiritual strength and arrayed with spiritual glory, and so passing away from earth into the blissful mansions of faithful souls in Paradise.

The allegation above recited has been already considered in part, in the *Preliminary Note* to this chapter; see also note above, on xxii. 2; and below, 2 Chron. ii. 1, where it will be seen that the writer of the *Chronicles*, as well as of the *Kings*, attributes the building of the Temple to a resolve of Solomon; and this was quite consistent with the fact which he also states, of his having received a pattern of it from David.

That a pattern, bearing with it the stamp of *divine authority*, should be given for the Temple,—the substitute and successor of the Tabernacle,—which had been constructed by Moses in all respects on the pattern shown to him in the holy Mount by Jehovah Himself, and was commended to the reverence of the Hebrew Nation by its antiquity and sanctity, was (as has been already observed) both reasonable and necessary. That this pattern of the Temple should be shown to David, who had earnestly desired to build it, and who was virtually its Founder, and had made such vast preparations for it, was also most appropriate, and is in itself most probable.

The Holy Spirit is the Author of all Scripture. When He inspired the writer of the Books of Kings, He foreknew that He would also inspire the writer of the *Chronicles*. He left some things unsaid in the *Kings*, in order that they might be supplied in their proper place in the *Chronicles*. When He inspired the writer of *Chronicles* He remembered and supplied what had been left unsaid in the *Kings*. If the Books of *Chronicles* had merely been a *repetition* of the Books of *Kings*, they would have been censured by some modern critics as tautologous. Is it fair and equitable, that the *Chronicles* should be condemned as inconsistent, because they add some things which we should not know if they had not been written?

Those readers who will carefully consider the plan and design of the *Chronicles*, as compared with the Books of *Kings*, will perceive that the record of the delivery of the pattern by God to David, and by David to Solomon, in the presence of the princes, finds its most appropriate place in the *Chronicles* (see above, *Introduction*).

Besides, David and Solomon are not to be regarded as ordinary men. They are something more; they have a higher character, a spiritual significance. As the father of Solomon, David stands to him in a relation similar to that which (as has been noticed already) existed between Abraham and Isaac, the

former *originating* what is afterwards *reproduced* in his son (see above, on Gen. xxvi. 33). The acts of David are continued in Solomon, as those of Abraham are repeated and enlarged in Isaac.

May we not here also apply an observation already made on the history of Abraham in reference to that of Isaac?

In this paternal origination in David, and in the filial conformity of Solomon, may we not recognize some faint gleams of that mysterious relation which is described by the Divine Son as existing between Himself and the Father:—"My Father worketh hitherto, and I work" (John v. 17). "The Son can do nothing of Himself, but what He seeth the Father do; what things soever He doeth, these also doeth the Son likewise" (John v. 19).

Yet further. David had another spiritual relation to Solomon. David and Solomon, being joined together, make a signal type of Christ (see above, *Introduct.* to Samuel, p. xiv.). David represents Christ as the mighty Conqueror of this world, the Lord of Battles; Solomon symbolizes Him as the Prince of Peace. It was by Christ's mighty victories over our ghostly enemies, Satan, Sin, and the Grave; it was by the capture of the stronghold of the Jebus of this world that He prepared the way for the building of His spiritual Temple, the Church Universal. It was by spoils, of immense value, and by the outlay of an inestimable price, represented by the almost incalculable sums mentioned by David, in his record of his own preparations for the Temple (see above, on xxii. 14), that Christ inaugurated the building of that spiritual Temple. It was as David the conqueror, that He received from the Father, and gave to His people, the pattern of it. It was as Solomon, the Prince of Peace,—of Peace won by War,—and of Glory gained by Suffering,—that He executed the building of it, and consecrated it for evermore.

— *the houses thereof*] That is, the parts of the Temple; the holy place, and the holy of holies; the former of which is called "the greater house" in 2 Chron. iii. 5, and the latter, the holy of holies, in this present verse is called, in the original, "the house of the mercy-seat."

— *treasuries—and—upper chambers*] See 1 Kings vi. 5, where the chambers attached to the outer wall of the Temple are described. The upper chambers were probably ten cubits in height over the holy of holies: cp. below, 2 Chron. iii. 9 (*Bertheau*).

— *the inner parlours*] Or chambers. See 1 Kings vi. 8.

12. *of all that he had by the spirit*] Literally, *of all that was in the spirit with him*; that is, the Spirit breathed into him by God. Compare the language of God Himself in Exod. xxviii. 3; xxxi. 3, where He speaks of the Spirit which He has given to those who were to make the fabric and furniture of the Tabernacle.

15. *candlesticks of gold*] Which in the Temple were ten (1 Kings vii. 49).

16. *tables of shewbread*] There were ten tables in the Temple, connected with the one table of shewbread (2 Chron. iv. 8). Cp. 1 Kings vii. 48. 2 Chron. xxix. 18. *Josephus*, *Antt.* viii. 3. 7.

17. *fleshhooks*] See Exod. xxvii. 3; and 1 Sam. ii. 13.

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z Exod. 25 18—22.  
1 Sam. 4. 4.  
1 Kings 6, 23, &c.  
a See Exod. 25.  
40.  
ver. 11, 12.

b Deut. 31. 7, 8.  
Josh. 1. 6, 7, 9.  
ch. 22. 13.

c Josh. 1. 5.  
d ch. 24, & 25, &  
26.

e Exod. 35, 25,  
26. & 36. 1, 2.

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a 1 Kings 3. 7.  
ch. 22. 5.  
Prov. 4. 3.

b See Isa. 51. 11,  
12.  
Rev. 21. 18, &c.

the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver: <sup>18</sup> And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the <sup>2</sup> cherubims, that spread out *their wings*, and covered the ark of the covenant of the Lord. <sup>19</sup> All this, said David, <sup>a</sup> the Lord made me understand in writing by *his hand* upon me, *even* all the works of this pattern.

<sup>20</sup> And David said to Solomon his son, <sup>b</sup> Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, *even* my God, *will be* with thee; <sup>c</sup> he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord. <sup>21</sup> And, behold, <sup>d</sup> the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship <sup>e</sup> every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

XXIX. <sup>1</sup> Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* <sup>a</sup> young and tender, and the work *is* great: for the palace *is* not for man, but for the Lord God. <sup>2</sup> Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; <sup>b</sup> onyx stones, and *stones* to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. <sup>3</sup> Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of

— *bowls*] For sprinkling blood (Exod. xxvii. 3).

— *cups*] For libations. See Exod. xxv. 29; xxxvii. 36. Num. iv. 7.

All these minute details concerning the weight and fashion of the several instruments and ornaments used in the service of God in the Temple, were specified, in order that the whole nation of Israel might know that in all the work of the Temple, especially in all deviations from the fashion, and instruments, and service of the Tabernacle, David had been directed by God, and had done nothing of his own mind.

— *basons*] See Ezra i. 10; viii. 27. They were probably ewers with covers (*Bertheau*).

18. *the pattern of the chariot of the cherubims*] Two cherubim, in addition to the two golden cherubim made by Moses (see above, 1 Kings vi. 23. 28); hence the *Fulg.* has “quadrigæ Cherubim.” Cp. Ezek. i. 26, who speaks of four living creatures; and hence the four cherubim of the Holy of Holies became the symbol of the fourfold Gospel, on which God sits enthroned, and on which He rides, as on a chariot, into all lands. See below, on Rev. iv. 4, p. 183.

#### THE ARK.

— *covered the ark*] In the pattern delivered by David to Solomon of the Temple, there was a constant reference made to the pattern of the Tabernacle delivered by God to Moses. The Tabernacle was the groundwork of the Temple (see above, on 1 Kings vi., *Prelim. Note*); but the dimensions of God's Sanctuary were enlarged, and the number of its sacred vessels and furniture, of the golden candlesticks, and even of the cherubim above the Ark, was increased. But the Ark itself remained unchanged in both. The same Ark as had been made according to the pattern given by God to Moses at Sinai, nearly five hundred years before, was brought up by David to Mount Zion, and placed by Solomon in the Temple he had built. He placed new cherubim over it for greater glory and majesty. But he did not venture to open it, or take out the Tables of Stone, and put them into another Ark of his own making; and there it remained till the captivity.

May we not here see an image of the perpetuity of the Church of God, overshadowed by the wings of Him, Who says,

“Lo, I am with you alway, even unto the end of the world” (Matt. xxviii. 20)?

19. All this, said David, *the Lord made me to understand—pattern*] Or, *All these things, by a writing, from the hand of the Lord upon me, He (the Lord), made me to understand, all the works of the pattern.* As the Lord had formerly shown to Moses the pattern of the work of the Tabernacle (Exod. xxv. 40; xxvi. 30), so the Lord revealed to David the pattern of the work of the Temple and its furniture. And as at the first formation of the people of Israel into a commonwealth, they were numbered, and the Levites were appointed for Divine Service, and the Sanctuary was formed, according to God's direction, so now that the Ark is brought to its resting-place in Zion, similar provisions are made under God's special direction for the Temple and its service (cp. v. 21). See *Lightfoot*, p. 70; *Keil*, p. 38; *Movers*, p. 265, who supposes that David received it through the ministry of Gad and Nathan, the prophets. Cp. 2 Chron. xxix. 5.

21. *willing skilful*] Literally, *for every willing offerer in wisdom* (cp. *Gesen.* 535). It would seem that the Priests and Levites were to act for the willing offerer, by applying his free-will gifts in a wise and conscientious manner.

CH. XXIX. 1. *young and tender*] xxii. 5.

— *the palace*] The word here used (*birah*) is applied to the royal residence of Eastern monarchs (Esther i. 2. 5; ii. 3. 8. Neh. i. 1; ii. 8; vii. 2. Dan. viii. 2). It is only used here, and in v. 19, to signify the *Temple*, and is not found in any other books of the Old Testament but Chronicles, Esther, Nehemiah, and Daniel. It is one of the words of later Hebrew, which serve to remind the reader of the date of these books (*Gesen.* 115. Cp. *Hävernick*, ii. 265; *Keil*, Apol. Vers. 404; *Einkit.* 438; and below, v. 7).

2. *onyx stones*] See Gen. ii. 12. Exod. xxv. 7; xxviii. 9.

— *glistening stones*] Literally, stones of *puk*, an alkaline seaweed. Cp. on 2 Kings ix. 30. Here they seem to signify stones of a dark, brilliant colour, like the stibium prepared from it, and perhaps used for making cement (*Gesen.* 668).

— *marble*] So *Sept.* and *Fulg.* See Cant. v. 15. Esther i. 6.

3. *all that I have prepared*] Cp. xxii. 14.

gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house, <sup>4</sup> *Even* three thousand talents of gold, of the gold of <sup>c</sup> Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*: <sup>5</sup> The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing † to consecrate his service this day unto the LORD?

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c 1 Kings 9. 28.

† Heb. *to fill his hand*.

<sup>6</sup> Then <sup>d</sup> the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with <sup>e</sup> the rulers of the king's work, offered willingly, <sup>7</sup> And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. <sup>8</sup> And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of <sup>f</sup> Jehiel the Gershonite. <sup>9</sup> Then the people rejoiced, for that they offered willingly, because with perfect heart they <sup>g</sup> offered willingly to the LORD: and David the king also rejoiced with great joy.

d ch. 27. 1.

e ch. 27. 25, &c.

f ch. 26. 21.

g 2 Cor. 9. 7.

<sup>10</sup> Wherefore David blessed the LORD before all the congregation:

And David said,

Blessed *be* thou, LORD God of Israel, our father, for ever and ever.

<sup>11</sup> <sup>h</sup> Thine, O LORD, is the greatness, and the power,

And the glory, and the victory, and the majesty:

For all *that is* in the heaven and in the earth *is thine*,

Thine is the kingdom, O LORD,

And thou art exalted as head above all.

<sup>12</sup> <sup>i</sup> Both riches and honour *come* of thee, and thou reignest over all;

And in thine hand *is* power and might;

And in thine hand *it is* to make great,

And to give strength unto all.

<sup>13</sup> Now therefore, our God, we thank thee,

And praise thy glorious name.

h Matt. 6. 13.  
i Tim. 1. 17.  
Rev. 5. 13.

i Rom. 11. 36.

4. *Ophir*] Cp. 1 Kings ix. 28. Job xxii. 24.

— *the houses*] See xxviii. 11.

6. *Then the chief of the fathers—offered willingly*] See xxiv. 31; xxvii. 1. They were persuaded that God had revealed His will to David for the building of the Temple, and that the plan of the structure, furniture, and order of the service, which were to succeed in the place of those of the Tabernacle, were of divine institution and appointment. See above, *Prelim. Note* to chap. xxviii. 12.

#### DARICS.

7. *drams*] Heb. *adarconim*. A word which is only found here, and in Ezra viii. 27. We have *darcemonim* in Ezra ii. 69, and Neh. vii. 71. Some suppose the word here used to be derived from *Darius*, not the father of Xerxes, but from an elder Darius (*Harpoerat.*, *Suidas*, *Vitrina*, *Prideaur*. See *Keil*, Versuch, 12—15). But the word is probably not derived from *Darius*, but from the Persian *dara*, or *darab*, a king, and signifies the “king’s coin” (*Fuerst*, p. 70: cp. the English coin, “sovereign”). Hence *δαρεῖκός*, *daric*, a Persian coin of gold, bearing the king’s effigy on one side, and on the other of an archer on foot, kneeling, and equal in value to about 13s. 6d. of our money (*Eckhel*, *Gesen.*). It was usual (says *Fuerst*) for the Jews, under the Persian dominion, to reckon by *Daries* (the coin mentioned by *Xenophon*, *Cyrop.* v. 3. 3); and (as *Beriheau* observes) the sacred historian here employs the word by which the gold coin, which was current in his own age and country, was commonly designated. But he did not suppose that

the *Daric* was circulated at Jerusalem in the age of *David*. This word is another evidence as to the date of the composition of this book (see *Movers*, p. 26), but is no proof of such lateness of composition as is supposed by some (*De Wette*, Einl. p. 45; Einleit. p. 275; *Gramberg*, § 6; *Davidson*, Int. ii. 116. See *Keil*, Apol. Vers. p. 11—17; Einleit. p. 438; *Hävernick*, ii. 265; and above, on v. 1).

8. *precious stones—gave them*] Here was another feature of resemblance between the circumstances of the erection of the Temple at Jerusalem, and the Tabernacle at Mount Sinai. In both cases, the princes of Israel gave free-will offerings of precious stones. Cp. *Exod.* xxxv. 27. *Num.* vii. 2. 10.

— *Jehiel the Gershonite*] The Levite treasurer (xxvi. 21).

10. *Blessed be thou, LORD God of Israel*] On some remarkable coincidences in these words, see on Ps. xli. 13.

11. *Thine, O LORD, is the greatness—victory*] Greatness and Power in the creation of the world; Glory and Victory in the Redemption of Thy People, and in the overthrow of Thine enemies and theirs in the Red Sea, and in Canaan; and the Majesty in the awful manifestation at Sinai. So the *Targum* well paraphrases the passage. Cp. *Bp. Pearson*, on the Creed, Art. i. p. 43. And how much more is this applicable to the attributes of our God and LORD, JESUS CHRIST!

This thought is expressed in the ancient Christian Liturgies, at the Oblation and Prayers of Consecration, which appear to have been framed in part on this eucharistic supplication of David. See the *Apostolic Constitutions*, viii. c. 11; and *Bingham*, book xv. chap. iii., where the form is inserted.

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† Heb. *retain*, or,  
*obtain strength*.

† Heb. *of thine  
hand*.

k Ps. 39. 12.

Heb. 11. 13.

1 Pet. 2. 11.

1 Joh 17. 2.

Ps. 90. 9. &

102. 11. & 144. 4.

† Heb. *expecta-  
tion*.

m 1 Sam. 16. 7.

ch. 28. 9.

n Prov. 11. 20.

|| Or, *found*.

|| Or, *stablish*,

Ps. 10. 17.

o Ps. 72. 1.

p ver. 2.

ch. 22. 14.

q 1 Kings 1. 35,  
39.

14 But who *am* I, and what *is* my people,  
That we should † be able to offer so willingly after this sort ?  
For all things *come* of thee,

And † of thine own have we given thee.

15 For <sup>k</sup> we *are* strangers before thee, and sojourners, as *were* all our fathers :  
Our days on the earth *are* as a shadow, and *there is* none † abiding.

16 O LORD our God, all this store that we have prepared to build thee an house  
For thine holy name,  
*Cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou <sup>m</sup> triest the heart,  
And <sup>n</sup> hast pleasure in uprightness.

As for me, in the uprightness of mine heart

I have willingly offered all these things :

And now have I seen with joy thy people,

Which are || present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers,  
Keep this for ever in the imagination of the thoughts of the heart of thy  
people,

And || prepare their heart unto thee :

19 And <sup>o</sup> give unto Solomon my son a perfect heart,  
To keep thy commandments, thy testimonies, and thy statutes,  
And to do all *these things*,

And to build the palace, *for* the which <sup>p</sup> I have made provision.

20 And David said to all the congregation, Now bless the LORD your God.  
And all the congregation blessed the LORD God of their fathers, and bowed  
down their heads, and worshipped the LORD, and the king. 21 And they sacri-  
ficed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on  
the morrow after that day, *even* a thousand bullocks, a thousand rams, and a  
thousand lambs, with their drink offerings, and sacrifices in abundance for  
all Israel: 22 And did eat and drink before the LORD on that day with great  
gladness. And they made Solomon the son of David king the second time,  
and <sup>q</sup> anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be*  
priest.

14. *who am I, and what is my people, that we should be able to offer so willingly*] David thanks God for giving to him and his people the ability and willingness to give. To give, was, in his eyes, a privilege; to be able to give with alacrity and thankfulness, was a gracious boon from God. Compare the generous spirit of the Macedonian Christians, earnestly asking to be permitted to give; as described by St. Paul, see below, on 2 Cor. viii. 4. A similar spirit was shown by the Israelites at the building of the Tabernacle. Moses was obliged to abate their alacrity, and to limit their liberality (Exod. xxxvi. 6).

— *all things come of thee, and of thine own have we given thee*] Hence it is said in the Offertory, in the ancient Christian Liturgies, *Σὸς τὰ πάντα ἀπὸ τοῦ Σωτῆρος*.

15. *we are strangers*] As David says also in the Psalms (xxxix. 14; cxix. 19).

20. *worshipped—the king*] Literally, *bowed down* to him. Cp. 1 Kings i. 16. 23. 31, where the word is used to describe Bathsheba's act to David. And see there, ii. 19; and above, xxi. 21; and below, 2 Chron. xxiv. 17. Esther iii. 2. The same Hebrew word *shachah*, in the *hithpael* form, is used to describe the act of Abraham bowing before the people and princes of Heth (Gen. xxiii. 7. 12).— Cp. Gen. xxxvii. 7. 9, where it is rendered to “do obeisance.” See also Gen. xlvii. 31; xlviii. 12. Ruth ii. 10. 1 Sam. xxv. 23. 41. 2 Sam. xiv. 4; xviii. 21. It signifies properly to bow down: see *Gesen.* 813.

21. *they sacrificed sacrifices*] The Ark being there.

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— *a thousand bullocks*] For peace-offerings, on which the princes and people feasted.

#### SOLOMON IS MADE KING.

22. *they made Solomon the son of David king the second time, and anointed him unto the LORD*] See also the following verse. This was a public acknowledgment of his sovereignty by all the princes and people, convened to Jerusalem from all parts of the kingdom of Israel and Judah. Here is a clear proof, that the circumstances described in these last chapters were *posterior* to those related in the first chapter of the First Book of Kings, in which we read that Solomon was anointed by Zadok (1 Kings i. 39). *That* was the first unction; but that was done in haste, without any public convocation of the princes and people, and would have been needless, if the unction here mentioned had preceded it. And the unction, which is here described, is expressly represented as the *second* unction; that in the Book of Kings having been the first; and (as *Bertheau* rightly observes) that first unction had been already noticed above in xxiii. 1, where it is said, “David made Solomon king.” See also what follows here, in *rv.* 23, 24.

#### ZADOK ANOINTED TO BE PRIEST.

— *Zadok to be priest*] Zadok was anointed to be priest by a special unction, because he was of the line of Eleazar, which was to be restored to the succession, in the place of the line of Ithamar, which, in the person of Abiathar, exercised the high

<sup>23</sup> Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. <sup>24</sup> And all the princes, and the mighty men, and all the sons likewise of king David, <sup>r</sup> † submitted themselves unto Solomon the king. <sup>25</sup> And the LORD magnified Solomon exceedingly in the sight of all Israel, and <sup>s</sup> bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

<sup>26</sup> Thus David the son of Jesse reigned over all Israel. <sup>27</sup> † And the time that he reigned over Israel *was* forty years; <sup>u</sup> seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem. <sup>28</sup> And he <sup>x</sup> died in a good old age, <sup>y</sup> full of days, riches, and honour: and Solomon his son reigned in his stead. <sup>29</sup> Now the acts of David the king, first and last, behold, they *are* written in the || † book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, <sup>30</sup> With all his reign and his might, <sup>z</sup> and the times that went over him, and over Israel, and over all the kingdoms of the countries.

Before  
CHRIST  
1015.

<sup>r</sup> Eccles. 8. 2.  
† Heb. gave the  
hand under  
Solomon:  
See Gen. 24. 2 &  
47. 29.  
2 Chron. 30. 8.  
Ezek. 17. 18.  
<sup>s</sup> 1 Kings 3. 13.  
2 Chron. 1. 12.  
Eccles. 2. 9.  
<sup>t</sup> 2 Sam. 5. 4.  
<sup>u</sup> 1 Kings 2. 11.  
<sup>v</sup> 2 Sam. 5. 5.  
<sup>x</sup> Gen. 25. 8.

<sup>y</sup> ch. 23. 1.

|| Or, *history*.  
† Heb. *words*

<sup>z</sup> Dan. 2. 21.

priesthood in the reign of David. Solomon completed this act of David by removing Abiathar for his unfaithfulness from the priesthood, and putting Zadok in his room (see above, on 1 Kings ii. 27. 35), and thus fulfilled in part the prophecy of God to Eli, that He would raise up to Him a *faithful* priest (see on 1 Sam. ii. 35); and this was fully and finally accomplished in CHRIST, Who was anointed by the Holy Ghost to be our faithful and everlasting High Priest.

#### SOLOMON IS OBEYED BY ALL ISRAEL.

**23, 24.** *all Israel obeyed him—and all the sons—of King David submitted themselves unto Solomon the king* Here is another proof that the events in this and the foregoing chapter belong to the last days of David's life. What is here said could not be asserted of the time described in the first chapter of the First Book of Kings, but must refer to a period *subsequent* to it. That chapter narrates the rebellion and usurpation of Adonijah, and of "the sons of King David," and the conspiracy of some of the princes and people with him against David and Solomon. But now all opposition has disappeared: "All the princes, and all the mighty men, and all the sons likewise of King David, submit themselves to Solomon the King;" and he sits on the throne of the LORD as King, instead of David, his father, and all Israel obeys him; and the Lord magnified Solomon exceedingly in the sight of all Israel; and David died in a good old age, full of days, riches, and honour; and Solomon his son reigned in his stead (v. 28).

**29.** *in the book of Samuel the seer—Nathan the prophet—Gad the seer* Some suppose that the author of the Chronicles is here referring to our present Books of Samuel. So *Movers*, 179; and so the writers quoted above in the *Introduction* to Samuel, p. xv. *Keil* (Chronik. 219, Einleit. 438) and *Hävernick* (Einleit. ii. 193) are of opinion that he is citing three distinct documents, not now extant; and so *Archdeacon Lee*, on Inspiration, p. 466.

#### THE WORDS RÖEH, NABI, CHOZEH.

Samuel is here called the *seer* (Heb. *röeh*); Nathan is called the *prophet* (Heb. *nabi*); Gad, the *seer* (Heb. *chozeh*). The English Version follows the *Sept.* and *Fulg.* in giving the same sense (*seer*) to the first and third words; on the meaning of which, see *Archdeacon Lee*, *ibid.* pp. 541—545; and note above, on 1 Sam. ix. 9.

The word *nabi* represents an official person, who was ap-

pointed, commissioned, and inspired by God to declare His will. Therefore, we never find the title, "the King's prophet" (*nabi*), but the LORD's prophet. The word *nabi* took the place of *röeh* (see 1 Sam. ix. 9); and in like manner we never hear of the King's *röeh*, but simply and absolutely the *röeh* (from *raah*, to look, βλέπω: 1 Sam. ix. 9. 11. 18. 2 Sam. xv. 27); and the word *röeh* is commonly applied to Samuel in Chronicles (1 Chron. ix. 22; xxvi. 28. Cp. 2 Chron. xvi. 7, where it is applied to Hanani. Cp. Isa. xxx. 10). But the word *chozeh* (from *chazah*, to see, ὁράω), is applied often to describe the relation of the person to a King, who usually consults him. Thus Gad is called David's *chozeh* (2 Sam. xxiv. 11. 1 Chron. xxi. 9. Cp. xxix. 29. 2 Chron. xxix. 25); and Heman is called the King's *chozeh* (xxv. 5). So Jeduthun (2 Chron. xxxv. 15). Asaph is called a *chozeh* (2 Chron. xxix. 30).

It is observable that the author of Chronicles, here and elsewhere, e.g. in the summary of the history of David, Solomon, Rehoboam, Jehoshaphat, and Hezekiah (see below, 2 Chron. ix. 29; xii. 15; xx. 34; xxxii. 32), refers to the writings, and versions, and prophecies of *prophets* and *seers*,—Nathan, Shemaiah, Abijah, Iddo, Jehu, and Isaiah. This is an evidence, that the sacred author was not, as some allege, swayed by priestly influence, and actuated by prejudice against the prophets: cp. above, *Introduction*.

In the divinely inspired record of the glorious termination of the life and reign of David the King, as described in this and the foregoing chapter, and in the undisputed succession of Solomon his son on the throne of the LORD, we have not only a true history, but a typical foreshadowing and prophecy of the everlasting dominion, and heavenly majesty of CHRIST, Who is, like David, a Man of war, a Mighty Conqueror, the God of battles, and the Lord of Hosts; and Who is also, like Solomon, the Prince of Peace; and Who made, like David, preparations for the building of the spiritual Temple of His Church, by the spoils which He won from His enemies (see above, xxii. 14); and Who, like Solomon, completed the fabric in peace and glory after His ascension into heaven; Who alone is "the Author and Finisher of our faith" (Heb. xii. 2), "the Alpha and Omega, the Beginning and Ending, the First and the Last" (Rev. i. 8; xxi. 6; xxii. 13), and of Whom it is written, even after the destruction of Solomon's Temple, "He shall be a Priest upon His throne: and the counsel of peace shall be between them both; and He shall build the Temple of the Lord" (Zech. vi. 12, 13); and Who reigns for ever in the heavenly Jerusalem over all true Israelites, and to Whom, with the Father, and the Holy Ghost, be all praise and dominion, now and for ever. Amen.

# THE SECOND BOOK OF THE CHRONICLES.

Before  
CHRIST  
1015.  
a 1 Kings 2. 46.  
b Gen. 39. 2.  
c 1 Chron. 29. 25.  
d 1 Chron. 27. 1.

e 1 Kings 3. 4.  
f 1 Chron. 16. 39.  
& 21. 29.  
f 2 Sam. 6. 2, 17.  
g 1 Chron. 15. 1.  
1045.

g Exod. 27. 1, 2.  
& 38. 1, 2.  
h Exod. 31. 2.  
|| Or, was there.

I. <sup>1</sup>AND <sup>a</sup>Solomon the son of David was strengthened in his kingdom, and <sup>b</sup>the LORD his God *was* with him, and <sup>c</sup>magnified him exceedingly. <sup>2</sup>Then Solomon spake unto all Israel, to <sup>d</sup>the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers. <sup>3</sup>So Solomon, and all the congregation with him, went to the high place that *was* at <sup>e</sup>Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness. <sup>4</sup><sup>f</sup>But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem. <sup>5</sup>Moreover <sup>g</sup>the brasen altar, that <sup>h</sup>Bezaleel the son of Uri, the son of Hur, had made, || he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it. <sup>6</sup>And Solomon went up thither to the brasen altar before

CH. I.] For an *Introduction* to this Book, see above, before 1 Kings.

1. *Solomon—was strengthened*] After the events recorded in chaps. xxviii. and xxix. of the foregoing book, and 1 Kings, chaps. i. and ii.

2. *Solomon spake unto all Israel*] Solomon began his reign, as David ended his, with a public assembly of all Israel, convened in their representatives: see above, 1 Chron. xxviii. 1.

— *to the captains*] This is in apposition with “all Israel,” who were represented by their heads.

3. *went to the high place that was at Gibeon*] For the reason of this visit of Solomon to Gibeon, see the note above, on 1 Kings iii. 4.

## THE TABERNACLE AT GIBEON.

— *there was the tabernacle of the congregation of God*] Or rather, of *meeting with God*. See on Exod. xxv. 22; xxix. 42.

— *which Moses the servant of the LORD had made in the wilderness*] The sacred historian is now about to describe the building of the *Temple*, and its glory, and is careful to guard the reader against any disparagement of the *Tabernacle*, which was to be succeeded by it, and absorbed into it. In this respect he imitates the wise King Solomon, who began his reign with a visit to Gibeon, where the Tabernacle was, and offered sacrifices there, before he began to build the Temple. He calls it the *Tabernacle of meeting with God*, which *Moses the servant of the LORD had made in the wilderness*.

In like manner the true Solomon, JESUS CHRIST, the *Son of God*, showed His affectionate reverence for *Moses, who was faithful as a servant in all His house* (Heb. iii. 5); and He bore honourable witness to Moses, and referred to His writings as preparatory to the Gospel, and as fulfilled in it. See Luke xvi. 29. 31; xxiv. 27. 44. John v. 46. “When the fulness of time was come, God sent forth His Son, *made under the Law*, to redeem them that were under the Law” (Gal. iv. 45). He came “to fulfil all righteousness” (Matt. iii. 15. Cp. Matt. v. 17). Christ began His ministry at the Gibeon of the Law, before He began to build the Church on Sion. Thus He displayed the continuity of all God’s dispensations. He showed that there is no discord between them, but perfect harmony; that the Levitical Tabernacle of Moses, *the servant of God*, was preparatory to the Evangelic Temple of Christ, the *Son of God*.

The Apostles imitated Christ in this respect; and thus it might be said of Christ, the true Solomon, that He and *all the congregation* of the spiritual Israel, represented by their heads the Apostles, went in the first instance to Gibeon, and sacrificed there, before they built up the Temple of the Church at the Christian Jerusalem.

## THE ARK AT JERUSALEM.

4. *But the ark*] Or, *But indeed, or, but truly* (see *Gesen. 8*) *the Ark of God had David brought up from Kirjath-jearim to Jerusalem*. The *Tabernacle*, which Moses had made, was at *Gibeon*; but the *Ark*, which was the centre, and nucleus, and essence of the Visible Church, as having the Mercy-seat, on which the Presence of God rested, had been brought up by David to Jerusalem, the place which God had chosen to put His Name there. See above, on 2 Sam. vi. 2—18; and 1 Chron. xiii. 6; xxii. 1, where David says, at Jerusalem, “This is the house of the LORD God.”

Therefore, the Ark was not taken by Solomon to the Tabernacle at Gibeon, but he brought up the “*Tabernacle of meeting*” to Jerusalem; and the Tabernacle was absorbed into the Temple.

In like manner the *Gospel* (which was the essence of the Levitical Law itself), was not infused into the *Law* (as the Judaizers desired that it should be, see note at end of Gal. ii.), nor was the Gospel set up as co-ordinate with the Law of Moses, but the Levitical Law was absorbed by Jesus Christ, the Divine Solomon, and by His Apostles, into the Temple of the Christian Church. See above, on 1 Kings viii. 4; and below, on v. 5; and notes on Gal. ii.

The Ark remained the same in the Tabernacle and in the Temple. It received fresh glory in the Temple by the addition of two new cherubim, making the number into four (1 Kings vi. 23). So the Presence of the same God, which was vouchsafed to the Levitical dispensation, and had been manifested to the Patriarchs, is continued to the Christian Church; and it is invested with new revelations of glory in the Evangelic cherubim of the fourfold Gospel of Christ. See below, on Rev. iv. 4, p. 183.

5. *the brasen altar*] See Exod. xxvii. 1; xxxi. 9; xxxviii. 1. — *he put*] Or rather, *was there*; that is, at the Tabernacle: cp. v. 6. The true reading of the original is not *sâm*, but *shâm*. So *Sept., Vulg., and Bertheau*.



the LORD, which *was* at the tabernacle of the congregation, and <sup>i</sup> offered a thousand burnt offerings upon it.

<sup>7</sup> <sup>k</sup> In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. <sup>8</sup> And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me <sup>1</sup> to reign in his stead. <sup>9</sup> Now, O LORD God, let thy promise unto David my father be established : <sup>m</sup> for thou hast made me king over a people <sup>†</sup> like the dust of the earth in multitude. <sup>10</sup> <sup>n</sup> Give me now wisdom and knowledge, that I may <sup>o</sup> go out and come in before this people : for who can judge this thy people, *that is so great* ?

<sup>11</sup> <sup>p</sup> And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life ; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king : <sup>12</sup> Wisdom and knowledge *is* granted unto thee ; and I will give thee riches, and wealth, and honour, such as <sup>q</sup> none of the kings have had that *have been* before thee, neither shall there any after thee have the like. <sup>13</sup> Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

<sup>14</sup> <sup>r</sup> And Solomon gathered chariots and horsemen : and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

<sup>15</sup> <sup>s</sup> And the king <sup>†</sup> made silver and gold at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycomore trees that *are* in the vale for abundance. <sup>16</sup> <sup>t</sup> And <sup>†</sup> Solomon had horses brought out of Egypt, and linen yarn : the king's merchants received the linen yarn at a price. <sup>17</sup> And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty : and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, <sup>†</sup> by their means.

II. <sup>1</sup> And Solomon <sup>a</sup> determined to build an house for the name of the LORD, and an house for his kingdom. <sup>2</sup> And <sup>b</sup> Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

<sup>3</sup> And Solomon sent to <sup>||</sup> Hiram the king of Tyre, saying, <sup>e</sup> As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me*. <sup>4</sup> Behold, <sup>d</sup> I build an house to the name of the LORD my God, to dedicate *it* to him, and <sup>e</sup> to burn before him <sup>†</sup> sweet incense, and for <sup>f</sup> the continual shewbread, and for <sup>g</sup> the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. *This is an ordinance* for ever to Israel. <sup>5</sup> And the house which I build *is great* : for <sup>h</sup> great *is* our God above all gods. <sup>6</sup> <sup>i</sup> But who <sup>†</sup> is

Before  
CHRIST  
1015.  
i 1 Kings 3. 4.  
k 1 Kings 3. 5. 6.

l 1 Chron. 28. 5.

m 1 Kings 3. 7. 8.  
† Heb. *much as the dust of the earth.*

n 1 Kings 3. 9.  
o Num. 27. 17.  
Deut. 31. 2.

p 1 Kings 3. 11, 12, 13.

q 1 Chron. 29. 25.  
ch. 9. 22.  
Eccles. 2. 9.

r 1 Kings 4. 26. & 10. 26, &c.  
ch. 9. 25.

s 1 Kings 10. 27.  
ch. 9. 27.  
Job 22. 24  
† Heb. *gave*.

t 1 Kings 10. 28, 29.  
ch. 9. 28.  
† Heb. *the going forth of the horses which was Solomon's*.

† Heb. *by their hand*.

a 1 Kings 5. 5.

b 1 Kings 5. 15.  
ver. 18.

|| Or, *Hiram*,  
1 Kings 5. 1.  
c 1 Chron. 14. 1.

d ver. 1

e Exod. 30. 7.  
† Heb. *incense of spices*.  
f Exod. 25. 30.  
Lev. 24. 8.  
g Num. 28. 3, 9, 11.

h Ps. 135. 5.  
i 1 Kings 8. 27.

ch. 6. 18. Isa. 66. 1. † Heb. *hath retained, or, obtained strength*.

7—12. *In that night—the like*] See above, on 1 Kings iii. 5—15.

11. *This was in thine heart*] This phrase does not occur in the parallel passage of Kings ; and is an important addition, as showing that God searches the *heart*, and that Solomon's prayer came from the *heart*.

13. *Then Solomon came from his journey to the high place*] The words, "from his journey," are not in the original, which can hardly bear any other sense than that *Solomon came to the high place, which is in Gibeon of Jerusalem from the Tabernacle of meeting* (cp. v. 3) ; and so the *Syriac* and *Arabic* Versions render it, which suppose the *Gibeon* here mentioned to be at *Jerusalem*. May not the word *Gibeon* be here used, as Geba and Gebah, for a *hill* (see *Gesen.* 155 ; *Fuerst*, 259), and may not the "Gibeon of Jerusalem" be *Moriah* ? May it not intimate

that Jerusalem had its Gibeon there, which had been consecrated by God Himself ? See on 1 Chron. xxii. 1. The *Sept.* and *Vulg.* cut the knot, by translating the Hebrew preposition, signifying *to, by from* ; so *Pagnini* and *Munster* ; *Thenius* and *Bertheau* alter the text.

14—17. *And Solomon gathered—by their means*] This passage, which is found at a later place in the history, in 1 Kings x. 26—29 (where see the notes), finds also a proper position here, as showing that God made good His promise to Solomon by giving him riches, as well as wisdom.

CH. II. 2. *three thousand and six hundred*] 1 Kings v. 16.

4. *continual shewbread*] Renewed every Sabbath (Exod. xxv. 30. Num. iv. 7).

Before  
CHRIST  
1015.

† Heb. *to grave*  
*gravings.*

k 1 Chron. 22. 15.  
l 1 Kings 5. 6.

|| Or, *almuggim*,  
l 1 Kings 10. 11.

† Heb. *great and*  
*wonderful.*  
m 1 Kings 5. 11.

n 1 Kings 10. 9.  
ch. 9. 8.

o 1 Kings 5. 7.  
p Gen. 1. & 2.  
Ps. 33. 6. &  
102. 25. & 124. 8.  
& 136. 5, 6.  
Acts 4. 24. &  
14. 15.

Rev. 10. 6.  
† Heb. *knowing*  
*prudence and*  
*understanding.*  
q 1 Kings 7. 13,  
14.

r ver. 16.

s 1 Kings 5. 8, 9.  
† Heb. *according*  
*to all thy need.*  
† Heb. *Japha*,  
Josh. 19. 46.  
Acts 9. 36.

t As ver. 2.  
l 1 Kings 5. 13,  
15, 16. & 9. 20,  
21.  
ch. 8. 7, 8.  
† Heb. *the men*  
*the strangers.*  
u 1 Chron. 22. 2.  
x As it is ver. 2.

able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him? <sup>7</sup> Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill <sup>†</sup> to grave with the cunning men that *are* with me in Judah and in Jerusalem, <sup>k</sup> whom David my father did provide. <sup>8</sup> <sup>l</sup> Send me also cedar trees, fir trees, and <sup>||</sup> algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants, <sup>9</sup> Even to prepare me timber in abundance: for the house which I am about to build *shall be* <sup>†</sup> wonderful great. <sup>10</sup> <sup>m</sup> And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

<sup>11</sup> Then Hiram the king of Tyre answered in writing, which he sent to Solomon, <sup>n</sup> Because the LORD hath loved his people, he hath made thee king over them. <sup>12</sup> Hiram said moreover, <sup>o</sup> Blessed *be* the LORD God of Israel, <sup>p</sup> that made heaven and earth, who hath given to David the king a wise son, <sup>†</sup> endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom. <sup>13</sup> And now I have sent a cunning man, endued with understanding, of Hiram my father's, <sup>14</sup> <sup>q</sup> The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father. <sup>15</sup> Now therefore the wheat, and the barley, the oil, and the wine, which <sup>r</sup> my lord hath spoken of, let him send unto his servants: <sup>16</sup> <sup>s</sup> And we will cut wood out of Lebanon, <sup>†</sup> as much as thou shalt need: and we will bring it to thee in floats by sea to <sup>†</sup> Joppa; and thou shalt carry it up to Jerusalem.

<sup>17</sup> <sup>t</sup> And Solomon numbered all <sup>†</sup> the strangers that *were* in the land of Israel, after the numbering wherewith <sup>u</sup> David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. <sup>18</sup> And he set <sup>x</sup> threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

8. *algum trees*] Or *sandal wood*: see 1 Kings x. 11. This is not specified in the parallel passage in Kings; but the other place in Kings just quoted, shows that it did not grow in Solomon's country, and therefore it was likely that he would request Hiram to send it.

It has been alleged as an objection, by some recent critics, that Hiram could not send algum-trees to Solomon from Lebanon, because they did not grow there. But even if they did not grow there, they might have formed a part of the shipment from the commercial city of Hiram, and might (as *Kitto* observes, p. 40) well be grouped together with the other kinds of timber, which were indigenous in Phœnicia. Cp. note above, on the *peacocks*, mentioned in 1 Kings x. 22.

10. *beaten wheat*] Literally, *wheat of strokes*, *Gesen.* 471; who however supposes that the MSS. here are to be emended from 1 Kings v. 11; and so (it seems) *Fuerst*, p. 806; and *Bertheau*.

Some have alleged that there is a discrepancy between this account (*re.* 10. 15), and that in 1 Kings v. 11.

But the one account is supplementary to the other.

In the Chronicles, Solomon promises to give provisions to Hiram's Tyrian workmen, who are called his servants, and his hewers of wood, and are thus distinguished from the family

of Hiram, which resided at the Tyrian Court, and which also received supplies from Solomon, according to the writer of the Book of Kings (*Bp. Patrick, Michaelis, Schulz, Keil*, *Chronik.* 218; and cp. above, on 1 Kings v. 11).

13. *of Hiram my father's*] Rather, *Hiram, my father*; that is, *Hiram, my master-workman*. The word *father* is used in the honourable sense of *master*: below, iv. 16. Cp. Gen. xlv. 8. So *Sept., Vulg., Targum, Keil, and Bertheau*.

14. *of Dan*] Of Dan by *birth*; and of Naphtali by *marriage*. And when she had become a widow, she married a Tyrian husband; and thus Hiram, the master-workman of the Tyrian king, was connected with two of the tribes of Israel (*Bertheau*).

Similarly, both Jews and Gentiles laboured in the building of the spiritual Temple, the Church of Christ.

17. *the strangers*] See 1 Chron. xxii. 2; and below, viii. 7.

The remnants of the Canaanitish nations were admitted to labour in the building of the Temple; so the heathen races of the world are now made instrumental in erecting the Church of Christ.

18. *bearers of burdens*] On the numbers here specified, see above, on 1 Kings v. 13. 16.

III. <sup>1</sup> Then <sup>a</sup> Solomon began to build the house of the LORD at <sup>b</sup> Jerusalem in mount Moriah, || where *the LORD* appeared unto David his father, in the place that David had prepared in the threshing-floor of <sup>c</sup> || Ornan the Jebusite. <sup>2</sup> And he began to build in the second *day* of the second month, in the fourth year of his reign.

<sup>3</sup> Now these *are the things* <sup>d</sup> wherein Solomon was † instructed for the building of the house of God. The length by cubits after the first measure *was* three-score cubits, and the breadth twenty cubits. <sup>4</sup> And the <sup>e</sup> porch that *was* in the front of the house, the length of it *was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

<sup>5</sup> And <sup>f</sup> the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains. <sup>6</sup> And he † garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim. <sup>7</sup> He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

<sup>8</sup> And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents. <sup>9</sup> And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

<sup>10</sup> <sup>g</sup> And in the most holy house he made two cherubims || of image work, and overlaid them with gold. <sup>11</sup> And the wings of the cherubims *were* twenty cubits long: one wing of the one cherub *was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the

Before  
CHRIST  
1012.  
a 1 Kings 6. 1,  
&c.  
b Gen. 22. 2, 14.  
|| Or, *which was*  
*seen of David his*  
*father.*  
c 1 Chron. 21. 18  
& 22. 1.  
|| Or, *Araunah.*  
d 2 Sam. 24. 18.  
e 1 Kings 6. 2.  
† Heb. *founded.*  
f 1 Kings 6. 17.  
† Heb. *covered.*  
g 1 Kings 6. 23,  
&c.  
|| Or, (as some  
think) of  
moveable work.

CIT. III. 1. *mount Moriah*] See above, notes on 2 Sam. xiv. 18. 1 Chron. xxi. 16—28; and on Gen. xxii. 2; and the *Targum*, here quoted by *Bp. Patrick*, and *Jeromias*, who says, "This is the place of which God spake to Abraham." Cp. *Lightfoot*, p. 73; and *A Lapide* here. There is a reference to the etymology of *Moriah* in the words which follow, where "the LORD appeared:" see above, on Gen. xxii. 2. 14.

— *where the LORD appeared*] So *Sept.*, or, *which had been shown* (so *Vulg.*), or, *who appeared*, the reference being to the LORD, in the beginning of the sentence.

— *in the place*] Or rather, *which* (Temple) *David prepared in the place*, or *the threshing-floor of Ornan*. The whole sentence may be rendered thus: *And Solomon began to build the house of the Lord in Jerusalem in Mount Moriah* (the Mount of Jehovah's appearing), *who appeared unto David his father*; which (house) *David had prepared in the* (appointed) *place in the threshing-floor*.

2. *in the second day of the second month*] So some of the earlier expositors, and *De Wette*; but the sense seems rather to be *in the second, yea, in the second month*, not in the first; and so *Sept.*, *Vulg.*, *Arabic*, and *Syriac*, none of which say anything of the second day: nor is this specified in 1 Kings vi. 1, where the building of the Temple is connected, by a chronological reckoning (of 480 years), with the Exodus.

In this act of Solomon, beginning to build the Temple at the beginning of the second month, was there not a reference to the time of the setting up of the Tabernacle, which was set up at Sinai on the first day of the first month? The building of the Temple, which was to succeed it, and supply its place, was begun in the second month.

— *in the fourth year of his reign*] So Christ, the Divine Solomon, began to build the spiritual Temple of His Universal Church, by sending the Holy Ghost, in the fourth year after His baptism: see on 1 Kings vi. 1.

3. *Now these—was instructed*] Or, *Now this is the ground plan* (or dimensions) *of Solomon*. On the use of the Hebrew *hop'al* infinitive (*hused*) for a substantive, see Ezra iii. 11 (*Bertheau*); and so the *Syriac*, and *Arabic*, and *Targum*.

4. *the height—an hundred and twenty*] This notice of the height is an addition made by the sacred Writer here to the

description in the Book of Kings. This statement has been disputed by some (and there are some variations as to the height in the Alexandrine edition of the *Sept.*, and in *Syriac*, and *Arabic*. Cp. *Bertheau*, p. 259); but the preponderance of authority is greatly in favour of the reading in the text. See above, on 1 Kings vi. 3. The second Temple, which was inferior in glory to the first, was to be sixty cubits high (Ezra vi. 3); and it is not probable that the first Temple was not so high in any part of it; and *Josephus* distinctly asserts (Antt. xv. 11. 1), that the second Temple was sixty cubits lower than Solomon's, i. e. half its height.

5. *the greater house*] *The holy place*. See above, on 1 Chron. xxviii. 11.

— *he cieled with fir*] *He covered it with cypress*. This is to be explained from 1 Kings vi. 15, with which the reader is supposed to be familiar.

— *palm trees*] See 1 Kings vi. 29.

— *chains*] Not mentioned in 1 Kings vi. 18, but probably designed to connect the knobs and flowers there described.

6. *precious stones*] Another ornament not mentioned in the description in 1 Kings vi., but for which we have been prepared by the statement in 1 Chron. xxix. 2.

— *Parvaim*] A word only found here; it is supposed by some to be the same country as Ophir. It has been connected with the Sanscrit *pāra*, former, oriental (*Gesen.* 689). Some suggest *Sepharvaim*, which stands in the *Syriac* Version for *Sephar* in Gen. x. 30. Cp. *Winer*, R. W. B. ii. 195; *Bevan*, in B. D. ii. 711. *Hitzig*, on Dan. x. 5, supposes that it was in Arabia; and so *Bertheau*, p. 261.

7. *He overlaid*] See 1 Kings vi. 21, 22, 28.

8. *the most holy house*] See 1 Kings vi. 20. The sacred Writer here adds a statement of the amount of gold employed upon it,—*six hundred talents*,—as many talents almost of gold as accrued to Solomon in a year's revenue (1 Kings x. 14).

9. *of the nails*] Of each nail, by which the plates of gold were fastened.

— *the upper chambers*] Probably over the most Holy Place. See 1 Chron. xxviii. 11.

10. *two cherubims*] See above, on 1 Kings vi. 23—28.

— *of image work*] Heb. *tsaatsuim*, a word occurring only here.

Before  
CHRIST  
1012.

|| Or, toward the house.

h Exod. 26. 31.

Matt. 27. 51.

Heb. 9. 3.

† Heb. caused to ascend.

i 1 Kings 7. 15—

21.

Jer. 52. 21.

† Heb. long.

k 1 Kings 7. 20.

l 1 Kings 7. 21.

|| That is, *He shall establish.*

|| That is, *In it is strength.*

a Exod. 27. 1, 2.

2 Kings 16. 14.

Ezek. 43. 13, 16.

b 1 Kings 7. 23.

† Heb. from his brim to his brim.

c 1 Kings 7. 24,

25, 26.

|| Or, like a lilyflower.

d See 1 Kings 7.

26.

e 1 Kings 7. 38.

† Heb. the work of burnt offering.

other cherub. <sup>12</sup> And one wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub. <sup>13</sup> The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* || inward. <sup>14</sup> And he made the <sup>b</sup> vail of blue, and purple, and crimson, and fine linen, and † wrought cherubims thereon.

<sup>15</sup> Also he made before the house <sup>i</sup> two pillars of thirty and five cubits † high, and the chapiter that *was* on the top of each of them *was* five cubits. <sup>16</sup> And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made <sup>k</sup> an hundred pomegranates, and put *them* on the chains. <sup>17</sup> And he <sup>l</sup> reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand || Jachin, and the name of that on the left || Boaz.

IV. <sup>1</sup> Moreover he made <sup>a</sup> an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

<sup>2</sup> <sup>b</sup> Also he made a molten sea of ten cubits † from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. <sup>3</sup> <sup>c</sup> And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast. <sup>4</sup> It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was* set above upon them, and all their hinder parts *were* inward. <sup>5</sup> And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, || with flowers of lilies; and it received and held <sup>d</sup> three thousand baths.

<sup>6</sup> He made also <sup>e</sup> ten lavers, and put five on the right hand, and five on the left, to wash in them: † such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in.

It seems to be derived from *tsua*, to fashion, and to signify statuary work, as it is rendered by *Fulg.* (*Gesen.* 705. 715).

13. *their faces were inward*] Literally, toward the house, or holy place.

14. *the vail*] Heb. *paroceth*, the vail before the Holy of Holies. See on Exod. xxvi. 36. This is not mentioned expressly in 1 Kings vi., but we have there a description of the chains of gold connected with it. See on 1 Kings vi. 21.

— *blue, and purple*] So as to resemble the vail of the Tabernacle, made by God's direction at Sinai. See Exod. xxvii. 31, 32.

15—17. *two pillars*] See on 1 Kings vii. 13—22.

16. *an hundred pomegranates*] See on 1 Kings vii. 15—20.

17. *Jachin—Boaz*] See 1 Kings vii. 21.

CH. IV. 1. *he made an altar of brass*] This also is an additional statement made by the sacred Writer here, and not found in the Kings; but that book confirms the truth of it incidentally by speaking of Solomon offering burnt-offerings on the altar which he built (1 Kings ix. 25). Cp. 1 Kings viii. 22. 64, where its existence is implied.

— *ten cubits the height*] The Altar was so arranged by gradual ascents, that the law in Exod. xx. 26 might be complied with. Here were other particulars (*viz.* the size and height of the Altar of burnt-offerings), in which the sacred furniture of the Temple was on a far grander scale than that of the Tabernacle.

2—5. *a molten sea—baths*] See on 1 Kings vii. 23—26.

#### THE OXEN OF THE MOLTEN SEA.

3. *Two rows of oxen*] This is also an additional feature mentioned here. In 1 Kings vii. 24, the brassen sea is said to

be adorned with rows of *peka'im* (*gourds*), which word is supposed by some to have been misread by the author of the Chronicles, as if it had been *bekarim* (*oxen*). So *Keil*, on Kings, p. 78; and *Bertheau*, p. 267, who would substitute *peka'im* here. But this is arbitrary criticism. These rows of *oxen* may have been ornaments, like metopes; and oxen are mentioned as architectural ornaments, on borders of brassen vessels, in the Books of Kings also (1 Kings vii. 29), as well as here.

Besides, by this alteration of the text, we should lose a feature of spiritual interest, in this description. The *Twelve Oxen*, which supported the brassen Laver, and looked to all points of the compass, were a figure of the communication of the Sacrament of Baptism by the Apostles, and their successors in the Apostolic ministry, to all parts of the world. See above, on 1 Kings vii. 23—26. That Laver was adorned with knops of fruit and with lilies, the emblems of fruitfulness and purity, the spiritual characteristics of the Christian baptismal life. And we are here told that it was also adorned with *oxen*. Oxen are Scriptural symbols of labour, especially of Apostolic labour (1 Cor. ix. 9); and they may fitly be said to symbolize here the duty of communion with the Apostles, and their successors, in doctrine and practice (Acts ii. 42).

*Oxen* are coupled with *lions*, in the ornaments of the Lavers, in 1 Kings vii. 29. They are two emblems of the labour and courage of the spiritual life.

5. *three thousand baths*] See on 1 Kings vii. 26.

6. *ten lavers*] See 1 Kings vii. 27—39, which passage the author supposes to be known to his reader, and therefore he does not repeat it.

But he adds here a statement as to the use of the Lavers, and also of the sea.

7<sup>f</sup> And he made ten candlesticks of gold <sup>g</sup> according to their form, and set them in the temple, five on the right hand, and five on the left.

8<sup>h</sup> He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred || basons of gold.

9 Furthermore <sup>i</sup> he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. 10 And <sup>k</sup> he set the sea on the right side of the east end, over against the south.

11 And <sup>l</sup> Hiram made the pots, and the shovels, and the || basons. And Hiram <sup>†</sup> finished the work that he was to make for king Solomon for the house of God; 12 To wit, the two pillars, and <sup>m</sup> the pommels, and the chapiters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which were on the top of the pillars; 13 And <sup>n</sup> four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which were <sup>†</sup> upon the pillars.

14 He made also <sup>o</sup> bases, and || lavers made he upon the bases; 15 One sea, and twelve oxen under it. 16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did <sup>p</sup> Hiram his father make to king Solomon for the house of the LORD of <sup>†</sup> bright brass. 17 <sup>q</sup> In the plain of Jordan did the king cast them, in the <sup>†</sup> clay ground between Succoth and Zeredathah.

18 <sup>r</sup> Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out. 19 And <sup>s</sup> Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shewbread was set; 20 Moreover the candlesticks with their lamps, that they should burn <sup>u</sup> after the manner before the oracle, of pure gold; 21 And <sup>x</sup> the flowers, and the lamps, and the tongs, made he of gold, and that <sup>†</sup> perfect gold; 22 And the snuffers, and the || basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

V. 1 Thus <sup>a</sup> all the work that Solomon made for the house of the LORD was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2<sup>b</sup> Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD <sup>c</sup> out of the city of David, which is Zion. 3<sup>d</sup> Wherefore all the men of Israel assembled themselves unto the king <sup>e</sup> in the feast which was in the seventh month. 4 And all the elders of

Before  
CHRIST  
1012.  
f 1 Kings 7. 49.  
g Exod. 25. 31,  
40.  
h Chron. 28. 12,  
19.  
i 1 Kings 7. 48.  
j Or, bowls.  
k 1 Kings 6. 36.  
l 1 Kings 7. 39.

1 See 1 Kings 7. 40.  
† Or, bowls.  
† Heb. finished to make.  
m 1 Kings 7. 41.

n See 1 Kings 7. 20.

† Heb. upon the face.  
o 1 Kings 7. 27, 43.  
† Or, caldrons.

p 1 Kings 7. 14, 45.

† Heb. made bright, or, scoured.  
q 1 Kings 7. 46.  
† Heb. thick

nesses of the ground.  
r 1 Kings 7. 47.  
s 1 Kings 7. 48, 49, 50.

t Exod. 25. 30.

u Exod. 27. 20, 21.

x Exod. 25. 31, &c.

† Heb. perfections of gold.  
† Or, bowls.

1005.  
a 1 Kings 7. 51.

1004.  
b 1 Kings 8. 1, &c.

c 2 Sam. 6. 12.

d 1 Kings 8. 2.

e See ch. 7. 8, 9, 10.

7. ten candlesticks of gold] See 1 Kings vii. 49.  
— their form] Their prescribed pattern (*Fulg.*), below, v. 20.

8. ten tables] See 1 Chron. xxviii. 16; and cp. 1 Kings vii. 48, where only one table is mentioned. There was probably only one Table of shewbread, as the author of Chronicles himself informs us (xiii. 11; xxix. 18); the other Tables contained its accessories and adjuncts, such as the incense, &c.

10. right side] The south side.

13. four hundred pomegranates] See above, on 1 Kings vii. 20.

16. his father] Or, master of the works: see on ii. 13.

17, 18. In the plain of Jordan—found out] See 1 Kings vii. 46, 47.

20. after the manner] Or, after the prescribed order (see v. 7), where the same word is used.

— the oracle] Heb. *debir*, the Holy of Holies, where God declared His will. See above, on 1 Kings vi. 5.

— pure gold] Properly, gold shut up, as precious (1 Kings vi. 20, 21; vii. 49; x. 21. *Gesen.* 579).

21. perfect gold] Literally, gold of perfection. The original word, *micloth*, is from Heb. *calal*, to complete (*Gesen.* 400. 471).

The sacred writer is careful to relate that even the lamps and tongs of the Temple were of gold, *yca*, of gold of perfection,—a striking admonition that things used in God's service should be of the best, and especially that the hearts of His worshippers should be pure, and their lives holy: cp. 1 Pet. i. 7.

22. the entry—inner doors] Were of wood, covered with gold. See 1 Kings vi. 31. 34.

Chr. V. 1. that David his father had dedicated] See 1 Chron. xviii. 11.

2. Then Solomon assembled the elders of Israel] See above, on 1 Kings viii. 1.

Before  
CHRIST  
1004.

Israel came; and the Levites took up the ark. <sup>5</sup> And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up. <sup>6</sup> Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude. <sup>7</sup> And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, *even* under the wings of the cherubims: <sup>8</sup> For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. <sup>9</sup> And they drew out the staves of *the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And || there it is unto this day. <sup>10</sup> *There was* nothing in the ark save the two tables which Moses <sup>†</sup>put *therein* at Horeb, || when the LORD made a covenant with the children of Israel, when they came out of Egypt.

|| Or, *they are there, as*  
1 Kings 8. 8.  
† Deut. 10. 2, 5.  
ch. 6. 11.  
|| Or, *where.*

† Heb. *found.*  
g 1 Chron. 25. 1.

h 1 Chron. 15. 24.

i Ps. 136.  
See 1 Chron. 16.  
31, 41.

<sup>11</sup> And it came to pass, when the priests were come out of the holy place: (for all the priests *that were* † present were sanctified, *and* did not *then* wait by course: <sup>12</sup> <sup>g</sup> Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, <sup>h</sup> and with them an hundred and twenty priests sounding with trumpets:) <sup>13</sup> It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, <sup>i</sup> For *he is* good; for his mercy *endureth* for ever: that

4. *the Levites took up the ark*] Cp. 1 Kings viii. 3, where it is said "the *priests* took up the ark;" and so below, v. 7; here, the *priests* brought in the ark. The sense, therefore, is this:—It was the privilege of the Levites to bear the Ark; and on this solemn occasion (as on some others: see Josh. iii. 3. 6; iv. 3) those Levites, who were also Priests, bare it. The Priests are therefore here called "*the Priests, the Levites*" (v. 5), as in Deuteronomy. See above, on Deut. xvii. 9: and *Introd.* to that Book, p. 197.

#### THE TABERNACLE IS BROUGHT UP TO JERUSALEM.

5. *and the tabernacle*] The ancient Tabernacle, made by Moses at Sinai, and which was now at Gibeon (see above, i. 3). They brought up this venerable, time-honoured, and divinely appointed Tabernacle to Mount Moriah, where the Temple was. But what became of the ancient materials of the Tabernacle we are not informed. They pass away from our eyes silently and imperceptibly, being absorbed into the Temple. Was there not a spiritual meaning in this?

The *Levitical Law*, like the Tabernacle of Sinai, was of God. It was framed under His inspiration and by His command. As such it was to be treated with reverential awe. In its *moral* and *spiritual essence*, which was an expression of the Divine Attributes, it is perpetual; but in its *ceremonial ordinances* it was only for a time. It was preparatory and manuductory to Christ and the Gospel; and, in those respects, at His Coming it had waxed old, and was ready to vanish away (Heb. viii. 13). The Tabernacle of the Levitical Law was to pass away, and to be merged in the glory of the spiritual Temple of the Universal Church of Christ: cp. above, on i. 3.

— and the *Levites*] The conjunction, *and*, not in the original, would be better omitted. See on v. 4.

7—9. *the ark of the covenant*] On this bringing-in of the Ark, that had been made by Moses, by God's command at Sinai, into the Temple at Jerusalem, see note above, on 1 Kings viii. 6—8.

9. *they drew out the staves*] Rather, *they extended the staves*; they elongated them, so that the ends of them were visible, projecting from the Ark. See on 1 Kings viii. 8.

— *from the ark before the oracle*] In 1 Kings viii. 8 it is, "in the holy place before the oracle" (see note there). Those

persons, who were in the holy place, could see the ends of the staves, by means of the aperture in the oracle; but they who were not in the holy place, but were further removed from it, could not see the *ends* of the staves, because they extended beyond the width of the aperture in the oracle, the Ark being placed length-ways, and the staves being parallel to the longer sides, or width, of the Ark (*Theinus; Bertheau*). It has been supposed by some (e.g. *Prideaux*, Part i. Book iii.) that the staves were parallel to the *ends* of the Ark. But this is hardly probable.

— *unto this day*] When this description was written, which is inserted in 1 Kings viii. 6—8, and was religiously copied by the Writer of this Book, though it was not applicable to the times after the captivity, when the author of the Chronicles wrote. See 2 Chron. xxxvi. 22, 23.

10. *There was nothing in the ark save the two tables*] See on 1 Kings viii. 9.

11. *did not then wait by course*] As had been appointed by David for the ordinary service of the Temple (see 1 Chron. xxiv.). But this was an extraordinary occasion, and they were *all* present, in order that they might testify by their ministry in the Temple that they all concurred in the transfer of the Ark to the Temple, and that they all acknowledged the Temple, built by Solomon at Jerusalem, to be the legitimate successor to the Tabernacle, made by Moses the servant of God at Sinai. The Levites were present and officiated for a similar reason.

12. *Jeduthun*] Probably the same as Ethan. See 1 Chron. xvi. 38; xxv. 1. 6 (B. D. i. 939; *Pusey* on Daniel, p. 317).

13. *as the trumpeters and singers were as one*] This is added by the sacred writer: it is not mentioned in Kings. It appears from the two accounts compared, that when the Priests had deposited the Ark in its resting-place in the Holy of Holies, that the trumpeters and singers gave notice of its inauguration there, and they thanked God with a loud and united song of praise, "the Lord is good, for His mercy endureth for ever;" and thus they gave notice to the People, who were outside the Court of the Priests, that the Ark had at last found its rest and God Himself gave a response to their song of praise by filling the House with His glory.

— *For he is good—for ever*] On this inaugural song of praise, see below, at Ezra iii. 11.



then the house was filled with a cloud, *even* the house of the LORD; <sup>14</sup> So that the priests could not stand to minister by reason of the cloud: <sup>k</sup> for the glory of the LORD had filled the house of God.

VI. <sup>1</sup> Then <sup>a</sup> said Solomon, The LORD hath said that he would dwell in the <sup>b</sup> thick darkness. <sup>2</sup> But I have built an house of habitation for thee, and a place for thy dwelling for ever. <sup>3</sup> And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

<sup>4</sup> And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying, <sup>5</sup> Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: <sup>6</sup> But I have chosen Jerusalem, that my name might be there; and <sup>d</sup> have chosen David to be over my people Israel. <sup>7</sup> Now <sup>e</sup> it was in the heart of David my father to build an house for the name of the LORD God of Israel. <sup>8</sup> But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart: <sup>9</sup> Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name. <sup>10</sup> The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel. <sup>11</sup> And in it have I put the ark, <sup>f</sup> wherein is the covenant of the LORD, that he made with the children of Israel.

<sup>12</sup> And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands: <sup>13</sup> For Solomon had made a brasen scaffold, of five cubits <sup>†</sup> long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, <sup>14</sup> And said,

O LORD God of Israel, <sup>h</sup> *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts: <sup>15</sup> <sup>i</sup> Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day. <sup>16</sup> Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, <sup>k</sup> <sup>†</sup> There shall not fail thee a man in my sight

1 Kings 2. 4. & 6. 12. ch. 7. 18.

† Heb. *There shall not a man be cut off.*

— *the house was filled with a cloud*] Of God's glory, which was the full and final testimony to the sanctity of the Temple, as henceforth occupying the place in God's gracious regard, which had before been occupied by the Tabernacle: cp. 1 Kings viii. 10, 11.

And yet, glorious as this manifestation was, and magnificent as was the structure of the Temple, it was prophesied, that the "glory of the latter house" should be greater than that of the former. See below, on Ezra iii. 12. IIag. ii. 3, where the reason of that excess of glory is declared to be the Presence of Christ.

CH. VI. 1. *Then said Solomon*] See on 1 Kings viii. 12—15. For notes on this and the following passages in the history of Solomon, the reader is requested to refer to the notes on the parallel passages of the Book of Kings, which are specified in the margin of the present chapter. This suggestion may be applied throughout the present Book, which will save the

repetition of the same references in the notes as are already set down in the Margin.

5. *Since the day*] See 1 Kings viii. 16.

— *neither chose I any man to be a ruler*] This is not expressly stated in the parallel place of Kings, but is implied there. Saul could not be said to be a ruler originally chosen of God, as David was; although the popular choice of a king was derivatively so controlled by Him that the choice fell upon Saul. See above, on 1 Sam. viii. 5; and *Introd.* to Samuel, pp. x. xi.

11. *in it have I put the ark*] Not that Solomon himself put the Ark in the Holy of Holies. *That* was done by the *Priests* (see v. 7); but Solomon is said to *do* what was done by the Priests at his instance. Cp. note above, on 1 Kings viii. 14.

12. *he stood*] And then knelt down (v. 13). On the agreement between this description and that in the parallel place in Kings (which some have alleged to be at variance with it), see *Keil*, *Chronik*. p. 379.

Before  
CHRIST  
1004.  
1 Ps. 132. 12.

to sit upon the throne of Israel; 'yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. <sup>17</sup> Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

m ch. 2. 6.  
Isa. 66. 1.  
Acts 7. 49.

<sup>18</sup> But will God in very deed dwell with men on the earth? <sup>m</sup> behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! <sup>19</sup> Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: <sup>20</sup> That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth || toward this place. <sup>21</sup> Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall † make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

|| Or, in this place.

† Heb. pray.

† Heb. and he require an oath of him.

<sup>22</sup> If a man sin against his neighbour, † and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; <sup>23</sup> Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

|| Or, be smitten.

|| Or, toward.

<sup>24</sup> And if thy people Israel || be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee || in this house; <sup>25</sup> Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

n 1 Kings 17. 1.

<sup>26</sup> When the <sup>n</sup> heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; <sup>27</sup> Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

o ch. 20. 9.

† Heb. in the land of their gates

<sup>28</sup> If there <sup>o</sup> be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their enemies besiege them † in the cities of their land; whatsoever sore or whatsoever sickness *there be*: <sup>29</sup> Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands || in this house: <sup>30</sup> Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only <sup>p</sup> knowest the hearts of the children of men:) <sup>31</sup> That they may fear thee, to walk in thy ways, † so long as they live † in the land which thou gavest unto our fathers.

|| Or, toward this house.

p 1 Chron. 28. 9.

† Heb. all the days which.

† Heb. upon the face of the land.

q John 12. 20.  
Acts 8. 27.

<sup>32</sup> Moreover concerning the stranger, <sup>q</sup> which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; <sup>33</sup> Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that † this house which I have built is called by thy name.

† Heb. thy name is called upon this house.

Before  
CHRIST  
1004.

<sup>34</sup> If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name; <sup>35</sup> Then hear thou from the heavens their prayer and their supplication, and maintain their || cause.

|| Or, right.

<sup>36</sup> If they sin against thee, (for *there is* 'no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and † they carry them away captives unto a land far off or near; <sup>37</sup> Yet if they † bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; <sup>38</sup> If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: <sup>39</sup> Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their || cause, and forgive thy people which have sinned against thee.

r Prov. 20. 9.  
Eccles. 7. 20.  
James 3. 2.  
1 John 1. 8.  
† Heb. *they that take them captives carry them away.*  
† Heb. *bring back to their heart.*

<sup>40</sup> Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears be attent † unto the prayer *that is made* in this place. <sup>41</sup> Now <sup>s</sup> therefore arise, O LORD God, into thy 'resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints "rejoice in goodness. <sup>42</sup> O LORD God, turn not away the face of thine anointed: <sup>x</sup> remember the mercies of David thy servant.

|| Or, right.

† Heb. *to the prayer of this place.*  
s Ps. 132. 8, 9, 10, 16.  
t 1 Chron. 28. 2.  
u Neh. 9. 25.  
x Ps. 132. 1.  
Isa. 55. 3.

VII. <sup>1</sup> Now <sup>a</sup> when Solomon had made an end of praying, the <sup>b</sup> fire came down from heaven, and consumed the burnt offering and the sacrifices; and

a 1 Kings 8. 54.  
b Lev. 9. 24.  
Judg. 6. 21.  
1 Kings 18. 38.  
1 Chron. 21. 26.

41. *arise, O LORD God*] By these and the following words, which are found in Ps. lxxviii. 1; cxxiii. 8, 9, and were suggested by the bringing up of the Ark by David, from Kirjath-jearim (see there, v. 6), Solomon connected his own work in the dedication of the Temple with that act of his father, and represents his own work as the continuation and consummation of all that David did and suffered for it upon earth.

Those Psalms are like a divinely inspired commentary on this Prayer, and find their best response in Solomon's supplication and act in the dedication of the Temple at Jerusalem; and they open a glorious prospect to the eye of the believer, who looks upward to Christ, the Author of the Church Militant here on earth, and the Finisher of it, in the everlasting glories of the heavenly Jerusalem.

#### THE FIRE FROM HEAVEN, AFTER SOLOMON'S PRAYER AT THE DEDICATION OF THE TEMPLE.

CH. VII. 1. *the fire came down from heaven*] And thus showed God's acceptance of Solomon's prayer; as God had shown His approval of the *building* of the Temple, and the transfer of the Ark into its Holy of Holies, by taking possession of the Temple with the cloud of His glory (v. 13, 14. 1 Kings viii. 10).

This fact of the fire coming down from heaven and consuming the sacrifice is not mentioned in the parallel place in the Book of Kings; and is added by the sacred author here. It has been called in question by some recent critics, as if it were inconsistent with the description in Kings.

But let it be remembered that every thing in the *Temple* was an enlargement and a development of what was done in the *Tabernacle* (see on 1 Kings vi. 1); and since God showed His gracious favour to the *Tabernacle* by taking possession of it with the cloud of His glory (Exod. xl. 34, 35); and since He showed a similar approval of the Temple (see v. 13, 14. 1 Kings viii. 11); and since also, when the Tabernacle had been erected, and Aaron was consecrated, God signified His gracious approval of what was done, by an illapse of *fire* from heaven which consumed the burnt-offering, which "when the people saw, they shouted and fell on their faces," as they are related to have done here (v. 3); we might well feel surprise if no such testimony

had been given by God in favour of the Temple of Solomon at Jerusalem, which was the glorious successor of the Sinaitic Tabernacle.

All probabilities therefore are in favour of the historical truth of the narrative of this gracious demonstration; and it will be the wisdom of the judicious reader and devout expositor not to carp and cavil at the Historian, for supplying additional incidents in the narratives of this or of any other great event in the sacred story, but thankfully to accept them at his hands. For the reason of this divine manifestation, see further above, on 1 Kings ix. 2. Cp. *Keil*, Chronik. p. 319.

Besides, a beautiful light is shed upon it from the New Testament. Solomon was a figure of Christ. The Temple, which succeeded and superseded the Tabernacle, was a figure of Christ's Church Universal, to be glorified for ever in heaven.

When the spiritual Temple of Christ's Church had been dedicated by the offering of His Body on the Cross, and when He, Who is both our Priest and King, as well as our all-sufficient Sacrifice, and Who is, in a word, our All in all, being perfect Man and perfect God, had entered into the heavenly Holy of Holies, and had presented the Blood of His Sacrifice, which is our Sin-offering and Peace-offering, as well as our Burnt-offering (see *Introd.* to Levit., p. iii); then God showed His gracious approval of the offering, and His divine indwelling in the Temple, which Christ had consecrated, by sending down a golden shower of *fire*, in the tongues from heaven, on the Day of Pentecost, and by the heavenly gift of the Holy Ghost, sent to dwell for ever in His Church.

On the parallel between Solomon's dedication of the Temple, and our Lord's consecration of Himself as our everlasting Priest, and on the sanctification of His spiritual Temple, His mystical Body the Church, see *Dean Jackson* on the Creed, Book ix. chap. 35, and chap. 38; and *Bp. Patrick* here.

It is probable that this descent of fire after the dedication was at the time of the offering of the *evening sacrifice*. So, we read, the *fire came* down and consumed the sacrifice of Elijah, which was offered at the time of the *evening sacrifice* (1 Kings xviii. 36, 38, 39).

The former part of the day on which the Temple was dedicated had been spent in the manner previously described;

Before  
CHRIST  
1004.  
c 1 Kings 8. 10,  
11.  
ch. 5. 13, 14.  
Ezek. 10. 3, 1.  
d ch. 5. 14.

“the glory of the LORD filled the house. <sup>2d</sup> And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD’s house. <sup>3</sup> And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, <sup>e</sup> saying, For *he is good*; <sup>f</sup> for his mercy *endureth* for ever.

e ch. 5. 13.  
Ps. 136. 1.  
f 1 Chron. 16. 41.  
ch. 20. 21.  
g 1 Kings 8. 62,  
63.

<sup>4g</sup> Then the king and all the people offered sacrifices before the LORD. <sup>5</sup> And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. <sup>6h</sup> And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised <sup>†</sup> by their ministry; and <sup>i</sup> the priests sounded trumpets before them, and all Israel stood. <sup>7</sup> Moreover <sup>k</sup> Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

h 1 Chron. 15. 16.

† Heb. *by their hand*.  
i ch. 5. 12.

k 1 Kings 8. 64.

l 1 Kings 8. 65.

m Josh. 13. 3.

† Heb. *a restraint*.

n 1 Kings 8. 66.

o 1 Kings 9. 1,  
&c.

<sup>8l</sup> Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto <sup>m</sup> the river of Egypt. <sup>9</sup> And in the eighth day they made <sup>†</sup> a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. <sup>10</sup> And <sup>n</sup> on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

<sup>11</sup> Thus <sup>o</sup> Solomon finished the house of the LORD, and the king’s house: and all that came into Solomon’s heart to make in the house of the LORD, and in his own house, he prosperously effected.

p Deut. 12. 5.

q ch. 6. 26, 28.

† Heb. *upon whom my name is called*.  
r James 4. 10.  
s ch. 6. 27, 30.  
t ch. 6. 40.  
† Heb. *to the prayer of this place*.  
u 1 Kings 9. 3.  
ch. 6. 6.

<sup>12</sup> And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, <sup>p</sup> and have chosen this place to myself for an house of sacrifice. <sup>13q</sup> If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; <sup>14</sup> If my people, <sup>†</sup> which are called by my name, shall <sup>r</sup> humble themselves, and pray, and seek my face, and turn from their wicked ways; <sup>s</sup> then will I hear from heaven, and will forgive their sin, and will heal their land. <sup>15</sup> Now <sup>t</sup> mine eyes shall be open, and mine ears attent <sup>†</sup> unto the prayer *that is made* in this place. <sup>16</sup> For now have <sup>u</sup> I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

and, if the fire came down at the time of the evening sacrifice, then there was a coincidence as to *time*, in the first setting apart of the site of the future Temple by King David on Mount Moriah (see above, on 2 Sam. xxiv. 25: ep. *Bp. Patrick* on Lev. ix. 24), and the completion of the dedication of it by his son, King Solomon; and, further, this time coincided with the hour in which JESUS CHRIST, the Divine King of Israel, Who summed up in Himself all the types of the Kingdom and Priesthood and of the Temple and its sacrifices, exclaimed on the cross, “It is finished” (John xix. 30).

2. *the priests could not enter—because the glory of the LORD had filled the LORD’s house*] Before, it was said, that “the Priests could not stand to minister by reason of the cloud, for the glory of the LORD had filled the house of God” (v. 14. 1 Kings viii. 10); but now it is said, that they could not enter the house. The house was filled with glory; and men,—even God’s Priests,—could not enter it. How glorious, therefore, was the Presence of Christ in the second Temple! For of that Temple, though greatly inferior in outward magnificence to that of Solomon (Hag. ii. 3. Ezra iii. 12. Zech. iv. 10), it is said,

by reason of Christ’s coming to it, “The Desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts; the glory of this latter house shall be greater than of the former, saith the Lord of Hosts” (Hag. ii. 7. 9).

6. *when David praised by their ministry*] The Sept. and Vulg. render it, *with the hymns of David by their hands*; or, *singing the hymns of David by their hands or ministry*; and so Bertheau, p. 287.

7. *hallowed the middle of the court*] He used the fore-court as the place for offering sacrifices; probably by erecting smaller sacrificial and temporary altars upon it, on account of the number of offerings and the non-sufficiency of the brasen altar for offering them all (*Jeromias*; *Bertheau*).

12. *the LORD appeared to Solomon by night*] Thirteen years after the dedication. See the foregoing verse; and notes above, on 1 Kings ix. 2; and *Lightfoot*, p. 74.

13—16.] These words of God are supplied by the Sacred Writer here, in addition to those recited in the parallel place in 1 Kings ix. 3, and impart additional force to the observation made in the note on 1 Kings ix. 1, 2.

<sup>17</sup> \* And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; <sup>18</sup> Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, <sup>†</sup> There shall not fail thee a man *to be* ruler in Israel.

Before  
CHRIST  
1004.  
x 1 Kings 9. 4,  
&c.

y ch. 6. 16.  
† Heb. *There shall not be cut off to thee.*

z Lev. 26. 14, 33.  
Deut. 28. 15, 36, 37.

<sup>19</sup> <sup>z</sup> But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; <sup>20</sup> Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations. <sup>21</sup> And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, <sup>a</sup> Why hath the Lord done thus unto this land, and unto this house? <sup>22</sup> And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

a Deut. 29. 24.  
Jer. 22. 8, 9.

VIII. <sup>1</sup> And <sup>a</sup> it came to pass at the end of twenty years, wherein Solomon had built the house of the Lord, and his own house, <sup>2</sup> That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

992.  
a 1 Kings 9. 10,  
&c.

<sup>3</sup> And Solomon went to Hamath-zobah, and prevailed against it. <sup>4</sup> <sup>b</sup> And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. <sup>5</sup> Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; <sup>6</sup> And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and <sup>†</sup> all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

b 1 Kings 9. 17,  
&c.

† Heb. *all the desire of Solomon which he desired to build.*

c 1 Kings 9. 20,  
&c.

<sup>7</sup> <sup>c</sup> As for all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel, <sup>8</sup> But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day. <sup>9</sup> But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

21. *And this house, which is high, shall be an astonishment*] Rather, *and this house which was (once) lofty to every one that passed by it, he shall be astonished at it, and shall say—*

The verb here used, and which is rendered *shall be an astonishment*, is the same as in 1 Kings ix. 8, where it is rightly rendered, he (that is, every passer by) *shall be astonished*, is the future kal of *shamem*, to be astonished, and occurs in Job xvii. 8. Jer. xviii. 16; xix. 8; xlix. 17; l. 13. The sense is, *as to this house*, which was once lofty and admired, *even the casual passers by*, who once gazed at it in wonder, *shall be astonished* at its desolation. See *Gesen.* 422. 835: and compare our Lord's words on Capernaum, Matt. xi. 23. Luke x. 15.

CH. VIII. 2. *the cities which Hiram had restored to Solomon*] The sacred writer supposes the reader to be acquainted with the fact stated in 1 Kings ix. 10—14, that the cities in Galilee, which Solomon had offered to Hiram, were not acceptable to him. Therefore Hiram restored them; or, as it is literally, *he gave them* to Solomon. See above, on 1 Kings ix. 10. Cp. *Keil*, Chronik. p. 221; and *Michaelis*, and *Dahler*.

3. *Hamath-zobah*] See 1 Chron. xviii. 3. 9; and on 2 Kings VOL. III. 241

xiv. 28: whence it appears that Hamath-zobah was in possession of Israel. The passage in Chronicles informs us that its acquisition was due to Solomon.

This notice inserted here with regard to Hamath-zobah supplies the clue for the interpretation of 1 Kings ix. 18. See note there.

4. *Tadmor*] See 1 Kings ix. 18.

— *store cities*] See 1 Kings ix. 19.

5. *Beth-horon the upper*] An addition to the information given in 1 Kings ix. 17, where only *Beth-horon the nether* is mentioned.

6. *Baalath*] In the tribe of Dan (Josh. xix. 44), appropriately mentioned in connexion with the Beth-horon, on the west of Jerusalem: the other cities here specified were on the north-east. The sacred writer does not mention the fortification of Jerusalem itself by Solomon, described in the parallel passage of the Kings (1 Kings ix. 15); nor of Hazor, Megiddo, and Gezer. The author wrote when Jerusalem was in ruins.

— *chariot cities*] See i. 14; ix. 25; and 1 Kings ix. 19; x. 26.

— *desired to build*] As pleasure cities, with gardens and parks. See on 1 Kings ix. 19.

Before  
CHRIST

992.  
d See 1 Kings 9.  
23.  
e 1 Kings 3. 1. &  
7. 8. & 9. 24.

† Heb. *holiness*.

f Exod. 29. 38.  
Num. 28. 3. 9,  
11, 26. & 29. 1,  
&c.

g Exod. 23. 14.  
Deut. 16. 16.

h 1 Chron. 24. 1.  
i 1 Chron. 25. 1.

k 1 Chron. 9. 17.  
& 26. 1.  
† Heb. *so was  
the commandment  
of David the  
man of God.*

l 1 Kings 9. 26.  
|| Or, *Eloth*,  
Deut. 2. 8.  
2 Kings 14. 22.  
m 1 Kings 9. 27.  
ch. 9. 10, 13.

about  
992.  
a 1 Kings 10. 1,  
&c.  
Matt 12. 42.  
Luke 11. 31.

<sup>10</sup> And these *were* the chief of king Solomon's officers, *even* <sup>d</sup>two hundred and fifty, that bare rule over the people.

<sup>11</sup> And Solomon <sup>e</sup>brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* <sup>†</sup>holy, whereunto the ark of the LORD hath come.

<sup>12</sup> Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch, <sup>13</sup> Even after a certain rate <sup>f</sup>every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, <sup>g</sup>three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. <sup>14</sup> And he appointed, according to the order of David his father, the <sup>h</sup>courses of the priests to their service, and <sup>i</sup>the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the <sup>k</sup>porters also by their courses at every gate: for <sup>†</sup>so had David the man of God commanded. <sup>15</sup> And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures. <sup>16</sup> Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

<sup>17</sup> Then went Solomon to <sup>l</sup>Ezion-geber, and to <sup>||</sup>Eloth, at the sea side in the land of Edom. <sup>18 m</sup> And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

IX. <sup>1</sup> And <sup>a</sup>when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. <sup>2</sup> And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

<sup>3</sup> And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, <sup>4</sup> And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his <sup>||</sup>cup-

**10.** *two hundred and fifty*] These were Israelites, as appears from the context. Compare above, on 1 Kings v. 16; and ix. 23.

**11.** *the daughter of Pharaoh*] Who is supposed by the sacred writer to be known to the reader as Solomon's wife, from the previous narrative in 1 Kings (iii. 1; vii. 8); and the author completes the statement in Kings by relating the *reason* why Solomon brought his wife up out of the city of David. See above, on 1 Kings ix. 24.

**13.** *according to the commandment of Moses*] The appointments above mentioned for the daily sacrifices, and for the Sabbaths, new moons, and the three great festivals,—Passover, Pentecost, and Tabernacles,—“according to the *commandment of Moses*,” proceed on the supposition that the Pentateuch is familiar to the reader, and are proofs of its authenticity and genuineness. Cp. *Hävernick*, Einleit. ii. 259.

**14.** *David the man of God*] A second Moses. See Dent. xxxiii. 1. Josh. xiv. 6. 1 Chron. xxiii. 14. 2 Chron. xxx. 16. Ezra iii. 2. David is also called “the man of God” by Nehemiah (xii. 24, 36).

**18.** *Hiram sent—ships*] To Ezion-geber (v. 17). How did these ships come from Tyre to that port of the Red Sea?

(1) Either by the circumnavigation of Africa,—a voyage

which was made by Phœnician sailors in the days of Pharaoh-necho (*Herod.* iv. 42); whence it has been inferred by some (*Huet*, *Michaelis*, and *Heeren*), that the circumnavigation of Africa was effected in the days of Solomon. See *Keil*, *Chronik.* pp. 301, 302.

Or (2), as is more likely, by a land transport of ships across the Isthmus of Suez. That such transports of ships were not uncommon in ancient times, appears from *Herod.* vii. 24; *Thucyd.* iv. 8; *Polyæn.* Strateg. v. 2. 6; *Arrian.* Exped. Alex. v. p. 329; vii. p. 485; *Diod. Sic.* iv. 56; *Plut.* Vit. Anton. p. 948. See *Keil*, on 1 Kings ix. 26—28, p. 111. Cp. above, on 1 Kings xxii. 48.

— *Ophir*] See 1 Kings ix. 26—28.

— *four hundred and fifty talents*] In the parallel place of the Kings it is four hundred and twenty talents. Perhaps the writer of Chronicles reckons here by talents of less value than the writer of Kings. See above, on 1 Kings ix. 28. Or, the former may be speaking of the share which remained to Solomon after an assignment by him of a portion to Hiram for his services.

Chr. IX.] For notes on this chapter, see the notes on the parallel passages of the Kings, as specified in the margin here.



bearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. <sup>5</sup> And she said to the king, *It was* a true † report which I heard in mine own land of thine || acts, and of thy wisdom: <sup>6</sup> Howbeit I believed not their words, until I came, and mine eyes had seen *it*: and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard. <sup>7</sup> Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. <sup>8</sup> Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice. <sup>9</sup> And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

Before  
CHRIST  
about  
992.

† Heb. word.  
|| Or, sayings

<sup>10</sup> And the servants also of Hiram, and the servants of Solomon, <sup>b</sup> which brought gold from Ophir, brought <sup>c</sup> alnum trees and precious stones. <sup>11</sup> And the king made *of* the alnum trees || † terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. <sup>12</sup> And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

b ch. 8. 18.

c 1 Kings 10. 11,  
almug trees.

|| Or, stairs.  
† Heb. highways

<sup>13</sup> Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; <sup>14</sup> Beside *that which* chapmen and merchants brought. And all the kings of Arabia and || governors of the country brought gold and silver to Solomon.

|| Or, captains.

<sup>15</sup> And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target. <sup>16</sup> And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

<sup>17</sup> Moreover the king made a great throne of ivory, and overlaid it with pure gold. <sup>18</sup> And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and † stays on each side of the sitting place, and two lions standing by the stays: <sup>19</sup> And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom. <sup>20</sup> And all the drinking vessels of king Solomon *were of* gold, and all

† Heb. hands.

4. *his ascent by which he went up into the house of the LORD*] The ancient Versions (*Sept., Vulg., Syriac*), and *Josephus* (Antt. viii. 6. 5), render this, *the sacrifices which he offered at the house of the Lord*; and so *Bertheau*. This variety of rendering has arisen from the variety of meaning of the Hebrew word *olah*, used in the parallel place of Kings (1 Kings x. 5), which properly means *a going up*, and derivatively an *offering*; from the verb *alah*, to *ascend* (see *Gesen.* 631). The original word here used is *aliyyah* (it is inadvertently asserted in my first edition, on 1 Kings x. 5, that *olah* is used here). The word *aliyyah* is found in Judg. iii. 20. 2 Sam. xviii. 33. 1 Kings xvii. 19. 2 Kings i. 2, and is rendered *ascent*, in Neh. iii. 31; and the rendering of our Authorized Version, in the present passage, is doubtless correct. See *Gesen.* 632; and *Keil*, on 1 Kings x. 5, p. 119.

That there is also a spiritual significance in the meaning of the word *olah*, used for *ascent* in the parallel place of the Kings, has been already suggested to the reader (in the note on 1 Kings x. 5); and the tenacity with which the ancient Versions, even here, cling to the meaning of the word *olah* as

a *sacrifice*, and ascribe it to the word *aliyyah*, which is used here, is very remarkable.

7. *Happy are thy men*] The words of the "woman of the company," in Luke xi. 28, and our Blessed Lord's reply to her, and His declaration of the blessedness of those who do God's will (Matt. xii. 50), on the occasion of His Mother's visit to Him, are connected in the Gospels with His reference to this visit of the Queen of Sheba to Solomon (Matt. xii. 42. Luke xi. 31.)

11. *terraces*] Or *steps* (*Gesen.* 490).

12. *beside that which she had brought unto the king*] Beside an equivalent to her own presents to him, which return was in accordance with his own royal wealth and dignity (see on 1 Kings x. 13), he gave her what she asked.

So the true Solomon, Jesus Christ, not only gives back to His Church, and to every soul in it, the fruits of their own actions and offerings, but graciously hears their prayers.

13. *six hundred and threescore and six*] A remarkable number. See above, on 1 Kings x. 14.

16. *house of the forest of Lebanon*] The palace at Jerusalem, made of cedar. See on 1 Kings vii. 2.

Before  
C H R I S T  
about  
992.  
† Heb. *shul up*.  
‖ Or, there was  
no silver in them.  
‡ Or, elephants'  
teeth.

the vessels of the house of the forest of Lebanon were of † pure gold: ‖ none were of silver; it was not any thing accounted of in the days of Solomon. 21 For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ‖ ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom. 23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. 24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

d 1 Kings 4. 26.  
& 10. 26.  
ch. 1. 14.

25 And Solomon <sup>d</sup> had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

e 1 Kings 4. 21.  
f Gen. 15. 18.  
Ps. 72. 8.  
‡ That is,  
Euphrates.  
g 1 Kings 10. 27.  
ch. 1. 15.  
† Heb. *gave*.  
h 1 Kings 10. 28.  
ch. 1. 16.

26 <sup>e</sup> And he reigned over all the kings <sup>f</sup> from the ‖ river even unto the land of the Philistines, and to the border of Egypt. 27 <sup>g</sup> And the king † made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that are in the low plains in abundance. 28 <sup>h</sup> And they brought unto Solomon horses out of Egypt, and out of all lands.

i 1 Kings 11. 41.

29 <sup>i</sup> Now the rest of the acts of Solomon, first and last, are they not written in the † book of Nathan the prophet, and in the prophecy of <sup>k</sup> Ahijah the Shilonite, and in the visions of <sup>l</sup> Iddo the seer against Jeroboam the son of Nebat?

† Heb. *words*.  
k 1 Kings 11. 29.  
l ch. 12. 15. &  
13. 22.  
m 1 Kings 11.  
42, 43.

30 <sup>m</sup> And Solomon reigned in Jerusalem over all Israel forty years. 31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

975.

21. *went to Tarshish—peacocks*] The expositors, who assert that Solomon had no ships which went to *Tarshish*, are constrained to alter the text here. See notes above, on 1 Kings x. 22. The ancient Versions (*Sept.*, *Vulg.*, *Syriac*, and *Arabic*) all agree here in representing these ships as going to Tarshish, and as bringing these articles from Tarshish.

It may indeed be said, that in the latter part of this sentence, the words rendered “the ships of Tarshish,” ought to be,—without the article *the*,—merely “ships of Tarshish,” and that they mean simply large ships, such as were used in long voyages, as our phrase, “an East Indiaman,” might be applied to describe a vessel of considerable burden, not necessarily trading with the East Indies. But, as already stated, it seems most probable that ships trading to Tarshish, brought to Solomon the objects here mentioned from Tarshish. And since Tarshish was a great emporium, the merchants of Tarshish might have derived them from other distant lands.

25. *four thousand stalls*] In 1 Kings iv. 26, we hear of 40,000: see the note there. These *chariots* and *horses* of Solomon may remind us of what is said of CHRIST. “The chariots of God are twenty thousand, even thousands of Angels” (Ps. lxxviii. 17); “magnify Him that rideth on the heavens as upon an horse; praise Him in His Name Jah (Ps. lxxviii. 4).”

28. *They brought unto Solomon horses out of Egypt, and out of all lands*] These few words, which close the history of the reign of Solomon, are suggestive of the sad story, which the sacred writer passes over in silence, as too well known to the reader from the Book of Kings, of Solomon's lamentable fall. The multiplying “of horses from Egypt, and all lands,” was one of the first steps in his downward course, and was followed by the multiplying of women to himself; in both which things he disobeyed God, and entailed upon himself the forfeiture of divine grace; and, thus being deprived of God's guidance, and being left to himself, the wisest of men fell a victim to the wiles of Satan; and the builder of the Temple of Jehovah gave encouragement to the vilest forms of idolatry. See *Prelim. Note* to 1 Kings xi., and that chapter throughout.

Whether Solomon repented of his sins, is left uncertain by Holy Scripture. The Book of Chronicles, which was written after the captivity at Babylon, says nothing of his repentance, or of his sin; and it marks in a striking manner the difference

between Solomon and David. It says, that “David died in a good old age, full of days, riches, and honour” (1 Chron. xxix. 28); and it calls him “a man of God” (2 Chron. viii. 14): but it applies no such language to Solomon. The Book of Kings describes Solomon's sin, but says nothing of his repentance. Cp. on 1 Kings xi. 43; and *Introd.* to Ecclesiastes.

Solomon's sin is mentioned in the Kings, and not in the Chronicles. Asa's sin is mentioned in the Chronicles (2 Chron. xvi. 12), but not in the Kings (see 1 Kings xv. 23). Thus each writer shows his impartiality on the one side, and his charity on the other; and he teaches the duty of speaking the truth in love. He does not reveal sins, because he has any pleasure in doing so: he had rather cast a veil over them; but he has a duty to perform, namely, to make vice itself to be ministerial to virtue, and to the promotion of God's glory.

The Book of Samuel narrates the sin of David, but does not describe his repentance. We are left to gather that from the Penitential Psalms. See *Prelim. Note* to 2 Sam. xi. Here, therefore, we may recognize the honesty and courage of the sacred writers. They do not flatter kings,—even the greatest, of the favoured people of God. This is an evidence of truth.

The fact, that we do not find *every thing* concerning the same person in one and the same book of Holy Scripture, but are left to gather the necessary particulars from several books of Holy Scripture, is doubtless designed to try and exercise our industry in “searching the Scriptures,” and in “comparing spiritual things with spiritual.”

The moral and spiritual warning which the Holy Ghost, the Author of Scripture, sets before us in these histories is twofold. A Solomon fell: let us not therefore presume. A David fell, and, he rose again; therefore let us not despair.

29. *acts*] Heb. *dibrei*. See above, *Introd.* to 1 Samuel, p. xv; and above, on 1 Chron. xxix. 29.

— *Nathan the prophet—prophecy of Ahijah the Shilonite—visions of Iddo the seer*] See above, on 1 Chron. xxix. 29; and *Introduction* to Kings and Chronicles.

— *against Jeroboam the son of Nebat?*] Here is evidence that God mercifully gave to Jeroboam other prophetic warnings, besides that from the man of God, which we read in Kings (1 Kings xiii.), and from Ahijah of Shiloh, of Jeroboam's own tribe (1 Kings xi. 29—39).

X. <sup>1</sup> And <sup>a</sup> Rehoboam went to Shechem : for to Shechem were all Israel come to make him king.

<sup>2</sup> And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, <sup>b</sup> whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt. <sup>3</sup> And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying, <sup>4</sup> Thy father made our yoke grievous : now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee. <sup>5</sup> And he said unto them, Come again unto me after three days. And the people departed.

<sup>6</sup> And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people ? <sup>7</sup> And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever. <sup>8</sup> But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. <sup>9</sup> And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us ? <sup>10</sup> And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us ; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins. <sup>11</sup> For whereas my father † put a heavy yoke upon you, I will put more to your yoke : my father chastised you with whips, but I *will chastise you* with scorpions.

<sup>12</sup> So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. <sup>13</sup> And the king answered them roughly ; and king Rehoboam forsook the counsel of the old men, <sup>14</sup> And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto : my father chastised you with whips, but I *will chastise you* with scorpions.

<sup>15</sup> So the king hearkened not unto the people : <sup>c</sup> for the cause was of God, that the LORD might perform his word, which he spake by the <sup>d</sup> hand of Ahijah the Shilonite to Jeroboam the son of Nebat. <sup>16</sup> And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David ? and *we have* none inheritance in the son of Jesse : every man to your tents, O Israel : and now, David, see to thine own house. So all Israel went to their tents. <sup>17</sup> But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

<sup>18</sup> Then king Rehoboam sent Hadoram that *was* over the tribute ; and the children of Israel stoned him with stones, that he died. But king Rehoboam † made speed to get him up to *his* chariot, to flee to Jerusalem. <sup>19</sup> <sup>e</sup> And Israel rebelled against the house of David unto this day.

Before  
CHRIST  
about  
975.  
a 1 Kings 12. 1,  
&c.

b 1 Kings 11. 46

† Heb. *laded*

c 1 Sam. 2. 25.  
d 1 Kings 12. 15,  
24.  
e 1 Kings 11. 29.

† Heb. *strengthened himself*.  
e 1 Kings 12. 19.

CH. X. 1. *Rehoboam went to Shechem*] See 1 Kings xii. throughout.

2. *Jeroboam the son of Nebat*] Whose history is supposed by the sacred writer to be known to the reader from 1 Kings xi. 26—40. This is one of the numerous instances in which the Books of Chronicles fit into the Books of Kings, and corroborate their authority ; as the Gospel of St. John fits into

the other Gospels, and confirms their truth. See below, *Intrad* to St. John, p. 268.

15. *his word, which he spake by* — *Ahijah the Shilonite*] Which the reader is presumed to be acquainted with, from the narrative in 1 Kings xi. 29—39.

19. *unto this day*] The phrase is taken from 1 Kings xii. 19. Cp. above, v. 9).

Before  
CHRIST  
about  
975.  
a 1 Kings 12. 21,  
&c.  
b ch. 12. 15.

XI. <sup>1</sup> And <sup>a</sup> when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. <sup>2</sup> But the word of the LORD came <sup>b</sup> to Shemaiah the man of God, saying, <sup>3</sup> Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, <sup>4</sup> Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

<sup>5</sup> And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. <sup>6</sup> He built even Beth-lehem, and Etam, and Tekoa, <sup>7</sup> And Beth-zur, and Shoco, and Adullam, <sup>8</sup> And Gath, and Mareshah, and Ziph, <sup>9</sup> And Adoraim, and Lachish, and Azekah, <sup>10</sup> And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities. <sup>11</sup> And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. <sup>12</sup> And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side. <sup>13</sup> And the priests and the Levites that *were* in all Israel <sup>†</sup>resorted to him out of all their coasts. <sup>14</sup> For the Levites left <sup>c</sup> their suburbs and their possession, and came to Judah and Jerusalem: for <sup>d</sup> Jeroboam and his sons had cast them off from executing the priest's office unto the LORD: <sup>15</sup> <sup>e</sup> And he ordained him priests for the high places, and for <sup>f</sup> the devils, and for <sup>g</sup> the calves which he had made. <sup>16</sup> <sup>h</sup> And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers. <sup>17</sup> So they <sup>i</sup> strengthened the kingdom of Judah, and made Rehoboam the son of Solo-

974.

† Heb. presented  
themselves to  
him.  
c Num. 35. 2.  
d ch. 13. 9.

e 1 Kings 12. 31.  
& 13. 33. & 14. 9.  
Hos. 13. 2.  
f Lev. 17. 7.  
1 Cor. 10. 20.  
g 1 Kings 12. 28.  
h See ch. 15. 9.  
& 30. 11, 18.  
i ch. 12. 1.

2. *Shemaiah*] See xii. 5. 1 Kings xii. 22.

5—12.] The particulars specified here are not in the parallel place in the Kings, but are added by the author of Chronicles.

The fifteen cities, here mentioned, were on the south and west of Jerusalem,—a circumstance which shows (as *Ewald* and *Bertheau* observe) that Rehoboam feared an attack from *Egypt*, with which Jeroboam was connected; and this is in accordance with what is related in 1 Kings xiv. 25, and below, xii. 2—4, concerning Shishak's invasion of Judah. See on 1 Kings xiv. 25.

6. *Beth-lehem*] About five miles south of Jerusalem.

— *Etam*] Now *Urtas*, about two miles south of Bethlehem. See 1 Chron. iv. 3.

— *Tekoa*] Now *Tekua*, about five miles south of Etam.

7. *Beth-zur*] Now *Beetsur*, about six miles s.w. of Tekoa.

— *Shoco*] Now *Shuweikeh*, about seventeen miles s.w. of Jerusalem.

— *Adullam*] Probably at *Deir Dubban*, about four miles west of Shoco.

8. *Gath*] Which David had won from Philistia. See 1 Chron. xviii. 1. Cp. 1 Kings ii. 39.

— *Mareshah*] A little south of Gath, now *Maresa*, about twenty-three miles s.w. of Jerusalem.

— *Ziph*] Now *Tell Zif*, about three miles south of Hebron.

9. *Adoraim*] Now *Dura*, s.w. of Hebron.

— *Lachish*] To the extreme s.w. of this group of cities, about thirty miles s.w. of Jerusalem, now *Um-lakis*.

10. *Zorah*] Now *Surah*. See Josh. xv. 33; xix. 41.

— *Aijalon*] Now *Yalo*. See Josh. x. 12.

— *which are—fenced cities*] Rather, *to be fenced cities*; that is, he built them, that they might be fortresses. These were afterwards taken by Shishak, on account of the sins of the king and the people (xii. 2—5).

12. *Judah and Benjamin*] And the Levites (vv. 13, 14); and probably many of the tribe of Simeon, which was intermingled with Judah.

13, 14. *the priests and the Levites*] Left their cities in Israel, and resorted to Judah and Jerusalem; which accounts

for the institution of the schismatical and idolatrous priesthood of Jeroboam. See 1 Kings xii. 31.

Here was a noble example of self-sacrifice for the truth's sake on the part of these Priests and Levites: "They loved their work better than their maintenance." "Poverty, in the way of duty, is to be preferred to pleasure in the way of sin; and that is best for us, which is best for our souls" (*M. Henry*). They loved to be where God's altar was; and their example was followed by many good men, and was blessed by God in the long continuance of the Church and Monarchy in Judah, and in the raising up of godly kings in Judah, such as Asa, Jehoshaphat, Hezekiah, and Josiah; and in the restoration of the Temple after the Babylonish Captivity. We hear of no such mercies to the schismatical and idolatrous kingdom of Jeroboam and Israel.

May we not say that their good example continued to exercise a powerful influence in after ages, and quickened the piety and loyalty of such holy Confessors as were produced in our own land in the seventeenth century, whose sufferings led to the Restoration of the English Church and Monarchy.

14. *his sons*] Supposed by some to mean his successors in the kingdom (*Bertheau*); but this is hardly probable. Two sons of Jeroboam, Abijah and Nadab, are mentioned in 1 Kings xiv. 1. 20.

— *had cast them off*] Had restrained and rejected them from executing their sacred ministry at Jerusalem. See *Gesen.* 249.

The tide of emigration of the better classes from Israel into Judah, in consequence of Jeroboam's policy, to the great detriment of Israel, and to the strengthening of Judah (vv. 16, 17), and the attempts made by the Kings of Israel to check it, have been noticed above, on 1 Kings xv. 17.

15. *for the devils*] Heb. *seirim*; properly, *goats, shaggy animals*. See Lev. xvii. 7. The *Sept.* renders it *vain idols*; the *Vulg.* renders it *demons*. In this stern language of Holy Scripture, we see a warning against schism and idolatry, and a refutation of those who have endeavoured to offer an apology for the worship set up by Jeroboam. See above, on 1 Kings xii. 32.

mon strong, three years : for three years they walked in the way of David and Solomon.

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<sup>18</sup> And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihal the daughter of Eliab the son of Jesse ; <sup>19</sup> Which bare him children ; Jeush, and Shamariah, and Zaham. <sup>20</sup> And after her he took <sup>k</sup> Maachah the daughter of Absalom ; which bare him Abijah, and Attai, and Ziza, and Shelomith. <sup>21</sup> And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines : (for he took eighteen wives, and threescore concubines ; and begat twenty and eight sons, and threescore daughters.) <sup>22</sup> And Rehoboam <sup>l</sup> made Abijah the son of Maachah the chief, to be ruler among his brethren : for *he thought* to make him king. <sup>23</sup> And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city : and he gave them victual in abundance. And he desired <sup>†</sup> many wives.

<sup>k</sup> 1 Kings 15. 2.  
She is called  
Michaiah the  
daughter of  
Uriel, ch. 13. 2.

<sup>l</sup> See Deut. 21.  
15, 16, 17.

<sup>†</sup> Heb. a multi-  
tude of wives.  
972.  
a ch. 11. 17.  
b 1 Kings 14. 22,  
23, 24.

XII. <sup>1</sup> And <sup>a</sup> it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, <sup>b</sup> he forsook the law of the LORD, and all Israel with him.

<sup>2</sup> <sup>c</sup> And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD, <sup>3</sup> With twelve hundred chariots, and threescore thousand horsemen : and the people *were* without number that came with him out of Egypt ; <sup>d</sup> the Lubims, the Sukkiims, and the Ethiopians. <sup>4</sup> And he took the fenced cities which *pertained* to Judah, and came to Jerusalem. <sup>5</sup> Then came <sup>e</sup> Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, <sup>f</sup> Ye have forsaken me, and therefore have I also left you in the hand of Shishak. <sup>6</sup> Whereupon the princes of Israel and the king <sup>g</sup> humbled themselves ; and they said, <sup>h</sup> the LORD is righteous. <sup>7</sup> And when the LORD saw that they humbled themselves, <sup>i</sup> the word of the LORD came to Shemaiah, saying, They have humbled themselves ; *therefore* I will not destroy them, but I will

<sup>c</sup> 1 Kings 14. 24,  
25.  
971.

<sup>d</sup> ch. 16. 8.

<sup>e</sup> ch. 11. 2.

<sup>f</sup> ch. 15. 2.

<sup>g</sup> James 4. 10.

<sup>h</sup> Exod. 9. 27.

<sup>i</sup> 1 Kings 21. 28,  
29.

<sup>17. three years</sup> After the end of which began the 390 years specified by Ezekiel (iv. 5).

<sup>18. Jerimoth</sup> Not mentioned among the sons of David (1 Chron. iii. 1—8). Perhaps he was a son of one of his concubines mentioned there (v. 9).

— <sup>Eliab</sup> The eldest son of Jesse (1 Chron. ii. 13). Probably Abihail was his granddaughter.

<sup>20. Maachah</sup> See 1 Kings xv. 2. She is called *Michaiah* in xiii. 2, where see the note. She was the daughter, or rather the granddaughter (see 2 Sam. xiv. 27), of Absalom, by Tamar, his only daughter, who alone of Absalom's children survived her father (*Josephus*, Antt. viii. 10. 1. Cp. 2 Sam. xviii. 18; and below, on xiii. 2).

— <sup>Abijah</sup> Or *Abijam*, as he is called in 1 Kings xiv. 31.

<sup>23. He dealt wisely</sup> In dispersing his children so that they might not combine against himself and his son Abijah, whom he desired to set over them as king; and he conciliated them by giving them chiefdoms and wealth; and by planting his sons in the fenced cities he kept those cities loyal to himself. Compare what is said below concerning Jehoshaphat and his children. This policy may have been borrowed from Eastern sovereigns, who appointed their children to be satraps, and sometimes to be co-regents with themselves : see on 2 Kings xvii. 13.

— <sup>he desired many wives</sup> This is mentioned as an introduction to what follows (xii. 1). Rehoboam's polygamy, like Solomon's, brought misery on himself and to his kingdom.

queen mother, "Naamah the Ammonitess," whose name is mentioned emphatically in 1 Kings xiv. 21. 31, at the beginning and close of the summary of his reign : cp. *vv.* 13, 14.

— <sup>he forsook the law of the Lord, and all Israel with him</sup> The Sacred Writer supposes his readers to be acquainted with the sad and shameful details which are given of this apostasy in 1 Kings xiv. 22—24; and, though he casts a veil over them, yet he relates the divine chastisement inflicted on account of them (*vv.* 2—5). It is to be regretted that some recent critics (such as *De Wette*, and *Gramberg*) should allege that the Writer of the Chronicles studiously conceals the failings of the Kings of Judah, in order to represent the state of religion in the Kingdom of Judah in the most favourable colours, and that they should cite this passage as an example of such partiality.

<sup>2. Shishak king of Egypt</sup> An ally of Jeroboam. See on 1 Kings xiv. 25.

<sup>3. Lubims</sup> Libyans (see Gen. x. 13; below, xvi. 8. Dan. xi. 43), the inhabitants of Marcotis and Libya, on the west of the Canopian mouth of the Nile (*Knobel*; *Bertheau*).

— <sup>Sukkiims</sup> Called *Troglodytae*, or dwellers in caves, by *Sept.* and *Vulg.* *Gesenius* (p. 586) supposes the name to mean, "*dwellers in tents*," *scenitae*. They are supposed by some to have dwelt on the western coast of the Arabian Gulf (*Winer*; *Bertheau*).

— <sup>Ethiopians</sup> Heb. *Cushim*, south of Egypt.

<sup>5. Shemaiah the prophet</sup> See xi. 2.

<sup>6. princes of Israel</sup> Called princes of Judah, *v.* 5. The sacred historian speaks of Judah as *Israel*, because it had the Temple, and the legitimate sovereignty of the house of David; especially are they so called, when confessing their sins, and performing acts of national repentance : cp. *Ezra* iii. 1.

Chr. XII. 1. *when—he had strengthened himself* See xi. 5—12. When he thought himself safe, he presumed on his strength, and forgot God. Perhaps he was also tempted to do so by the

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|| Or, a little  
while.  
k See Isa. 26. 13.  
l Deut. 28. 47, 48.  
m 1 Kings 14.  
25, 26.

n 1 Kings 10. 16,  
17.  
ch. 9. 15, 16.  
o 2 Sam. 8. 18.

|| Or, and yet in  
Judah there were  
good things:  
See Gen. 18. 24.  
& 1 Kings 14. 13.  
ch. 19. 3.

p 1 Kings 14. 21.  
q ch. 3. 6.

|| Or, fixed.

† Heb. words.  
r ch. 9. 29. &  
13. 22.  
s 1 Kings 14. 30.

t 1 Kings 14. 31.  
Abijah.

958.  
a 1 Kings 15. 1,  
&c.

b See ch. 11. 20.  
957.

grant them || some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. <sup>8</sup> Nevertheless <sup>k</sup> they shall be his servants; that they may know <sup>l</sup> my service, and the service of the kingdoms of the countries. <sup>9 m</sup> So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had <sup>n</sup> made. <sup>10</sup> Instead of which king Rehoboam made shields of brass, and committed <sup>o</sup> them to the hands of the chief of the guard, that kept the entrance of the king's house. <sup>11</sup> And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber. <sup>12</sup> And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: || and also in Judah things went well.

<sup>13</sup> So king Rehoboam strengthened himself in Jerusalem, and reigned: for <sup>p</sup> Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, <sup>q</sup> the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess. <sup>14</sup> And he did evil, because he || prepared not his heart to seek the LORD.

<sup>15</sup> Now the acts of Rehoboam, first and last, *are* they not written in the † book of Shemaiah the prophet, <sup>r</sup> and of Iddo the seer concerning genealogies? <sup>s</sup> And *there were* wars between Rehoboam and Jeroboam continually. <sup>16</sup> And Rehoboam slept with his fathers, and was buried in the city of David: and <sup>t</sup> Abijah his son reigned in his stead.

XIII. <sup>1</sup> Now <sup>a</sup> in the eighteenth year of king Jeroboam began Abijah to reign over Judah. <sup>2</sup> He reigned three years in Jerusalem. His mother's name also *was* <sup>b</sup> Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

7, 8. *my wrath shall not be poured out—Nevertheless*] By this prophetic declaration God vindicates His own power and justice, and shows that Judah's sufferings were due to her sins.

— *that they may know my service*] That they may know that the service of God is perfect freedom, and that they, who will not serve Him freely, will be made to feel the thralldom of foreign tyranny; and that they may know how bitter is the difference between the one and the other. If they will not be God's servants, they will be men's slaves.

10. *the guard*] Literally, *the runners*.

12. *things went well*] Literally, *there were good words* (Heb. *debarim*). Not only did the king humble himself, but in Judah also were found good things; signs of national repentance and amendment: cp. xix. 3.

13. *the city which the LORD had chosen*] Here, therefore, is a protest from the Sacred Writer against the policy of Jeroboam, as described in Kings (1 Kings xii. 25—33. Above, xi. 15).

— *an Ammonitess*] Rather, *the Ammonitess*; she who, it is probable, showed herself an Ammonitess by her evil influence on her son: cp. 1 Kings xiv. 21. 31.

14. *he did evil*] By encouraging idolatry and other sins in Judah, as described in 1 Kings xiv. 22—24; and, though he humbled himself for a time, yet he did not set his heart firmly to seek the Lord.

On the allegation of some recent critics, that the Sacred Writer of Chronicles extenuates the sin of Rehoboam, see *Keil*, Versuch ü. d. Chronik. p. 381.

15. *book of Shemaiah the prophet*] On these and other similar documents, see on 1 Chron. xxix. 29; *Movers*, Chronik. pp. 176—179; *Archdn. Lee*, Inspiration, p. 467—470.

— *concerning genealogies*] Literally, *in genealogizing*. A proof of the care which the prophets took in keeping up the records of the house of David (see *Targum* here); probably with a view to the supply of materials for proving the descent of the

Messiah from him. Though these records are not extant in their original form, yet we have the benefit of them in our Lord's genealogy, as set down in the first Chapter of the Gospel of St. Matthew.

— *there were wars between Rehoboam*] See 1 Kings xiv. 30.

CH. XIII. 2. *Michaiah*] Called Maachah xi. 20: cp. note on 1 Kings xv. 2, where, however, one MS. of Kennicott reads *Micaiah*. Some suppose her to have assumed the name *Michaiah* as a more dignified one (signifying *Who is as Jehovah?*) when she became Queen Mother, in which character she is mentioned here (so the *Targum* and *Caspari*). The Rabbis also (*Kimchi* and *Jarchi*) say that she had two names. On the frequent variations of Hebrew names, see *Hengstenberg*, Auth. ii. 272; *Rosenmüller*, Morgenl. i. 63. The *Sept.*, *Syriac*, and *Arabic* have *Maachah* here, not *Michaiah* (which is found in *Fulg.*); and that reading is preferred by *Keil* (in Kings, p. 162); and *Burton*, p. 222; and *Bertheau*, in B. D. i. 162.

It may be thought strange, that a name, with such a religious meaning as *Michaiah*, should have been borne by a person who was addicted to idolatry (see below, xv. 16); but may it not be conjectured that her real name was *Michaiah*, and that it was changed into *Maachah* (which signifies *oppression*. *Gesen.* 494) when, having attempted to introduce idolatry into Judah, she was deposed from her station as Queen Mother by her grandson Asa.

It is remarkable, that she, who is here called *Michaiah* by the Sacred Writer, when he speaks of her as Queen Mother, is called by him *Maachah* (xv. 16) when he speaks of her idolatry.

— *Uriel of Gibeah*] The husband of Tamar, daughter of Absalom, and mother of Maachah or Michaiah. Cp. *Josephus*, Antt. viii. 10. 1, who says that Abijah's mother was daughter of Tamar, daughter of Absalom. See above, xi. 20; and 1 Kings xv. 2; and *Burton*, i. 221.



<sup>3</sup> And Abijah † set the battle in array with an army of valiant men of war, <sup>Before CHRIST 957.</sup> <sup>† Heb. bound together.</sup> even four hundred thousand chosen men : Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

<sup>4</sup> And Abijah stood up upon mount <sup>c</sup> Zemaraim, which *is* in mount Ephraim, <sup>c Josh. 18. 22.</sup> and said, Hear me, thou Jeroboam, and all Israel ; <sup>d</sup> Ought ye not to know that the LORD God of Israel <sup>d</sup> gave the kingdom over Israel to David for ever, <sup>d 2 Sam. 7. 12, 13, 16.</sup> even to him and to his sons <sup>e</sup> by a covenant of salt ? <sup>e Num. 18. 19.</sup> <sup>f</sup> Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath <sup>f</sup> rebelled against his lord. <sup>f 1 Kings 11. 26. & 12. 20.</sup> <sup>g</sup> And there are gathered unto him <sup>g</sup> vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. <sup>g Judg. 9. 4.</sup> <sup>h</sup> And now ye think to withstand the kingdom of the LORD in the hand of the sons of David ; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam <sup>h</sup> made you for gods. <sup>h 1 Kings 12. 28. & 14. 9.</sup> <sup>i</sup> Have ye not <sup>h</sup> cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands ? <sup>i Hos. 8. 6.</sup> <sup>k</sup> so that whosoever cometh † to consecrate himself with a young bullock and seven rams, <sup>i ch. 11. 14, 15.</sup> <sup>k Exod. 29. 35.</sup> <sup>† Heb. to fill his hand : See Exod. 29. 1. Lev. 8. 2.</sup>

#### GREAT VICTORIES OF JUDAH ; COMPARISON OF ISRAEL AND JUDAH.

3. *Abijah set the battle in array with an army of—four hundred thousand—men* Against double that number on the side of Israel, and yet Judah prevailed ; and Israel never recovered its strength in the days of Abijah (v. 20).

Doubts have been thrown on the correctness of the numbers which are specified in the extant MSS of the Hebrew Text here, and in the Ancient Versions, and of the vast number of Israelites slain (v. 17). See *Keil*, *Versuch*, p. 336.

But it is not to be forgotten, that the present history is a sacred history, and that it represents God's workings in His Kingdom for the assertion of great principles of paramount and permanent importance. The narratives of the wonderful events in the history of Judah, and of its deliverances and victories in the reigns of Asa (xiv. 9—15), of Jehoshaphat (xx. 23—25), and of Hezekiah (xxxii. 21), all show this. And it would be a misapprehension of the essential character of this history to compare it with ordinary narratives.

The true cause of all these extraordinary and supernatural events is to be found in the words of the Sacred Writer here (v. 18), "They *relied* upon the Lord God of their fathers." These victories were the Lord's ; they were the victories of faith.

These miraculous phenomena therefore inculcate great moral truths.

The disparity of the army of Judah to that of Israel,—one to two,—and the smallness of the territory of Judah compared with that of Israel, and the exposure of Judah to invasions from Egypt (see on xi. 5—10 ; and xii. 2), and the utter discomfiture of Israel (v. 17), suggest the consideration of the remarkable difference between the two kingdoms of Israel and Judah.

The Ten Tribes of *Israel* had a succession of evil kings, scarcely in any case did the son succeed his father in the throne ; and after a series of miseries were carried captive to Assyria, and have never returned to their own land.

But the condition of *Judah* was very different. It often failed of its duty to God, and was therefore chastened, as by Shishak, King of Egypt, for its sins, under Rehoboam (see xii. 5—9). But it had a continuous succession of hereditary monarchs, and some of them, as Asa, Jehoshaphat, Hezekiah, and Josiah, were distinguished by piety and virtue. And though Judah was carried to Babylon for its idolatry, yet it was there preserved, and a remnant returned, and the Temple was rebuilt, and it was protected among many dangers, till at length it flourished again in Christ, Who was born of the tribe of Judah, and came to that Temple, and Who was the Lord of the Temple, the Divine Son of David, the Everlasting King of the Heavenly Jerusalem (cp. *Hooker*, iii. 1. 10).

All human probabilities seemed to be opposed to such a course of events as this ; but it was what the Holy Spirit had prophesied by Jacob (see on Gen. xlix. 8—12), and what God

promised to David (see 2 Sam. vii., *Prelim. Note*). These "sure mercies of David" (Isa. lv. 3. Acts xiii. 34) were guaranteed by God's Word. And this marvellous course of events affords a strong proof of the divine origin of the Holy Scriptures, in which that Word was revealed, more than a thousand years before it was fulfilled in Christ.

These facts also suggest a solemn warning against separation from God's Church, and against disobedience to constituted authorities. In physical, material, and numerical respects, Israel was far superior to Judah ; but it had revolted from God's worship at Jerusalem, and from the throne of David, and it reaped the bitter fruits of its schism and rebellion in the confusion and ruin which it brought upon itself by its sins. See *Theodoret*, *Quest.* in 2 Chron., p. 573. Cp. *Intro.*, above.

4. *Abijah stood—upon mount Zemaraim* Near Bethel (Josh. xviii. 22), the idolatrous shrine of Jeroboam. Some place it at *es-Sumrah*, about four miles north of Jericho (*Grove*). It was probably between Bethel and Jericho. It was in Mount Ephraim, the great mountain range of central Palestine which reaches south as far as Bethel. Abijah the King of Judah became like a prophet to Israel, and stood on Mount Zemaraim, and prophesied to Jeroboam and his people, as Jotham son of Gideon had stood on Mount Gerizim, and prophesied to the men of Shechem. See Judg. ix. 7.

5. *a covenant of salt* ? An inviolable covenant, consecrated by sacrifice, of which salt was an ingredient (see Lev. ii. 13. Ezek. xliii. 24), and also because salt was regarded as an emblem of incorruptibility ; and to eat salt together, was an act of sure friendship and mutual attachment. The phrase is derived from the Pentateuch (Num. xviii. 19).

6. *the servant of Solomon* 1 Kings xi. 11.  
— *and hath rebelled* Heb. *yimord* : like a second *Nimrod*. See Gen. x. 8.

7. *vain men, the children of Belial* Deut. xiii. 13. Judg. xix. 22. 1 Sam. ii. 12. David had prophesied of such men in his "last words." See 2 Sam. xxiii. 6.

— *was young* He was forty-one years old (xii. 13) ; but he was rash and inexperienced as a youth, and preferred the counsel of the young to that of the old. See x. 8. Wisd. iv. 8, 9.

8. *ye be a great multitude* See on v. 3.

9. *a young bullock and seven rams* In imitation of the Levitical Ritual, to the divine authority of which even Jeroboam bore testimony, by his own language and practice. The word for *consecrate*, signifies properly to *fill the hand*, and is derived from the custom of the Levitical Law (Exod. xxviii. 41 ; xxix. 35. Lev. viii. 33 ; xvi. 32) ; and according to that Law (Exod. xxix. 10—37. Lev. viii. 14—33), when a Priest was consecrated a young bullock was offered as a sin-offering, and one ram as a burnt-offering, and another as a ram of Consecration : and this was done *seven* days.

On the great importance of the testimony of Jeroboam, and of the rival kingdom of Israel, to the divine authority of the

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1 ch. 2. 4.

m Lev. 24. 6.

n Exod. 27. 20,  
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Lev. 24. 2, 3.

o Num. 10. 8.

p Acts 5. 39.

the same may be a priest of them that are no gods. <sup>10</sup> But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business: <sup>11</sup> And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the <sup>m</sup> shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, <sup>n</sup> to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him. <sup>12</sup> And, behold, God himself is with us for our captain, <sup>o</sup> and his priests with sounding trumpets to cry alarm against you. O children of Israel, <sup>p</sup> fight ye not against the LORD God of your fathers; for ye shall not prosper.

<sup>13</sup> But Jeroboam caused an ambushment to come about behind them: so they

Pentateuch, see above, *Introd.* to the Old Testament, p. xxii; and *Introd.* to Deuteronomy, p. 199; and on 1 Kings xii. 33.

— of them that are no gods] Literally, of non-Elohim. Jehovah the God of Judah is the Elohim; but the deity which Israel serves is a non-Elohim.

10. and the priests] Literally, and Priests ministering to the Lord, sons of Aaron, and the Levites. You have no sons of Aaron for your Priests. Ours are true Priests, and they wait on their service, the only true service; you may copy that service, but we have the divine original, and that only is approved by God: cp. v. 12.

11. the pure table] Cp. on 1 Chron. xxviii. 16. 2 Chron. iv. 19.

12. God himself] Heb. ha-Elohim, i.e. the God, the only true Elohim. See v. 9.

— his priests with sounding trumpets to cry alarm] Rather, his priests with the trumpets of alarm, to sound against you: cp. below, v. 14, the priests sounded with the trumpets. The words here used for trumpets and alarm are the same as in Num. x. 2, 5, and it is clear that Abijah is speaking of the silver trumpets which Moses was there commanded to make; and he relied on the promise of help, which God then gave to His people, who invoked His aid by sounding those trumpets when they went to war (see Num. x. 9). Here is another testimony to the Pentateuch.

#### THE APPEAL OF ABIJAH, KING OF JUDAH, TO JEROBOAM AND THE PEOPLE OF ISRAEL.

This speech of Abijah has been applied by one of our holiest, wisest, and gentlest divines, *Richard Hooker*, to the case of the Church of England, assailed by the Church of Rome. And inasmuch as that application is unhappily too appropriate and needful at the present time, his words may fitly find a place here. He thus speaks:—

“To others, by whom we are accused for schism and heresy, we have often made our reasonable, and in the sight of God, I trust, allowable answers: ‘For in the way which they call heresy, we worship the God of our fathers, believing all things which are written in the Law and the Prophets’ (Acts xxiv. 14). That which they call schism, we know to be our reasonable service unto God, and obedience to His voice, which crieth shrill in our ears, ‘Go out of Babylon, My people, that ye be not partakers of her sins, and that ye receive not of her plagues’ (Rev. xviii. 4). And, therefore, when they rise up against us, having no quarrel but this, we need not seek any further for our Apology than the words of *Abiah to Jeroboam* and his army, ‘O Jeroboam and Israel, hear you me: ought you not to know that the Lord God of Israel hath given the kingdom over Israel to David for ever, even to him, and to his sons, by a covenant of salt’ (2 Chron. xiii. 5), that is to say, an everlasting covenant.” He then adds; “Hear ye me: ought you not to know, that the Father hath given all power unto the Son (Matt. xxviii. 18. John iii. 35; v. 22), and hath made Him the only Head over His Church, wherein He dwelleth as an husbandman in the midst of His vineyard? For, as it is in the Canticles, ‘Solomon had a vineyard in Baal-hamon, he gave the vineyard unto keepers, every one bringing for the fruit thereof a thousand pieces of silver’ (Cant. viii. 11); ‘but My vineyard, which is Mine, is before Me,’ saith Christ. . . . Neither will ever any pope or papist under the cope of heaven be able to prove the Romish bishop’s usurped Supremacy over all churches by any one word of the covenant of salt, which is the Scripture.

“Howbeit, as Jeroboam, the son of Nebat, the servant of Solomon, rose up and rebelled against his lord, and there were gathered unto him vain men and wicked, which made them-

selves strong against Roboam, the son of Solomon, because Roboam was but ‘a child, and tender-hearted,’ and could not resist them; so ‘the son of perdition, and man of sin’ (2 Thess. ii. 3), being not able to brook the words of our Lord and Saviour, Jesus Christ, which forbade His disciples to be like princes of nations (‘they bear rule, and are called gracious, it shall not be so with you,’ Luke xxii. 25, 26), hath risen up and rebelled against his Lord; and, to strengthen his arm, he hath crept into the houses of almost all the noblest families round about him, and taken their children from the cradle to be his cardinals; he hath fawned upon the kings and princes of the earth, and by spiritual cozenage hath made them sell their lawful authority and jurisdiction for titles of ‘*Catholicus, Christianissimus, Defensor Fidei*,’ and such like.

“This is the Rock whereupon his church is built. Hereby the Man is grown huge and strong, like the cedars which are not shaken with the wind, because princes have been as children, over tender-hearted, and could not resist. Hereby it is come to pass, as you see this day, that ‘the man of sin’ doth war against us, not by men of a language which we cannot understand, but he cometh, as Jeroboam against Judah, and bringeth the fruit of our own bodies to eat us up. But now, saith Abiah to Jeroboam, ‘Ye think ye be able to resist the kingdom of the Lord, which is in the hands of the sons of David. Ye be a great multitude, the golden calves are with you, which Jeroboam made you for gods.’ If I should follow the comparison, and here uncover the cup of those deadly and ugly abominations, wherewith this Jeroboam, of whom we speak, hath made the earth so drunk that it hath reeled under us, I know your godly hearts would loath to see them. For my own part, I delight not to rake in such filth; I had rather take a garment upon my shoulders, and go with my face from them to cover them. The Lord open their eyes, and cause them, if it be possible, at the length to see how they are ‘wretched, and miserable, and poor, and blind, and naked’ (Rev. iii. 17). Put it, O Lord, in their hearts, to seek white raiment, and to cover themselves, that their nakedness may no longer appear. For, beloved in Christ, we bow our knees, and lift up our hands to heaven in our chambers secretly, and openly in our churches we pray heartily and hourly, even for them also.

“O merciful God! If heaven and earth do not witness with us, and against them, let us be razed out from the land of the living! Let the earth on which we stand swallow us quick, as it hath done Corah, Dathan, and Abiram! But if we belong unto the Lord our God, and have not forsaken Him; if our priests, the sons of Aaron, minister unto the Lord, and the Levites in their office; if we offer unto the Lord every morning and every evening the burnt-offerings and sweet incense of prayers and thanksgiving, if the bread be set in order upon the pure table, and the candlestick of gold, with the lamps thereof, to burn every morning; that is to say, if, amongst us, God’s blessed Sacraments be duly administered, His Holy Word sincerely and daily preached; if we keep the watch of the Lord our God, and if ye have forsaken Him, then doubt ye not, this God is with us as a captain; and His priests with sounding trumpets must cry alarm against you, ‘O ye children of Israel, fight not against the Lord God of your fathers, for ye shall not prosper’ (2 Chron. xiii. 12).” (*Richard Hooker*, *Serm.* v. 15.)

13. Jeroboam caused an ambushment to come] Jeroboam resorted to stratagems in war, as well as in policy; but he was conquered by the prayers of Judah, and by the sound of the trumpets of God’s priests, although Judah was much inferior in number. Such will eventually be the issue of the warfare of the Church against the World.

were before Judah, and the ambushment *was* behind them. <sup>14</sup> And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets. <sup>15</sup> Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God <sup>a</sup> smote Jeroboam and all Israel before Abijah and Judah. <sup>16</sup> And the children of Israel fled before Judah: and God delivered them into their hand. <sup>17</sup> And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men. <sup>18</sup> Thus the children of Israel were brought under at that time, and the children of Judah prevailed, <sup>r</sup> because they relied upon the LORD God of their fathers. <sup>19</sup> And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and <sup>s</sup> Ephraim with the towns thereof. <sup>20</sup> Neither did Jeroboam recover strength again in the days of Abijah: and the LORD <sup>t</sup> struck him, and <sup>u</sup> he died.

<sup>21</sup> But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

<sup>22</sup> And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the || story of the prophet <sup>x</sup> Iddo. XIV. <sup>1</sup> So Abijah slept with his fathers, and they buried him in the city of David: and <sup>a</sup> Asa his son reigned in his stead. In his days the land was quiet ten years.

<sup>2</sup> And Asa did *that which was* good and right in the eyes of the LORD his God: <sup>3</sup> For he took away the altars of the strange *gods*, and <sup>b</sup> the high places, and <sup>c</sup> brake down the † images, <sup>d</sup> and cut down the groves: <sup>4</sup> And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment. <sup>5</sup> Also he took away out of all the cities of Judah the high places and the † images: and the kingdom was quiet before him.

<sup>6</sup> And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest. <sup>7</sup> Therefore he said

Before  
CH R I S T  
957.

q ch. 14. 12.

r 1 Chron. 5. 20.  
Ps. 22. 5.

s Josh. 15. 9.

t 1 Sam. 25. 38.  
u 1 Kings 14. 20.

|| Or, com-  
mentary.  
x ch. 12. 15.  
955.  
a 1 Kings 15. 8,  
&c.

about  
951.  
b See 1 Kings  
15. 14.  
ch. 15. 17.  
c Exod. 34. 13.  
† Heb. statues.  
d 1 Kings 11. 7.

† Heb. sun  
images.

17. *five hundred thousand—men*] The narrative of this great victory has been questioned as improbable, if not incredible, by some (as *De Wette*, and *Gramberg*); but there was a just occasion for the divine interference at this crisis in behalf of Judah, and as a punishment of Israel and Jeroboam (who was afterwards smitten by God, v. 20), and as a warning to them. And the truth of the history is corroborated by the other fact mentioned below, xiv. 1, “the land of Judah was quiet ten years.” The quietness for ten years was doubtless a result of the victory. Cp. *Keil*, *Chronik*. p. 319; and above, on v. 3.

19. *Beth-el*] Where the golden calf was: a divine warning to Jeroboam and Israel. But they did not profit by this proof that the God of Judah was indignant against them, and that their false deities were not able to help them.

It has been supposed by some that they removed the golden calf from Bethel: certainly they did not repent of their idolatry. Bethel was afterwards recovered by Israel, and the calf was there in the days of Jehu (2 Kings x. 29); and the altar was there in the days of Josiah (2 Kings xxiii. 15); and Baasha, King of Israel, endeavoured to fortify Ramah, which lay about midway between Bethel on the north, and Jerusalem on the south. See 1 Kings xv. 17.

— *Jeshanah*] Mentioned by *Josephus* (xiv. 15. 12); but its precise site is unknown.

— *Ephraim*] Probably near Bethel.

20. *The LORD struck him*] Jeroboam did not recover from the effects of his defeat; and the Lord struck him with sickness, and he died a short time after the death of Abijah. Cp. 1 Kings xiv. 19—21; xv. 1, 2, where it appears that Jeroboam reigned twenty-two years; and Abijah, who began to reign in the eighteenth year of Jeroboam, reigned three years. Cp. above, vv. 1 and 2.

21. *Abijah waxed mighty*] The writer goes back to a time prior to this victory.

22. *the story*] Heb. *midrash*, a commentary; from *darash*, to tread, to rub, to thresh, to search, to study (*Gesen.* 209. 451). Cp. xxiv. 27; and xii. 15, margin.

— *the prophet Iddo*] See on 1 Chron. xxix. 29.

CH. XIV. 1. *the land was quiet ten years*] The consequence of the great victory given by God to Abijah. See xiii. 17; and below, v. 6.

3. *the high places*] Some explain this by saying that the King ordered them to be removed, and did his part for their removal; but that the people still resorted to them (*Dahler*, *Chronik*. p. 99; *Keil*, *Chronik*. p. 290; and *Einleitung*, p. 447).

— *the groves*] Heb. *asherim*, the pillars, or statues, especially of Astarte. See on 1 Kings xiv. 23; and xv. 12. So *Syriac*, and *Arabic*.

5. *the images*] Heb. *chammanim*; literally, *images of the sun*. See Lev. xxvi. 30. Below, xxxiv. 4. 7. Isa. xvii. 8; xxvii. 9. Ezek. vi. 6. *Gesen.* p. 287, who shows that Baal was worshipped as a sun-god, and that probably the Hammon of the Egyptians and Libyans may be connected with the original word here used; and so *Abarbanel*. Cp. *Fuerst*. p. 458, who observes, that in the Phœnician mythology, *Chamman* was an epithet of *Baal*.

6. *fenced cities*] See 1 Kings xv. 23. Though Asa trusted in God, he did not neglect the means of defence, which could be supplied by human labour and forethought. Here is an example, in spiritual respects, as the Apostle exhorts: “Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of His good pleasure” (Phil. ii. 12, 13). The same remark applies to the good King Hezekiah. See xxxii. 3. 4—8.

Before  
CHRIST  
about  
951.

unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land is yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered. <sup>8</sup> And Asa had an army of *men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

<sup>941.</sup>  
e ch. 16. 8.

f Josh. 15. 44.

g Exod. 14. 10.  
ch. 13. 14.  
Ps. 22. 5.  
h 1 Sam. 14. 6.  
i 1 Sam. 17. 45.  
Prov. 18. 10.

|| Or, mortal  
man.  
k ch. 13. 15.

l Gen. 10. 19. &  
20. 1.

† Heb. broken.

m Gen. 35. 5.  
ch. 17. 10.

a Num. 24. 2.  
Judg. 3. 10.  
ch. 20. 14. & 24. 20.

<sup>9</sup> And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto 'Mareshah. <sup>10</sup> Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. <sup>11</sup> And Asa <sup>e</sup> cried unto the LORD his God, and said, LORD, *it is* <sup>h</sup> nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and <sup>i</sup> in thy name we go against this multitude. O LORD, thou *art* our God; let not || man prevail against thee. <sup>12</sup> So the LORD <sup>k</sup> smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. <sup>13</sup> And Asa and the people that *were* with him pursued them unto <sup>l</sup> Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were <sup>†</sup> destroyed before the LORD, and before his host; and they carried away very much spoil. <sup>14</sup> And they smote all the cities round about Gerar; for <sup>m</sup> the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. <sup>15</sup> They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

XV. <sup>1</sup> And <sup>a</sup> the Spirit of God came upon Azariah the son of Oded: <sup>2</sup> And

7. *the land is yet before us*] Clear and open, and not infested by enemies.

8. *an army—men of valour*] Here is an increase of 180,000 men beyond what his father had led into the field against Jeroboam (xiii. 3). Such was God's blessing upon Judah; whereas Israel had lost 500,000 (xiii. 17).

#### GREAT DELIVERANCE OF JUDAH.

9. *Zerah the Ethiopian with an host of a thousand thousand*] This was a very remarkable event in the history of the ancient Church and people of God.

Zerah, the Ethiopian, or Cushite, King, came up with an innumerable host of men, horses, and chariots against Asa, King of Judah, and against Jerusalem, the city of God. Probably Zerah thought that the issue of his campaign would be like that of Shishak, King of Egypt, against Rehoboam (see xii. 2—9), and even more successful and glorious.

Who was this Zerah?

He came up with an army composed of nearly the same forces, from the same nations, — Cushim and Lubim, — as Shishak, King of Egypt (see xii. 3); and he came by Mareshah, near Gath, about twenty-six miles s.w. of Jerusalem, in the line of march from Egypt to Jerusalem (see *vv.* 9, 10); and when he was repulsed, he fled by Gerar, which was on the s.w. border of Palestine, to the s.s.e. of Gaza, about sixty miles s.w. of Jerusalem, and in the same line of march, but thirty miles nearer to Egypt. See Gen. x. 19; xx. 1; xxvi. 1.

There seems, therefore, good reason for believing, that Zerah was a King of Egypt, probably the same person as the Osorkhan of Manetho, who succeeded Shishak, and was the second King of the twenty-second dynasty. See *Hävernick*, ii. 215; *Thenius*, on 1 Kings xv. 23; *Keil*, Chronik. p. 334; and *Bertheau* here; and *Mr. R. S. Poole*, in B. D. ii. 1841; *Davidson*, Intr. ii. 105.

The history of this invasion is very instructive. In the reign of Rehoboam, God had raised up Shishak, King of Egypt, against him and his people for their sins; and though, on their repentance, God mitigated the chastisement, yet, for reasons which He Himself declared, He allowed Shishak to spoil Jerusalem (xii. 8, 9).

But now, in the reign of the pious Asa, another King of Egypt comes with a larger host, and he seems to have had the people of Gerar and the surrounding cities as his allies; but Asa cried unto the Lord (*v.* 11), and the Lord smote the invaders, who were destroyed before the Lord, and before His host; and Asa and his army carried away very much spoil, and spoiled also the cities round about Gerar; for the fear of the Lord came upon them; and they returned to Jerusalem (*vv.* 13—15).

The defeat of the *Egyptian* army was the act of God. It was due to His arm, which worked with the faith and prayer of the King of Judah. It was a signal proof, that the God of Judah was the same God, Who had delivered His people of old out of the bondage of *Egypt*, and had overwhelmed the hosts of *Egypt* in the Red Sea; that His arm was not shortened, and that He would continue to deliver His people, if they trusted in Him, and obeyed Him.

10. *Zephathah at Marcsah*] In the plain of Judah. See Josh. xv. 44. Above, on *v.* 9.

11. *nothing with thee—power*] Or, *there is not* [any one] *with thee to help between the powerful against the weak*. Thou, O God, art our only hope. We have no strength. We are nothing. Do Thou, O Lord, come between us, who are weak, and our enemies, who are strong; and deliver us. Compare below, xx. 12: "We have no might against this company that cometh against us . . . but our eyes are upon Thee."

A huge host from out of Egypt was coming against Asa. And may we not suppose, that Asa, when he uttered these words, thought of the pillar of cloud and fire, which came *between the Egyptians and Israel* at the Red Sea, and from which God looked and troubled the host of the *Egyptians*? (Exod. xiv. 20. 24.) Did not the history of Moses and the Exodus quicken his faith in this crisis? Has not that history been a well-spring of strength and courage to the Church of God in every age?

13. *Gerar*] See on *v.* 9.

— *his host*] The army of Asa is called the Lord's host, because God was in it, and led them to victory.

Ch. XV. 1. *Azariah the son of Oded*] Who seems to have

he went out † to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; \* The LORD *is* with you, while ye be with him; and † if ye seek him, he will be found of you; but † if ye forsake him, he will forsake you. <sup>3</sup> Now † for a long season Israel *hath been* without the true God, and without † a teaching priest, and without law. <sup>4</sup> But † when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them. <sup>5</sup> And † in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries. <sup>6</sup> And nation was † destroyed of nation, and city of city: for God did vex them with all adversity. <sup>7</sup> Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

<sup>8</sup> And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the † abominable idols out of all the land of Judah and Benjamin, and out of the cities <sup>k</sup> which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD. <sup>9</sup> And he gathered all Judah and Benjamin, and † the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him. <sup>10</sup> So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. <sup>11</sup> And they offered unto the LORD † the same time, of <sup>n</sup> the spoil *which* they had brought, seven hundred oxen and seven thousand sheep. <sup>12</sup> And they † entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul; <sup>13</sup> That whosoever would not seek the LORD God of Israel † should be put to death, whether small or great, whether man or woman. <sup>14</sup> And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets. <sup>15</sup> And all Judah rejoiced at the oath: for they had sworn with all their heart, and † sought him with their whole desire; and he was found of them: † and the LORD gave them rest round about.

<sup>16</sup> And also *concerning* † Maachah the † mother of Asa the king, he removed her from *being* queen, because she had made an † idol in a grove: and Asa cut

Before  
CHRIST  
941.

† Heb. before  
Asa.  
b James 4. 8.  
c ver. 4. 15.  
1 Chron. 28. 9.  
ch. 33. 12, 13.  
Jer. 29. 18.  
Matt. 7. 7.  
d ch. 24. 20.  
e Hos. 3. 4.  
f Lev. 10. 11.  
g Deut. 4. 29.  
h Judg. 5. 6.  
i Matt. 24. 7.  
† Heb. beaten in  
pieces.

† Heb. abomina-  
tions.  
k ch. 13. 19.

1 ch. 11. 16.

m ch. 14. 15.

† Heb. in that  
day.  
n ch. 14. 13.  
o 2 Kings 23. 3.  
ch. 34. 31.  
p Neh. 10. 29.  
q Exod. 22. 20.  
Deut. 13. 5, 9,  
15.

s 1 Kings 15. 13.  
† That is,  
grandmother,  
1 Kings 15. 2, 10  
† Heb. horror.

received this prophecy from his father. See v. 8 (*Knobel*), where the *Sept.* (Cod. Alex.) and *Vulg.* have the words *Azarias, the son of Oded*.

The name of *Oded*, a prophet, occurs below, xxviii. 9.

In reply to the allegations of those, who assert that the writer of the Chronicles was actuated by a partial bias in favour of the *Priests* and *Levites*, in contradistinction to the *Prophets*, it may be well to remark, in addition to what has been already said concerning his reference to the *Prophets* as historians (see 1 Chron. xxix. 29), that he introduces frequent notices of the courageous zeal of the *Prophets*, exhorting, and sometimes censuring, the *Kings* of Judah. See here, vv. 1—8; and the prophetic rebuke of Hanani to Asa (xvi. 7); and of Jehu, the son of Hanani, to Hezekiah (xix. 2); and of Eliezer to Jehoshaphat (xx. 37). Cp. xxi. 12; xxiv. 19; xxviii. 9; xxxiv. 22).

3. *hath been without the true God*] Rather, *was* without the true God; or, literally, there were many days to Israel (when it belonged) to no God of truth. As, for example, in the days of the Judges, when "every man did what was right in his own eyes." See Judg. xxi. 25; and *Introd.* to Judges, pp. 80—83.

*Gesenius*, p. 426, says, that the Hebrew word (*le'lo*), here rendered *without*, is rightly so rendered, and that this is the only place where it bears that sense: cp. *Fuerst*, p. 721. But, as *Bertheau* observes, it is not necessary to assign that sense to it here. The *Sept.* renders the words well, *ἡμέραι πολλὰ τῷ Ἰσραὴλ ἐν οὐ θεῷ ἀληθινῷ, καὶ οὐχ ἱερέως ὑποδεκνόντος, καὶ ἐν οὐ νόμῳ*.

— a teaching priest] Literally, a priest, a teacher, as every Priest of God ought to be (Mal. ii. 7). This lack of teaching

in the *Priests* was also an unhappy characteristic of the days of the Judges (see *Introd.* to Judges, pp. 79, 80; and on Judges viii. 27; and xi. 40), and in the days of Samuel (see *Introd.* to Samuel, p. viii.); and it is one of the worst evils which the Church of God has to suffer in these latter days.

5. *no peace*] As in the days of Deborah (Judg. v. 6; vi. 6).

— vexations] Cp. Deut. vii. 23; xxviii. 20. 1 Sam. v. 9. Amos iii. 9. Zech. xiv. 13,—in all which places the same word (*mehumah*, commotion, see *Gesen.* 453) is used in the original: it specially signifies a trouble from God.

— the countries] Of Israel.

6. *adversity*] By civil wars.

8. *abominable idols*] Literally, *abominations*, Heb. *shik-kutsum*, *שִׁקְצוּמָה* (*Sept.*). Idols are specially *abominations*; and this use of the word is a strong protest against creature-worship. Cp. Rev. xvii. 4, 5.

— he had taken from mount Ephraim] Taken originally by Asa's father (xiii. 19), and retained by Asa himself.

9. *out of Ephraim*] Even from the tribe of Jeroboam himself.

11. *the spoil*] As a thank-offering for the victory (xiv. 14).

13. *put to death*] Here is another testimony to the Pentateuch (Deut. xvii. 2—6).

16. *And also concerning Maachah the mother of Asa*] His grandmother, whom he removed from being Queen-mother. One of the effects of polygamy was, that not the King's Consort, but the King's Mother was virtually Queen, and is commonly so called (1 Kings xv. 2. Above, xi. 20; xiii. 2).

The blessing pronounced upon Levi had taught Asa that he must honour God more than the Queen his grandmother (Deut. xxxiii. 9). Compare Christ's words (Matt. x. 37).

Before  
CHRIST  
941.  
t ch. 14. 3, 5.  
1 Kings 15. 14,  
&c.

down her idol, and stamped *it*, and burnt *it* at the brook Kidron. <sup>17</sup> But 'the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. <sup>18</sup> And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels. <sup>19</sup> And there was no *more* war unto the five and thirtieth year of the reign of Asa.

940. viz.  
From the rending  
of the ten tribes  
from Judah, over  
which Asa was  
now king.  
a 1 Kings 15. 17,  
&c.  
b ch. 15. 9.

XVI. <sup>1</sup> In the six and thirtieth year of the reign of Asa <sup>a</sup> Baasha king of Israel came up against Judah, and built Ramah, <sup>b</sup> to the intent that he might let none go out or come in to Asa king of Judah.

† Heb. D rmesck.

<sup>2</sup> Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at † Damascus, saying, <sup>3</sup> *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me. <sup>4</sup> And Ben-hadad hearkened unto king Asa, and sent the captains of † his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

† Heb. which  
were his.

<sup>5</sup> And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease. <sup>6</sup> Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

941.  
c 1 Kings 16. 1.  
ch. 19. 2.  
d Isa. 31. 1.  
Jer. 17. 5.

<sup>7</sup> And at that time <sup>c</sup> Hanani the seer came to Asa king of Judah, and said unto him, <sup>d</sup> Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. <sup>8</sup> Were not <sup>e</sup> the Ethiopians and <sup>f</sup> the Lubims † a huge host, with very

e ch. 14. 9.  
f ch. 12. 3.  
† Heb. in abundance.

— *an idol in a grove*] Or rather, *an idol of Asherah*. See the parallel place in 1 Kings xv. 13.

<sup>17</sup>. *the high places*] See above, xiv. 3.

<sup>18</sup>. *had dedicated*] After his victory over Jeroboam (xiii. 16—19).

The Books of Kings and Chronicles fit harmoniously into each other, in their histories of the reigns of Abijah and Asa; and the one serves to illustrate and complete the other. See *Thenius*, on 1 Kings xv. 15; and *Bertheau* here.

<sup>19</sup>. *five and thirtieth year of the reign*] Or rather, *of the kingdom of Asa*, i. e. of Judah: cp. xvi. 1.

It has been asked, How could this be, since Baasha began to reign in the third year of Asa, and reigned only twenty-four years, and had been *dead nine years* in the six and thirtieth year of the reign of Asa? See 1 Kings xv. 33.

Some critics have cut the knot, by asserting that there is an error in all the MSS. and Versions here, as well as in the last verse of the foregoing chapter.

The solution seems to be, that the words ought to be rendered, *in the six and thirtieth year of the kingdom of Asa*, viz. of the kingdom of Judah, which was his kingdom, as distinguished from the kingdom of Baasha, viz. the kingdom of Israel.

The Hebrew word *malcuth*, here translated *reign*, often signifies *kingdom*, and is so rendered in our Version, in Num. xxiv. 7. 1 Sam. xx. 31. 1 Kings ii. 12. 1 Chron. xi. 10; xiv. 2; xvii. 14; xxii. 10; xxviii. 5. See above, xi. 17, where it is applied to the *kingdom of Judah*; and xxxvi. 20, to the *kingdom of Persia*.

There seems to be a moral in this mode of speaking. The kingdom of Judah is called the kingdom of *Asa*, as the representative of the house of David, and being his by hereditary right: the kingdom of Israel is not called the kingdom of *Baasha*, because it was *not his*, but an usurped dominion.

The six and thirtieth year of the kingdom of Judah, as separated from Israel, corresponded to the sixteenth of Asa's reign. Cp. *Keil*, Chronik. p. 261; and on 1 Kings xv. 15—18.

CH. XVI. 1. *six and thirtieth year*] i. e. of the kingdom of Judah (see xv. 19), which would place the league with Benhadad in the sixteenth year of Asa, (*Fynes Clinton*, Fasti, i. 322). See above, 1 Kings xv. 16. 32, where it is stated that there was war between Asa and Baasha *all their days*, which would not be true, if war had been delayed till the last year of Baasha.

— *built Ramah*] He fortified it, in order to intercept the migration of his own subjects into the kingdom of Judah. Ramah,—now *El-Ram*,—was midway between Jerusalem and Bethel, about five miles north of the former, and south of the latter. See above, on 1 Kings xv. 17, 18.

2—5.] See on 1 Kings xv. 17—22.

<sup>7</sup>. *Hanani the seer*] Probably the father of Jehu the prophet, who rebuked Baasha, the King of Israel, for his idolatry, and foretold the miseries of his house (1 Kings xvi. 1—4), and who also reproved Jehoshaphat, King of Judah, for allying himself with Ahab. See below, xix. 2.

— *Because thou hast relied on the king of Syria, and not relied on the Lord*] Who delivered thee by a marvellous victory (see xiv. 11), and promised to give thee other victories, if thou wouldst trust in Him. See xv. 7.

These narratives of the courageous acts of the prophets, described in the Chronicles (and which are *not* recorded in the Kings), may serve to show the groundlessness of that Criticism, which represents the Author of the Chronicles as swayed by priestly partialities, and as biased by prejudice against the prophetic order. See above, xv. 1.

— *therefore is the host of the king of Syria escaped out of thine hand*] Which would otherwise have been delivered into thine hand, and which will hereafter attack thy kingdom (see below, xxviii. 5), although it is now bribed by thee with treasures which belong to the Lord (see v. 2), Whom thou hast robbed, in order to enrich thine enemies.

Here is a solemn warning to Christian States. The reader may make the application, suggested by patriotism and piety. Asa, King of Judah, had been delivered by God from his enemies, the Ethiopians and Lubims, by signal interventions of His power and mercy. England has been often rescued,



many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand. <sup>9</sup> For the eyes of the LORD run to and fro throughout the whole earth, || to shew himself strong in the behalf of *them* whose heart is perfect toward him. Herein <sup>h</sup> thou hast done foolishly: therefore from henceforth <sup>i</sup> thou shalt have wars. <sup>10</sup> Then Asa was wroth with the seer, and <sup>k</sup> put him in a prison house; for *he was* in a rage with him because of this *thing*. And Asa † oppressed *some* of the people the same time.

<sup>11</sup> And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

<sup>12</sup> And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he <sup>m</sup> sought not to the LORD, but to the physicians. <sup>13</sup> And Asa slept with his fathers, and died in the one and fortieth year of his reign. <sup>14</sup> And they buried him in his own sepulchres, which he had † made for himself in the city of David, and laid him in the bed which was filled <sup>o</sup> with sweet odours and divers kinds of *spices* prepared by the apothecaries' art: and they made <sup>p</sup> a very great burning for him.

XVII. <sup>1</sup> And <sup>a</sup> Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. <sup>2</sup> And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, <sup>b</sup> which Asa his father had taken. <sup>3</sup> And the LORD was with Jehoshaphat, because he walked in the first ways || of his father David, and sought not unto Baalim; <sup>4</sup> But sought to the LORD God of his father, and walked in his commandments, and not after <sup>c</sup> the doings of Israel. <sup>5</sup> Therefore the LORD stablished

Before CHRIST  
941.  
g Job 34. 21.  
Prov. 5. 21. &  
15. 3.  
Jer. 16. 17. &  
32. 19.  
Zech. 4. 10.  
|| Or, *strongly to hold with them, &c.*  
h 1 Sam. 13. 13.  
i 1 Kings 15. 32.  
k ch. 18. 26.  
Jer. 20. 2.  
Matt. 14. 3.  
† Heb. *crushed*.  
l 1 Kings 15. 23.

m Jer. 17. 5.  
914.  
n 1 Kings 15. 24.

† Heb. *digged*.

o Gen. 50. 2.  
Mark 16. 1.  
John 19. 39, 40.  
p ch. 21. 19.  
Jer. 34. 5.

a 1 Kings 15. 24.

b ch. 15. 8.

|| Or, *of his father, and of David*.

c 1 Kings 12. 28.

almost miraculously, by God; as, for example, from the arms of Spain leagued with Rome against us, in the sixteenth century; from civil rebellion in the seventeenth; from the arms of France in the eighteenth and nineteenth. Asa took the treasures of the Lord's house, in order to purchase the hollow friendship of an enemy. Will England be tempted to spoil God of His revenues (consecrated by the piety of former generations, for the sustentation of God's houses throughout the land), in order to conciliate some who wage war against all national establishments of religion, and who will never be satisfied till our Zion is destroyed? If so, may not another Hanani rise up, and say, "Thou hast done foolishly; henceforth thou shalt have wars of conflicting parties at home, and with hostile nations abroad?"

8. *the Ethiopians and the Lubims*] Whom God routed by a signal overthrow, and from whom He delivered thee and thy kingdom, in answer to thy prayer (xiv. 11—15).

9. *the eyes of the LORD run to and fro throughout the whole earth*] As one of Asa's forefathers had said: "The eyes of the Lord are in every place, beholding the evil and the good (Prov. xv. 3. Cp. Job xxxiv. 21. Ps. cxxxix. 2. Jer. xvi. 17). The Prophet Zechariah seems to have derived his imagery from these words, when he says, "The seven eyes of the LORD run to and fro through the earth;" and that prophet adds, that they took such a watchful care of the one stone which Zerubabel in his piety and zeal had laid for a sure foundation of the Temple, that the work could not fail of success (Zech. iv. 7—11),—a striking contrast to the case of some Kings of Judah, whose distrust and disobedience brought ruin and desolation on the Temple of Jerusalem.

10. *a prison house*] Heb. *the house of distortion*—so called, because the limbs of the prisoner were so set and fixed, as to be twisted and distorted in it,—*the stocks* (Ges. 454). Compare the case of Jeremiah (xx. 2. Cp. xxix. 26); and of St. Paul and Silas at Philippi (Acts xvi. 24).

11. *book of the kings*] Not now extant: cp. xii. 15.

12. *in his feet*] The King had put the prophet's feet in the stocks, and God afflicted the King in his own feet. Hanani the prophet, when his feet were in the stocks, doubtless prayed as Jeremiah did (Jer. xx. 11—13), and as Paul and Silas did in like circumstances (Acts xvi. 24, 25). But the King, whose feet were (so to speak) put into the stocks of a sore disease, in order that he might turn to God, was not bettered by affliction; yet

in his disease, or rather, *even in his disease* (when he ought specially to have turned to God for help), *he sought not to the LORD, but to the physicians*. He was not improved by the reproof of God's prophet, nor by the chastisement with which God visited him, but put his trust in worldly means, and not in God.

This sin of Asa, which is mentioned here, is not noticed in the Book of Kings. See above, on 1 Kings xv. 23.

14. *odours—spices—they made a very great burning for him*] This care for a sumptuous funeral, which is not mentioned in the Kings, seems to be noted here without approval. The custom is not mentioned as having prevailed in the reign of David, or of Solomon, Rehoboam, or Abijah; but henceforth was frequently observed; it was omitted in the funeral of Jehoram (xxi. 19), but observed in that of Zedekiah (Jer. xxxiv. 5).

It seems to have been adopted from the heathen, especially the Egyptians. Cp. *Plin.*, N. H. xii. 12. 18; *Juvenal*, iv. 109.

It is observable, that the first King of Judah, who is said to have been honoured in this way, Asa, had been afflicted with a sore disease. Was the noisomeness of the effluvia from the disorder a cause of this burning of odours and spices at his funeral?

— *divers kinds*] Heb. *zenim*. See Ps. cxliv. 13. Dan. iii. 5. 7. 10. 15. *Gesen.* 249, 250.

CH. XVII. 1. *against Israel*] Against the northern kingdom, which had been exasperated by Asa's instigation of Benhadad, King of Syria, against it, and by his depredations in it (xvi. 4).

3. *in the first ways of his father David*] This is rendered by some, *in the ways of David, the earliest ways of his father* (Asa), before Asa declined from his faith in God (xvi. 2—12). So *Malrenda* and *Junius*. But the sense seems rather to be, *in the first ways of David his father* (see xxxiv. 2, 3), before David had swerved from God in the matter of Uriah, which the sacred writer has not mentioned, but which he assumes to be known to the reader. Though David repented, and his sin was forgiven, yet it was still a sin,—a heinous sin; and here is a divine protest against it. Man's repentance obtains pardon of God for sin, but it does not alter the nature of sin.

4. *the doings of Israel*] The worship of the calves.

Before  
CHRIST  
914.  
d 1 Sam. 10. 27.  
1 Kings 10. 25.  
† Heb. gave.  
e 1 Kings 10. 27.  
ch. 18. 1.  
913.  
‡ That is, *was*  
encouraged  
f 1 Kings 22. 43.  
ch. 15. 17. &  
19. 3. & 20. 33.  
912.  
g ch. 15. 3.

the kingdom in his hand; and all Judah <sup>d</sup>† brought to Jehoshaphat presents, <sup>e</sup> and he had riches and honour in abundance. <sup>6</sup> And his heart || was lifted up in the ways of the LORD: moreover <sup>f</sup> he took away the high places and groves out of Judah.

<sup>7</sup> Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, <sup>g</sup> to teach in the cities of Judah. <sup>8</sup> And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests. <sup>9</sup> <sup>h</sup> And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

<sup>10</sup> And <sup>i</sup> the fear of the LORD † fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. <sup>11</sup> Also some of the Philistines <sup>k</sup> brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. <sup>12</sup> And Jehoshaphat waxed great exceedingly; and he built in Judah || castles, and cities of store. <sup>13</sup> And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem.

<sup>14</sup> And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand. <sup>15</sup> And † next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand. <sup>16</sup> And next him *was* Amasiah the son of Zichri, <sup>l</sup> who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour. <sup>17</sup> And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand. <sup>18</sup> And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. <sup>19</sup> These waited on the king, beside <sup>m</sup> those whom the king put in the fenced cities throughout all Judah.

† Heb. *at his hand.*

l Judg. 5. 2, 9.

m ver. 2.

<sup>897.</sup>  
a ch. 17. 5.

XVIII. <sup>1</sup> Now Jehoshaphat <sup>a</sup> had riches and honour in abundance, and

5. *brought—presents*] As usual at the beginning of a reign (1 Sam. x. 27. 1 Kings x. 25).

6. *he took away the—groves*] The idolatrous pillars. Cp. Judg. vi. 25. 28. 1 Kings xv. 13. He did his part, but the people failed in theirs. On the agreement of this passage with 1 Kings xxii. 43, and below, xx. 33, see note above, on 1 Kings xv. 14; and 2 Chron. xiv. 3; and Pfeiffer, Dubia, p. 249.

7. *Also—he sent*] He not only did all in his power to take away what was false, but he did what he could to promote what was true,—a noble example of a religious king.

— *to his princes*] He gave charge to his princes that they should encourage the Priests and Levites to teach the people, and to see that they did their duty in teaching them according to the Law. See Lev. x. 11. Deut. xvii. 9, 10. On the Priest's duty to teach, see above, xv. 3; and below, Mal. ii. 7.

9. *they—had the book of the Law of the LORD with them*] They carried with them a copy of the Pentateuch transcribed from the sacred original, which was laid up near the Ark in the Holy of Holies. See above, on Deut. xxxi. 9—11. 24—26; and 2 Kings xxii. 8—10; and below, xxxiv. 14; and Neh. viii. 1—3. For a reply to the allegations against the statement in the text, see Keil, Chronik. p. 403.

11. *tribute silver*] Or rather, *silver, a burden*, a great weight, in abundance. The Heb. word here used, *massa* (*burden*), is of very frequent occurrence, but is never rendered *tribute*, except in this place. Cp. Bertheau here; and below, xx. 25.

13. *much business*] Much work, especially in building. See 1 Chron. iv. 23; xxii. 15. 2 Chron. v. 1, where the same word is used.

16—18.] These verses show the great blessings given by God to obedience. Jehoshaphat's kingdom was not a third of David's. David's muster amounted to 1,300,000 men of valour (2 Sam. xxiv. 9). Jehoshaphat had 1,160,000.

For a justification of the sacred writer against the charge of exaggeration of numbers here, and elsewhere, see Keil, Chronik. pp. 336—346; Hävernick, ii. 243.

The attempt of Baasha, King of Israel, to fortify Ramah (see xvi. 1—6), shows that a tide of population streamed from his kingdom into that of Judah; and doubtless multitudes were induced to emigrate from Israel into Judah by its prosperity under Asa and Jehoshaphat, and by the encouragement then given to true religion, and also to works of industry: see *vs.* 12, 13. God punished the ungodly Kings of Israel for their idolatry by a depopulation of their kingdom; and He rewarded the good Monarchs of Judah by multiplying their people, and also by giving to them loyal subjects, and good citizens, who flocked to them from the idolatrous kingdom of Israel. Cp. above, 1 Kings xv. 17.

Chr. XVIII. 1. *Jehoshaphat—joined affinity with Ahab* Jehoshaphat's son, Jehoram, was married to Athaliah, the daughter of Ahab and Jezebel. Co. xxi. 6; and 2 Kings viii. 18.

<sup>b</sup>joined affinity with Ahab. <sup>2c</sup> And † after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead. <sup>3</sup> And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

Before  
CHRIST  
897.  
b 2 Kings 8. 18.  
c 1 Kings 22. 2,  
&c.  
† Heb. at the end  
of years.

<sup>4</sup> And Jehoshaphat said unto the king of Israel, <sup>4</sup> Inquire, I pray thee, at the word of the LORD to day. <sup>5</sup> Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

d 1 Sam. 23. 2,  
4, 9.  
2 Sam. 2. 1.

<sup>6</sup> But Jehoshaphat said, *Is there* not here a prophet of the LORD † besides, that we might inquire of him? <sup>7</sup> And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may inquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

† Heb. yet, or,  
more.

<sup>8</sup> And the king of Israel called for one of *his* || officers, and said, † Fetch quickly Micaiah the son of Imla. <sup>9</sup> And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a || void place at the entering in of the gate of Samaria; and all the prophets prophesied before them. <sup>10</sup> And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until † they be consumed. <sup>11</sup> And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

|| Or, eunuchs.  
† Heb. Hasten.

|| Or, floor.

† Heb. thou  
consume them.

<sup>12</sup> And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king † with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good. <sup>13</sup> And Micaiah said, *As* the LORD liveth, <sup>e</sup> even what my God saith, that will I speak.

† Heb. with one  
mouth.

e Num. 22. 18,  
20, 35. & 23. 12,  
26. & 24. 13.  
1 Kings 22. 14.

<sup>14</sup> And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand. <sup>15</sup> And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD? <sup>16</sup> Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace. <sup>17</sup> And the king of Israel said to Jehoshaphat, Did I not tell thee

This statement is coupled with the narration, that he "had riches and honour in abundance," and "waxed great exceedingly;" see xvii. 12. Probably the wealth and power of Jehoshaphat induced Ahab to promote the marriage; and Jezebel hoped, by means of her daughter Athaliah, to gain influence for herself, and her idolatrous religion, at Jerusalem; and this project was successful for a time. See 2 Kings xi. 1. 3. 15.

Perhaps Jehoshaphat himself was reconciled to the union with that idolatrous race, and was further induced to associate himself with Ahab in a campaign to Ramoth-gilead (v. 3), and with his son, Ahaziah, in commercial navigation (below, xx. 35, 36), in the hope that he might be enabled by this alliance to bring the kingdoms of Israel and Judah back again into Vol. III.

one. But it turned out far otherwise. Athaliah, his daughter-in-law, became a scourge to his house and people (see on xix. 2; xxii. 10. 2 Kings xi.); and Jehoshaphat was censured for this alliance by God, speaking by the prophet Jehu, the son of Hanani (xix. 2).

2. *after certain years*] In the third year of the peace between Ahab and Syria. See 1 Kings xxii. 1, 2.

— *he went down to Ahab*] The sacred writer here introduces additional circumstances not mentioned in the Kings, but in perfect harmony with the narrative there. See 1 Kings xxii. 1—5.

4—34.] For notes on the narrative here, see above, on the parallel passage, in 1 Kings xxii. 4—40.

Before  
CHRIST  
897.  
|| Or, but for  
evil?

f Job 1. 6.

g Job. 12. 16.  
Isa. 19. 14.  
Ezek. 14. 9.

h Jer. 20. 2.  
Mark 14. 65.  
Acts 23. 2.

|| Or, from  
chamber to  
chamber.  
† Heb. a chamber  
in a chamber.

i ch. 16. 10.

† Heb. from after  
him.  
† Heb. in his  
simplicity.  
† Heb. between  
the joints and  
between the  
breastplate.  
† Heb. made  
sick.

896.

a 1 Sam. 9. 9.

b Ps. 139. 21.

c ch. 32. 25.

that he would not prophesy good unto me, || but evil? <sup>18</sup> Again he said, There-  
fore hear the word of the LORD; I saw the LORD sitting upon his throne, and  
all the host of heaven standing on his right hand and on his left. <sup>19</sup> And the  
LORD said, Who shall entice Ahab king of Israel, that he may go up and fall  
at Ramoth-gilead? And one spake saying after this manner, and another  
saying after that manner. <sup>20</sup> Then there came out a <sup>f</sup>spirit, and stood before  
the LORD, and said, I will entice him. And the LORD said unto him, Where-  
with? <sup>21</sup> And he said, I will go out, and be a lying spirit in the mouth of all  
his prophets. And the LORD said, Thou shalt entice him, and thou shalt also  
prevail: go out, and do even so. <sup>22</sup> Now therefore, behold, <sup>g</sup>the LORD hath put  
a lying spirit in the mouth of these thy prophets, and the LORD hath spoken  
evil against thee.

<sup>23</sup> Then Zedekiah the son of Chenaanah came near, and <sup>h</sup> smote Micaiah upon  
the cheek, and said, Which way went the Spirit of the LORD from me to speak  
unto thee? <sup>24</sup> And Micaiah said, Behold, thou shalt see on that day when thou  
shalt go || into † an inner chamber to hide thyself.

<sup>25</sup> Then the king of Israel said, Take ye Micaiah, and carry him back to  
Amon the governor of the city, and to Joash the king's son; <sup>26</sup> And say, Thus  
saith the king, <sup>i</sup> Put this fellow in the prison, and feed him with bread of afflic-  
tion and with water of affliction, until I return in peace. <sup>27</sup> And Micaiah said,  
If thou certainly return in peace, then hath not the LORD spoken by me. And  
he said, Hearken, all ye people.

<sup>28</sup> So the king of Israel and Jehoshaphat the king of Judah went up to  
Ramoth-gilead. <sup>29</sup> And the king of Israel said unto Jehoshaphat, I will dis-  
guise myself, and will go to the battle; but put thou on thy robes. So the  
king of Israel disguised himself; and they went to the battle. <sup>30</sup> Now the king  
of Syria had commanded the captains of the chariots that were with him, say-  
ing, Fight ye not with small or great, save only with the king of Israel. <sup>31</sup> And  
it came to pass, when the captains of the chariots saw Jehoshaphat, that they  
said, It is the king of Israel. Therefore they compassed about him to fight:  
but Jehoshaphat cried out, and the LORD helped him; and God moved them  
to depart from him. <sup>32</sup> For it came to pass, that, when the captains of the  
chariots perceived that it was not the king of Israel, they turned back again  
† from pursuing him. <sup>33</sup> And a certain man drew a bow † at a venture, and smote  
the king of Israel † between the joints of the harness: therefore he said to his  
chariot man, Turn thine hand, that thou mayest carry me out of the host; for  
I am † wounded. <sup>34</sup> And the battle increased that day: howbeit the king of  
Israel stayed himself up in his chariot against the Syrians until the even: and  
about the time of the sun going down he died.

XIX. <sup>1</sup> And Jehoshaphat the king of Judah returned to his house in peace  
to Jerusalem. <sup>2</sup> And Jehu the son of Hanani <sup>a</sup> the seer went out to meet him,  
and said to king Jehoshaphat, Shouldest thou help the ungodly, and <sup>b</sup> love them  
that hate the LORD? therefore is <sup>c</sup> wrath upon thee from before the LORD.

31. The LORD helped him] This is added by the sacred writer here to the narrative in the Kings (1 Kings xxii. 32).

34. he died] The sacred writer,—whose concern is specially with the affairs of Judah,—abstains from noticing the ignominious circumstances of Ahab's death, which are fully related in the Book of Kings (1 Kings xxii. 35—38).

CH. XIX. 2. Jehu the son of Hanani] Who had reproved

Baasha, King of Israel, at Tirzah (1 Kings xvi. 1), now rebukes Jehoshaphat, King of Judah, at Jerusalem: he afterwards recorded his acts (xx. 34). It was reasonable that a prophet, who was connected with both the kingdoms of Israel and Judah, should be employed on this occasion, when Jehoshaphat was to be censured for his alliance with Ahab.

— wrath upon thee from before the LORD] Who will punish thy house by wars with Moab and Ammon (xx. 1), and by means of thy own son,—the son-in-law of Ahab,—who will

<sup>3</sup> Nevertheless there are <sup>d</sup> good things found in thee, in that thou hast taken away the groves out of the land, and hast <sup>e</sup> prepared thine heart to seek God.

<sup>4</sup> And Jehoshaphat dwelt at Jerusalem: and † he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers. <sup>5</sup> And he set judges in the land throughout all the fenced cities of Judah, city by city, <sup>6</sup> And said to the judges, Take heed what ye do: for <sup>f</sup> ye judge not for man, but for the LORD, <sup>g</sup> who is with you † in the judgment. <sup>7</sup> Wherefore now let the fear of the LORD be upon you; take heed and do it: for <sup>h</sup> there is no iniquity with the LORD our God, nor <sup>i</sup> respect of persons, nor taking of gifts. <sup>8</sup> Moreover in Jerusalem did Jehoshaphat <sup>k</sup> set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem. <sup>9</sup> And he charged them, saying, Thus shall ye do <sup>l</sup> in the fear of the LORD, faithfully, and with a perfect heart. <sup>10</sup> <sup>m</sup> And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so <sup>n</sup> wrath come upon <sup>o</sup> you, and upon your brethren: this do, and ye shall not trespass. <sup>11</sup> And, behold, Amariah the chief priest is over you <sup>p</sup> in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. † Deal courageously, and the LORD shall be <sup>q</sup> with the good.

XX. <sup>1</sup> It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. <sup>2</sup> Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this

Before  
CHRIST  
896.  
d ch. 17. 4, 6.  
See ch. 12. 12.  
e ch. 30. 19.  
Ezra 7. 10.  
† Heb. he  
returned and  
went out.

f Deut. 1. 17.  
g Ps. 82. 1.  
Eccles. 5. 8.  
† Heb. in the  
matter of  
judgment.  
h Deut. 32. 4.  
Rom. 9. 14.  
i Deut. 10. 17.  
Job 34. 19.  
Acts 10. 34.  
Rom. 2. 11.  
Gal. 2. 6.  
Eph. 6. 9.  
Col. 3. 25.  
1 Pet. 1. 17.  
k Deut. 16. 13.  
ch. 17. 8.  
l 2 Sam. 23. 3.  
m Deut. 17. 8,  
&c.  
n Num. 16. 46.  
o Ezek. 3. 18.  
p 1 Chron. 26. 30.  
† Heb. Take  
courage and do.  
q ch. 15. 2.

destroy many of thy children (xxi. 4), and by means of thy daughter-in-law, Athaliah, daughter of Ahab (xxii. 10).

4. *Jehoshaphat—brought them back unto the LORD* Observe the resemblance and the contrast between Jehoshaphat, and Asa his father. Both laboured in the work of religious Reformation; both were reproved by prophets for their sins, in uniting themselves with godless men. Asa was wroth, and put Hanani the prophet into prison for his zeal (xvi. 7—10). But Jehoshaphat hearkened to Jehu, the son of Hanani, and retrieved his fault by repentance and reformation. Asa came to an unhappy end (xvi. 12), but Jehoshaphat died happily.

— *mount Ephraim*] The southern frontier of the northern kingdom.

5. *city by city*] Literally, for city and city. The Judges were appointed to reside in central cities, with a view to administration of justice for each city in their respective districts.

7. *Wherefore—gifts*] Compare Deut. xvi. 18—20, which passage was evidently the rule of Jehoshaphat's conduct in these judicial arrangements and injunctions.

8—10. *Moreover in Jerusalem*] Compare Deut. xvii. 8—13, another passage which Jehoshaphat had before him, and to which he conformed his administration.

For an explanation of the terms here used, see above, the notes on the passage of Deuteronomy.

#### SPIRITUAL COURTS.

11. *And, behold, Amariah the chief priest is over you in all matters of the LORD*] A remarkable declaration, and of no small weight for the determination of intricate questions, which are fraught with momentous consequences to Christian Churches, especially to the Church of England.

Whether there were two distinct Courts at Jerusalem, the one Civil, the other Ecclesiastical (as is affirmed by some, as Bertram, de Repub. Judaicâ, pp. 137. 139), or whether there

was only one Final Court of Appeal (as is maintained by others, as Grotius, de Imperio Sum. Pot. Circa Sacra, c. xi. § 15; and de Jure Belli, et Pacis, i. 3. 20), is not quite clear.

But it is certain, and agreed on by almost all expositors, that in Temporal matters the chief authority was in the Secular judge, and in Spiritual matters the High Priest presided, and had the principal influence in their decision. See *Bp. Patrick* here. Cp. *Keil*, Archæol. ii. § 149, who says, that "Jehoshaphat, who took good care for the diffusion of the knowledge of God's law among his people (xvii. 7—9), not only established local Courts in the fortified towns (xix. 5—7), but constituted a supreme Court in Jerusalem, consisting of Priests, Levites (v. 8), and heads of fathers' houses, in which Tribunal the High Priest presided in spiritual causes, and the chief of the house of Judah in temporal matters, and the Levites were assessors; and this Court was authorized to pronounce definitive sentence on all causes which were brought before it by Appeal from the lower Tribunals." And so *Matthew Henry*: "Amariah, the High Priest, was to preside in ecclesiastical causes; Zebadiah, the prime minister of state, was to preside in all civil causes." Cp. note above, on Deut. xvii. 9; and *Theophilus Anglicanus*, part. iii. ch. vii.

— *Amariah*] The fifth High Priest from Zadok (1 Chron. vi. 11); and Jehoshaphat was the fifth King from David. In these matters Jehoshaphat's acts corresponded well with his name, which signifies *Judgment of Jehovah*.

CH. XX. 1. *beside the Ammonites*] Heb. *Mehaammonim*, which the Sept. renders by *Minwans*. Probably (as *Hiller*, *Bochart*, *Patrick*, *Bertheau*, and others suggest) the true interpretation of the words is, "*Mehunim*," who appear to have lived near Mount Seir, on the south of the Moabites. See below, vv. 10. 22, 23; and compare the notices of them above, Judg. x. 12; and on 1 Chron. iv. 41; and below, xxvi. 7, Ezra ii. 50; and *Grove*, B. D. ii. 312.

2. *from beyond the sea*] The Dead Sea.

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896.  
a Gen. 14. 7.  
b Josh. 15. 62.  
† Heb. *his face*.  
c ch. 19. 3.  
d Ezra 8. 21.  
Jer. 36. 9.  
Jonah 3. 5.

side Syria; and, behold, they be <sup>a</sup> in Hazazon-tamar, which is <sup>b</sup> En-gedi. <sup>3</sup> And Jehoshaphat feared, and set † himself to <sup>c</sup> seek the LORD, and <sup>d</sup> proclaimed a fast throughout all Judah. <sup>4</sup> And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.

<sup>5</sup> And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court, <sup>6</sup> And said, O LORD God of our fathers, art not thou <sup>e</sup> God in heaven? and <sup>f</sup> rulest not thou over all the kingdoms of the heathen? and <sup>g</sup> in thine hand is *there not* power and might, so that none is able to withstand thee? <sup>7</sup> Art not thou <sup>h</sup> our God, † *who* <sup>i</sup> didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham <sup>k</sup> thy friend for ever? <sup>8</sup> And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, <sup>9</sup> *If, when* evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy <sup>m</sup> name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. <sup>10</sup> And now, behold, the children of Ammon and Moab and mount Seir, whom thou <sup>n</sup> wouldest not let Israel invade, when they came out of the land of Egypt, but <sup>o</sup> they turned from them, and destroyed them not; <sup>11</sup> Behold, *I say, how* they reward us, <sup>p</sup> to come to cast us out of thy possession, which thou hast given us to inherit. <sup>12</sup> O our God, wilt thou not <sup>q</sup> judge them? for we have no might against this great company that cometh against us; neither know we what to do: but <sup>r</sup> our eyes are upon thee.

<sup>13</sup> And all Judah stood before the LORD, with their little ones, their wives, and their children. <sup>14</sup> Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, <sup>s</sup> came the Spirit of the LORD in the midst of the congregation; <sup>15</sup> And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, <sup>t</sup> Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. <sup>16</sup> To morrow go ye down against them: behold, they come up by the † cliff of Ziz; and ye shall find them at the end of the ‖ brook, before the wilderness of Jeruel. <sup>17</sup> <sup>u</sup> Ye shall not need to fight in this battle: set yourselves, stand ye still, and

e Deut. 4. 39.  
Josh. 2. 11.  
1 Kings 8. 23.  
Matt. 6. 9.  
f Ps. 47. 2, 8.  
Dan. 4. 17, 25, 32.  
g 1 Chron. 29. 12.  
Ps. 62. 11.  
Matt. 6. 13.  
h Gen. 17. 7.  
Exod. 6. 7.  
† Heb. *thou*.  
i Ps. 44. 2.  
k Isa. 41. 8.  
James 2. 23.  
l 1 Kings 8. 33, 37.  
ch. 6. 28, 29, 30.  
m ch. 6. 20.  
n Deut. 2. 4, 9, 19.  
o Num. 20. 21.  
p Ps. 83. 12.  
q 1 Sam. 3. 13.  
r Ps. 25. 15. & 121. 1, 2. & 123. 1, 2. & 141. 8.

s Num. 11. 25, 26. & 24. 2.  
ch. 15. 1. & 24. 20.  
t Exod. 14. 13, 14.  
Deut. 1. 29, 30. & 31. 6, 8.  
ch. 32. 7.  
† Heb. *ascend*.  
‖ Or, *valley*.

u Exod. 14. 13, 14.

— on this side Syria] Or, from Aram. Some (as Calmet and Bertheau) suppose, that for Aram we should read Edom here, as in 2 Sam. viii. 13 (see note there); and this reading is confirmed by Syriac and Arabic, who represent them as coming from the direction of the Red Sea.

— Hazazon-tamar — En-gedi] On the west of the Dead Sea. See on Gen. xiv. 7; and 1 Sam. xxiii. 29. Porter, B. D. i. 552.

5. the new court] The outer court, built by Solomon (iv. 9), and probably enlarged or renewed by some later kings.

6. and said] On this prayer of Jehoshaphat, one of the most admirable that were ever offered by any king of Judah, or of any nation, see Bp. Patrick's Reflections, in his note on v. 12.

— and in thine hand is there not power and might] Jehoshaphat in his prayer adopts the language of the recorded prayers of David (1 Chron. xxix. 11, 12) and of Solomon. See v. 9 here, compared with vi. 22—39; and 1 Kings viii. 37—39.

Thus these prayers confirm one another's genuineness; and they show the presence and power of the same Spirit, working in the hearts, and speaking by the lips, of successive Kings of God's people.

7. Abraham thy friend] So it is said of Moses, that God talked with him face to face, "as a man speaketh to his friend" (Exod. xxxiii. 11).

Hezekiah calls Abraham the friend of God; and God

Himself says, by Isaiah (xli. 8), "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend;" and St. James refers to this title, "The Scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the Friend of God" (James ii. 23). And to this day, Hebron, where Abraham dwelt, is called from Abraham *El Chalil*, "the friend." See on Gen. xiii. 18.

10. mount Seir] The Edomite Mehunim, mentioned in v. 1 (see note there), who had refused the Israelites a passage through their country in their journey to Canaan (Num. xx. 14—21), and whom the Israelites were forbidden to attack (Deut. ii. 5. Judg. xi. 17).

13. all Judah—little ones—wives and their children] The enemy were marching toward Jerusalem from Engedi (v. 2),—along a mountain-road, called the ascent of Ziz (v. 16), by which they defiled into the desert of Israel, which was not far from Tekoa (v. 20), about fifteen miles s.w. of Jerusalem. This mountain-road passed through one of the *Wadys*, which run from the level country, on the west of the Dead Sea, through the mountain-range forming its western border. The desert of Israel may be the large, wild table-land, called *El-Husasah*,—a name probably derived from Ziz (Robinson, ii. 212, 243).

14. Jahaziel—Asaph] Probably Ps. lxxxiii. was then composed by him. See below on it.

17. Ye shall not need to fight in this] Rather, *Ye must not fight in this* (the word *battle* would be better omitted: cp. xix. 2); but, "stand still, and see the salvation of God." Jeho-



see the salvation of the LORD with you, O Judah and Jerusalem : fear not, nor be dismayed ; to-morrow go out against them : \* for the LORD *will be* with you.

<sup>18</sup> And Jehoshaphat <sup>y</sup> bowed his head with *his* face to the ground : and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. <sup>19</sup> And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

<sup>20</sup> And they rose early in the morning, and went forth into the wilderness of Tekoa : and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem ; <sup>z</sup> Believe in the LORD your God, so shall ye be established ; believe his prophets, so shall ye prosper. <sup>21</sup> And when he had consulted with the people, he appointed singers unto the LORD, <sup>a</sup> and <sup>†</sup> that should praise the beauty of holiness, as they went out before the army, and to say, <sup>b</sup> Praise the LORD ; <sup>c</sup> for his mercy *endureth* for ever.

<sup>22</sup> <sup>†</sup> And when they began <sup>†</sup> to sing and to praise, <sup>d</sup> the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah ; and <sup>||</sup> they were smitten. <sup>23</sup> For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them* : and when they had made an end of the inhabitants of Seir, every one helped <sup>†</sup> to destroy another.

<sup>24</sup> And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and <sup>†</sup> none escaped. <sup>25</sup> And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away : and they were three days in gathering of the spoil, it was so much. <sup>26</sup> And on the fourth day they assembled themselves in the valley of <sup>||</sup> Berachah ; for there they blessed the LORD : therefore

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x Num. 14. 9.  
ch. 15. 2. & 32. 8.  
y Exod. 4. 31.

z Isa. 7. 9.

a 1 Chron. 16. 29.  
† Heb. *praisers*.

b 1 Chron. 16. 34.  
Ps. 136. 1.  
c 1 Chron. 16. 41.  
ch. 5. 13. &  
7. 3, 6.  
† Heb. *And in the time that they,*  
§ c.

† Heb. *in singing and praise.*  
d Judg. 7. 22.  
1 Sam. 14. 20.  
|| Or, *they smote one another.*  
† Heb. *for the destruction.*

† Heb. *there was not an escaping.*

|| That is,  
*Blessing.*

shaphat adopts the words of Moses at the Red Sea (Exod. xiv. 13).

God was about to renew the wonders of the Exodus, in answer to the faith and prayer of Jehoshaphat, as He had done for Jehoshaphat's father, Asa (see xiv. 9—15), in order to show that He was the same God as the God of their fathers, the Lord Jehovah, Who had delivered them from Egypt, and made a way for them through the sea, and led them by the pillar of fire ; and that, if they believed and obeyed Him, He would never fail to protect them.

<sup>19.</sup> *Kohathites—Korhites*] All the Korhites were Kohathites (cp. 1 Chron. vi. 22) ; but the Korhites were specially distinguished among them.

<sup>20.</sup> *And they rose early in the morning, and went forth into the wilderness of Tekoa*] In the direction by which the army was coming (see on v. 13),—a noble act of faith. They went forth, not to fight, nor in battle array, but as a chorus of worshippers, praising the Lord, as for a victory already gained.

#### THE BEAUTY OF HOLINESS.

<sup>21.</sup> *praise the beauty of holiness*] This is diversely rendered in the ancient Versions. Praise the holy things (*Sept.*) ; praise God in their companies (*Fulg.*) ; praise the majesty of His holiness (*Syriac and Arabic*) ; and so *Junius, Tremellius*, and *Munster*. It is translated by *Bertheau*, “ in holy attire ; ” and so *Malrenda*, “ Praise the Lord with the same costume, and dignity, and magnificence as in the Temple ; ” and so *Osiander and Keil*, *Chronik*. p. 248.

The Hebrew phrase is derived from Ps. xxix. 2 ; and Ps. xvi. 9 : “ Bow down to the Lord in the beauty of holiness ” (see above, 1 Chron. xvi. 29) ; and the correct rendering here, as there, seems to be “ *in the beauty of holiness*,” that is, with inward devotion, and also with outward reverence.

There was a special fitness in this precept on this occasion.

A powerful hostile force was coming against them, eager to destroy them, and they themselves were dismayed by the numbers and violence of the foe. But let them not be afraid. Let them trust in the Lord, their King, as the prophet exhorted them to do. Let them march forth, not with spear and shield, as a military force, but let them go out as a festal religious procession, in sacred and solemn order, as if they were treading the courts of the Lord's Sanctuary, and chanting hymns to God, such as they sang in His house.

— *Praise the Lord—for ever*] See above, 1 Chron. xvi. 34.

<sup>22.</sup> *the LORD set ambushments*] Literally, *the Lord gave liers in wait*. Heb. *mā'arebīm*. See *Gesen.* 445 ; *Fuerst*, 762. The *Targum* supposes them to have been angelic powers ; and so *Piscator*, *Rambach*, *Ewald*, *Bertheau* : and on this *Dr. Davidson* says (*Introd.* ii. 104), “ The word translated *ambushments*, means powers, or angels commissioned by God to bring about the destruction of the army ; ” and the same writer, having assigned this meaning to the word, adds, “ Of course this cannot be true history.”

The sense seems to be (as *Vatablus* and *Patrick* suggest), that God turned against the invaders the ambush which they had set against Israel ; as the *Vulg.* well expresses it, “ *Vertit Deus insidias eorum in semet ipsos*.” Cp. *Keil* (*Chronik*. p. 248), who has examined the allegations against the veracity of the narrative. He supposes (p. 243), that this victory is referred to in Ps. xliii. and Ps. lxxiii.

<sup>23.</sup> *For the children of Ammon*] Rather, *and the children of Ammon*.

<sup>25.</sup> *riches—jewels*] *Substance* (cattle, tents, &c.), and *dead bodies* (clothed and armed), and *objects of desire* (gold, silver, jewels, &c.).

— *more than they could carry away*] Literally, *so that there was no loading*.

<sup>26.</sup> *the valley of Berachah*] Or, *of Blessing*, about ten miles

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the name of the same place was called, The valley of Berachah, unto this day.

† Heb. head.

e Neh. 12. 43.

f ch. 17. 10.

g ch. 15. 15.  
Joh 34. 29.

h 1 Kings 22. 41,  
&c.

i See ch. 17. 6.

k ch. 12. 14. &  
19. 3.

† Heb. words,  
11 Kings 16. 1,  
7.

† was made to  
ascend.  
in 1 Kings 22.  
48, 49.

896.  
|| At first  
Jehoshaphat was  
unwilling,  
1 Kings 22. 49.

n 1 Kings 22. 48.

o ch. 9. 21.

<sup>27</sup> Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the † forefront of them, to go again to Jerusalem with joy; for the LORD had <sup>e</sup> made them to rejoice over their enemies. <sup>28</sup> And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD. <sup>29</sup> And <sup>f</sup> the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel. <sup>30</sup> So the realm of Jehoshaphat was quiet: for his <sup>g</sup> God gave him rest round about.

<sup>31</sup> <sup>h</sup> And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi. <sup>32</sup> And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD. <sup>33</sup> Howbeit <sup>i</sup> the high places were not taken away: for as yet the people had not <sup>k</sup> prepared their hearts unto the God of their fathers.

<sup>34</sup> Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the † book of Jehu the son of Hanani, <sup>l</sup> who † *is* mentioned in the book of the kings of Israel.

<sup>35</sup> And after this <sup>m</sup> did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: <sup>36</sup> || And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

<sup>37</sup> Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. <sup>n</sup> And the ships were broken, that they were not able to go <sup>o</sup> to Tarshish.

s.s.w. of Jerusalem, and about two miles west of Tekoa (now Tekua). It is now called Bereikut (Robinson, ii. 189).

The spot called Caphar Baruchah, which is described by S. Jerome (Epit. Paulæ, Ep. 86), as the place whence Abraham looked upon Sodom, has been connected by some (e.g. by Bertheau) with Berachah; by others it is placed about ten miles further to the south: cp. Grove, B. D. i. 191.

<sup>33.</sup> *the high places were not taken away*] The King did his part, and God accepted his endeavours accordingly, but the people had not prepared their hearts to follow the God of their fathers wholly: cp. on xvii. 6.

<sup>34.</sup> *Jehu the son of Hanani*] See xix. 2.

<sup>35.</sup> *And after this*] In the seventeenth or eighteenth year of his reign: see 1 Kings xxii. 51.

— *join himself with Ahaziah*] The son of Ahab; although he had been reproved by Jehu, the son of Hanani, for joining himself with Ahab his father.

— *who did very wickedly*] Literally, *he did wickedly in his doings*. This has been applied by some (e.g. Bertheau) to Jehoshaphat; but our Authorized Version appears to be correct; and so *Vulg.*, *Syriac*, and *Arabic*.

<sup>36.</sup> *they made the ships in Ezion-gaber*] Rather, *they made ships*; and so *Sept.* Jehoshaphat seems to have done two things:—

(1) He joined himself with Ahaziah, King of Israel, to make ships, to go westward to Tarshish, or Tartessus, in Spain. He made these ships in the Red Sea, at Ezion-gaber, the emporium of Jehoshaphat and of Judah.

Eliezer reproved him for this association, and the ships were broken in the harbour, and went not.

(2) He also made ships to go in a south-easterly direction to Ophir (cp. above, on 1 Kings ix. 26—28; x. 11; xxii. 48—50); but these were broken also (1 Kings xxii. 48).

Then Ahaziah, son of Ahab, requested leave of Jehoshaphat to let his servants go with his own in the ships. But Jehoshaphat, warned by the prophet Eliezer, and by his former misfortunes, declined the offer. The statement in the marginal

note, in our Authorized Version here, “*at first* Jehoshaphat was unwilling” (1 Kings xxii. 49) is questionable.

Here is another instance in which the Author of the Chronicles supplies information concerning the failings of good Kings of Judah, and concerning the courageous remonstrances of the prophets, which are not found in the Book of Kings: see above, on xv. 1.

<sup>37.</sup> *Mareshah*] About twenty-five miles south-west of Jerusalem.

#### RETROSPECT OF THE FOREGOING CHAPTER.

##### JEHOSHAPHAT AND CHRIST.

Jehoshaphat, the King of Judah, whose name signifies *Judgment of JEHOVAH*, appears to be a signal type of JESUS CHRIST. He foreshadowed Christ in faith and obedience; in the abolition of false worship, and in the restoration of the true; in the efficacy of His prayers and intercessions, and in the miraculous victory, achieved over his enemies and the enemies of God's people, by means of the spiritual weapons of prayer and praise which are wielded by the Church of God.

Further, Jehoshaphat's name is connected with two valleys: one, the Valley of *Berachah*, or Blessing; the other, the Valley of *Jehoshaphat*, or of Judgment, as described by Joel in his prophecy of the last Judgment, and of the full and final victory of Christ over all His enemies (see Joel iii. 2—21), who is supposed by some (*Hävernick*, ii. 216) to have derived his imagery from the incidents of the miraculous victory of Jehoshaphat in the Valley of Berachah; and so *Archdeacon Lee*, on Inspiration, p. 443.

Jehoshaphat, as a type, had some failings, which remind us that he *was* a type; and which are *not* found in the Divine Antitype. Jehoshaphat joined himself with Ahaziah, the godless son of Ahab, in building ships to trade for worldly wealth; and those ships were wrecked. He therefore afterwards repented of what he had done. Christ also is a Builder of ships. The Christian Churches, which bring spiritual merchandise to Him, are His fleet. The navy, which He builds, is

XXI. <sup>1</sup> Now <sup>a</sup> Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David.

And Jehoram his son ||reigned in his stead. <sup>2</sup> And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel. <sup>3</sup> And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to || Jehoram; because he *was* the firstborn. <sup>4</sup> Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel..

<sup>5</sup> <sup>b</sup> Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. <sup>6</sup> And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of <sup>c</sup> Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD. <sup>7</sup> Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a † light to him and to his <sup>d</sup> sons for ever.

<sup>8</sup> <sup>e</sup> In his days the Edomites revolted from under the † dominion of Judah, and made themselves a king. <sup>9</sup> Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots. <sup>10</sup> So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

<sup>11</sup> Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to <sup>f</sup> commit fornication, and compelled Judah *thereto*. <sup>12</sup> And there came a || writing to him from Elijah the prophet, saying, Thus

Before  
CHRIST  
889.  
a 1 Kings 22. 50.  
|| Alone.

|| Jehoram made  
partner of the  
kingdom with  
his father,  
2 Kings 8. 16.

892.  
b In consort,  
2 Kings 8. 17,  
&c.  
c ch. 22. 2.

† Heb. lamp, or,  
candle.  
d 2 Sam. 7. 12,  
13.  
1 Kings 11. 36.  
2 Kings 8. 19.  
Ps. 132. 11, &c.  
889.  
e 2 Kings 8. 20,  
&c.  
† Heb. hand.

f Lev. 17. 7. &  
20. 5.  
ver. 13.  
|| Which was  
writ before his  
death, 2 Kings 2. 1.

tossed by winds and waves of this world. But it can never be wrecked. It trades to East and West. It trades to the Ophir and the Tarshish of spiritual riches; and it will at length be safely moored in an Ezion-gaber of everlasting peace. See above, on 1 Kings ix. 28.

CH. XXI. 1. *Jehoram*] Who was designated to be King in the seventeenth year of his father, and was crowned in the twenty-third year, and reigned eight years, two with his father, and six after his father's death. See above, on 2 Kings i. 17; viii. 16.

4. *Jehoram—slew all his brethren*] Such were the unnatural fruits of the marriage of Jehoram, the son of the pious Jehoshaphat, with Athaliah, the daughter of Ahab and Jezebel.

5, 6.] See 2 Kings viii. 17.

— *the daughter of Ahab*] Athaliah (xxii. 2. 10).

7—10.] See 2 Kings viii. 19—22.

10. *unto this day*] See 2 Kings viii. 22.

#### THE WRITING FROM ELIJAH THE PROPHET.

12. *there came a writing to him from Elijah the prophet*] This is the only mention of Elijah in the Books of Chronicles. The sacred writer supposes that the great prophet's history will be already well known to his readers from the Books of Kings.

It is a notion of some of the Rabbis (Seder Olam. c. 17; and *Aben Ezra*), and of some Roman-Catholic expositors (*Lyrar.*, *Sanchez*, *Bellarmin.*, *Salian.*, and *A Lapide*), that this writing came from Elijah in Paradise, or from some other place of the invisible world. Some modern critics (even *J. D. Michaelis*) have hence derived an allegation, that Elijah was not really carried up from earth, but only rapt in a temporary vision, and lived for some time after that rapture.

Others (as *Davidson*, *Introd.* ii. 119) do not hesitate to

deny the truth of the narrative here. There is no mention, they observe, of the letter of Elijah in the Book of Kings; and they allege that he could not have been alive at the time of its delivery to Jehoram; and “the epistle,” it is added, “is brief and general, different from what we should expect from the prophet under the circumstances.” And some critics (as *Gramberg*, p. 222) venture to pronounce this narrative to be a legend invented by the sacred writer, in his antipathy to the kingdom of Israel, with which Jehoram had connected himself.

With regard to these opinions, it must first be observed that the document in question is not called a *letter* (*iggereth*, or *sepher*), but simply a *writing* (*micetab*); and it is not said that Elijah sent it in person, but that it came from him.

Next, the precise time of Elijah's assumption into heaven is nowhere distinctly recorded. See *Keil*, *Chronik.* p. 311; on 2 Kings ii. 12—14, p. 221. It is asserted by *Luther* (*Chronol.* Millen. p. 721), and by *Bertheau* here (p. 352), that Elijah might have been alive in the reign of Jehoram. *Lightfoot* (p. 85) supposes that Jehoram had slain his brethren during Elijah's life. It has been observed (on v. 1) that Jehoram was associated by his father in the throne two years before his father's death. It seems, however, to be most probable (as *Menochius*, *Mariana*, *Junius*, *Pfeiffer*, p. 150, and others suppose), that, at the time when this writing *came*,—that is, *was delivered*,—to Jehoram, Elijah the prophet was no longer upon earth, and that he had been taken up into heaven in the time of Jehoshaphat.

It is quite reasonable to suppose, that Elijah, while upon earth, was enabled to foresee the woes that were coming on Judah and its royal house, in consequence of their connexion with the idolatrous and sanguinary family of Jezebel, and that he left a prophecy in the custody of Elisha, or of some of the prophets, with a commission that it should be delivered to Jehoram, King of Judah, when he had been guilty of the sins,

Before  
CHRIST  
889.

g ver. 11.

h Exod. 34. 15.  
Deut. 31. 16.  
i 1 Kings 16.  
31—33.  
2 Kings 9. 22.  
k ver. 4.  
† Heb. *a great stroke.*

l ver. 18, 19.

about  
887.  
m 1 Kings 11.  
14, 23.

† Heb. *carried captive*:  
See ch. 22. 1.  
n ch. 24. 7.

887.  
|| Or, *Ahaziah*,  
ch. 22. 1.  
or, *Azariah*,  
ch. 22. 6.

885.  
|| His son,  
*Ahaziah* *Prorex*,  
2 Kings 9. 29,  
soon after.  
o ver. 15.  
p ch. 16. 14.

† Heb. *without desire*,  
Jer. 22. 18.

885.  
a 2 Kings 8. 24,  
&c. See  
ch. 21. 17.  
ver. 6.  
b ch. 21. 17.  
c See 2 Kings  
8. 26.

saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, <sup>13</sup> But hast walked in the way of the kings of Israel, and hast <sup>e</sup> made Judah and the inhabitants of Jerusalem to <sup>h</sup> go a whoring, like to the <sup>i</sup> whoredoms of the house of Ahab, and also hast <sup>k</sup> slain thy brethren of thy father's house, *which were better than thyself*: <sup>14</sup> Behold, with <sup>†</sup> a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods: <sup>15</sup> And thou *shalt have great sickness by* <sup>l</sup> disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

<sup>16</sup> Moreover the LORD <sup>m</sup> stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians: <sup>17</sup> And they came up into Judah, and brake into it, and <sup>†</sup> carried away all the substance that was found in the king's house, and <sup>n</sup> his sons also, and his wives; so that there was never a son left him, save || Jehoahaz, the youngest of his sons. <sup>18</sup> || And after all this the LORD smote him <sup>o</sup> in his bowels with an incurable disease. <sup>19</sup> And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like <sup>p</sup> the burning of his fathers. <sup>20</sup> Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed <sup>†</sup> without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

XXII. <sup>1</sup> And the inhabitants of Jerusalem made <sup>a</sup> Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the <sup>b</sup> eldest. So Ahaziah the son of Jehoram king of Judah reigned. <sup>2</sup> <sup>c</sup> Forty and two years old *was* Ahaziah when he began to reign, and

which Elijah there foretold; and that it might serve as a warning of the punishment which he had incurred by those sins (see vv. 14, 15), and might, by its solemn tones, and marvellous and mysterious character, persuade him to repent. Such a writing as this from Elijah, delivered after his death, would also serve as a proof of the prophet's prescience, and would confirm the faith of all true Israelites in the Lord God of Elijah.

Samuel prophesied after his death to Saul (see on 1 Sam. xviii. 11, 12); Elisha prophesied on his death-bed (2 Kings xiii. 19); and after his death, God made his bones an instrument for raising a dead man to life (2 Kings xiii. 21).

This case of Elijah was still more remarkable. And there *was* something very appropriate in these circumstances to his character.

As has been before observed, Elijah, the prophet, was a signal type of the Great Prophet of Prophets, JESUS CHRIST; especially in the transmission of his spirit to others after him (see above, on 2 Kings ii. 15). Here we see a writing, dictated by the Spirit in Elijah;—*that* writing was a prophecy of things to come; it was a warning voice to the guilty, and a message of comfort to the godly; it was probably delivered by some of Elijah's disciples to Jehoram, and all its predictions were fulfilled.

Our Blessed Lord left behind Him divine words, which were to be delivered by His disciples to the World after His departure from it. "What I tell you in darkness," He said, "that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops" (Matt. x. 27). He left many prophecies with His disciples; as He said, "These things have I told you, that when the time shall come, ye may remember that I told you of them" (John xvi. 4. Cp. John xiii. 19; xiv. 29). He spake to them, before His Ascension, of the things pertaining to the kingdom of God (Acts i. 3); and He gave them the Holy Spirit to bring to their remembrance all things whatsoever He had spoken unto them (John xiv. 26).

Therefore, in this writing of Elijah, the Prophet, to King Jehoram, may we not recognize here a foreshadowing of the work of Christ Himself, Who gave His Spirit to His Apostles, to teach them all things, and to lead them into all truth, and to show them things to come (John xvi. 13), and Who enabled

them to deliver prophetic writings, such as the Apocalypse, which *came from* Jesus Christ Himself, as St. John declares, and is called the Revelation of *Jesus Christ* (Rev. i. 1. 5. Cp. xix. 10), though it was *not delivered* to the World, whose destinies it reveals, until many years after the Ascension of our Great Elijah into heaven?

In a word, may not all the prophetic denunciations of future woes, which we read in the Holy Scriptures, especially in the Gospels and Epistles of the New Testament, be justly regarded as writings of our Great Elijah, JESUS CHRIST, Who has ascended into heaven, and Who dictated these writings by the Holy Spirit, and Who is ever speaking in them to the World.

14. *The LORD will smite thy people—wives*] This prophecy of Elijah was literally fulfilled: see v. 17.

15. *disease of thy bowels*] For thou hadst no bowels of compassion for thine own flesh and blood, but hast killed the children of thy father (v. 4). This prophecy also was literally fulfilled (v. 18).

— *day by day*] Literally, *days upon days*; probably, meaning *two years*. Cp. Isa. xxix. 1; and below, v. 19, where the Hebrew has, at the end of two *days*, i. e. of two sets of days, or years (*Fulg.*, *Syriac*, and *Arabic*).

17. *his wives*] Except Athaliah.

— *save Jehoahaz*] Or, Ahaziah (xxii. 1), or Azariah (xxii. 6).

19. *made no burning for him*] Though his end was loathsome: cp. xvi. 14.

20. *without being desired*] Without regret of any one (*Syriac*, *Arabic*), without praise (*Sept.*).

CH. XXII. 1. *Ahaziah*] Called Jehoahaz (xxi. 17).

— *his youngest son*] Cp. 2 Kings x. 13, which is not inconsistent with this statement: the word *brethren* there has a large meaning.

2. *Forty and two*] The manuscripts, from which the *Syriac* and *Arabic* Versions were made, had *twenty and two*; and this is adopted by *Perizonius*, Pref. ad *Eliani Var. Hist.*; *Caietanus*, *Bellarmino*, and *A Lapide*; *Bp. Patrick*, on 2 Kings viii. 26. *Keil*, on Kings, p. 252; and *Bertheau* here,

he reigned one year in Jerusalem. His mother's name also was <sup>d</sup> Athaliah the daughter of Omri. <sup>3</sup> He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. <sup>4</sup> Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction. <sup>5</sup> He walked also after their counsel, and <sup>e</sup> went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram. <sup>6 f</sup> And he returned to be healed in Jezreel because of the wounds † which were given him at Ramah, when he fought with Hazael king of Syria.

And || Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick. <sup>7</sup> And the † destruction of Ahaziah <sup>g</sup> was of God by coming to Joram: for when he was come, he <sup>h</sup> went out with Jehoram against Jehu the son of Nimshi, <sup>i</sup> whom the LORD had anointed to cut off the house of Ahab. <sup>8</sup> And it came to pass, that, when Jehu was <sup>k</sup> executing judgment upon the house of Ahab, and <sup>l</sup> found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. <sup>9 m</sup> And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he <sup>n</sup> is the son of Jehoshaphat, who <sup>n</sup> sought the LORD with all his heart.

So the house of Ahaziah had no power to keep still the kingdom. <sup>10 o</sup> But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. <sup>11</sup> But <sup>p</sup> Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. <sup>12</sup> And he was with them hid in the house of God six years: and Athaliah reigned over the land.

XXIII. <sup>1</sup> And <sup>a</sup> in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. <sup>2</sup> And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. <sup>3</sup> And all the congrega-

Before  
CHRIST  
855.  
d ch. 21. 6.

884.  
e 2 Kings 8. 28,  
&c.

f 2 Kings 9. 15.

† Heb. *wherewith they wounded him.*

|| Otherwise called *Ahaziah*, ver. 1. and *Jehoshaphat*, ch. 21. 17.

† Heb. *treading down.*

g Judg. 14. 4.

1 Kings 12. 15.

ch. 10. 15.

h 2 Kings 9. 21.

i 2 Kings 9. 6, 7.

k 2 Kings 10.

10. 11.

l 2 Kings 10.

13, 14.

m 2 Kings 9. 27,

at *Megiddo* in

the kingdom of

*Samaria.*

n ch. 17. 4.

884.  
o 2 Kings 11. 1,  
&c.

p 2 Kings 11. 2,  
*Jehoshabeath.*

878.  
a 2 Kings 11. 4,  
&c.

p. 354; and *Fynes Clinton*, *Fasti*, i. p. 315. On this question, see *Marck.*, *Sylog.* Diss. p. 620, ed. 1717.

The *Seder Olam* supposes that the forty-two years in the text here are to be computed from the reign of Omri, the grandfather of Ahaziah's mother; and *Lightfoot*, following this suggestion, observes, that the words of the original are, "Ahaziah was the son of forty-two years," and that his years are traced from the dynasty of Omri, on account of his connexion with it on his mother's side. It is supposed by others (*Kimchi* and *Abarbanel*), that Jehoram, being assailed by the Arabians, and being in a diseased state, associated his son with him in the throne when his son was twenty-two years old, when he himself had reigned eight years (2 Kings viii. 17), and that this partnership lasted *twenty years*, and that then Ahaziah, forty-two years old, began to reign alone. But perhaps it is best to read *twenty-two*, from 2 Kings viii. 26.

When we can verify the MSS., hitherto collated in any particular passages of Holy Scripture like the present, by reference to another passage in it, it seems the wisest course to adopt those means; and we may thankfully recognize those means as additional proofs of God's care for the Sacred Text.

— *the daughter*] Granddaughter. See xxi. 6. 2 Kings viii. 26.

5. *with Jehoram*] His uncle. He did this, notwithstanding the rebuke given to his grandfather Jehoshaphat, for his alliance with Ahab and Ahaziah (xix. 2; xx. 37); he followed Jehoshaphat only in what he did amiss, and in what he repented of having done (1 Kings xxii. 49).

6.] See above, on 2 Kings viii. 28.

7.] See above, on 2 Kings ix. 21—27.

8. *the sons of the brethren*] Near relatives, in a large sense. See 2 Kings x. 13, 14; and *Movers*, *Chronik.* p. 258; *Ewald*, *Gesch.* iii. 236.

9.] See 2 Kings ix. 27, 28.

10.] See 2 Kings xi. 1.

11. *the daughter of the king*] Of the former King, Jehoram: see 2 Kings xi. 2.

Cn. XXIII. 1. *Jehoiada strengthened himself*] It has been alleged by some, that the sacred writer here is at variance with the author of the Kings (2 Kings xi. 4—12), in that the latter represents Jehoiada as effecting his purpose by means of the *royal guard*, and the former ascribes his success to the *Levites* (*Bertheau*, p. 358; *Davidson*, *Introd.* ii. 94. 96). But the one narrative is supplementary to the other. The author of Chronicles recognizes the agency of the captains of hundreds

Before  
CHRIST  
878.  
b 2 Sam. 7. 12.  
1 Kings 2. 4. &  
9. 5. ch. 6. 16.  
& 7. 18. & 21. 7.  
c 1 Chron. 9. 25.  
† Heb. thresholds.

tion made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath <sup>b</sup>said of the sons of David. <sup>4</sup> This is the thing that ye shall do ; A third part of you <sup>c</sup> entering on the sabbath, of the priests and of the Levites, *shall be* porters of the † doors ; <sup>5</sup> And a third part *shall be* at the king's house ; and a third part at the gate of the foundation : and all the people *shall be* in the courts of the house of the LORD. <sup>6</sup> But let none come into the house of the LORD, save the priests, and <sup>d</sup> they that minister of the Levites ; they shall go in, for they *are* holy : but all the people shall keep the watch of the LORD. <sup>7</sup> And the Levites shall compass the king round about, every man with his weapons in his hand ; and whosoever *else* cometh into the house, he shall be put to death : but be ye with the king when he cometh in, and when he goeth out.

d 1 Chron. 23. 28,  
29.

<sup>8</sup> So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath : for Jehoiada the priest dismissed not <sup>e</sup> the courses. <sup>9</sup> Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God. <sup>10</sup> And he set all the people, every man having his weapon in his hand, from the right † side of the † temple to the left side of the temple, along by the altar and the temple, by the king round about. <sup>11</sup> Then they brought out the king's son, and put upon him the crown, and <sup>f</sup> gave him the testimony, and made him king. And Jehoiada and his sons anointed him and said, † God save the king.

e See 1 Chron.  
24. & 25.

† Heb. shoulder.  
† Heb. house.

f Deut. 17. 18.

† Heb. Let the  
king live.

<sup>12</sup> Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD : <sup>13</sup> And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king : and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and <sup>g</sup> such as taught to sing praise. Then Athaliah rent her clothes, and said, † Treason, Treason. <sup>14</sup> Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges : and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD. <sup>15</sup> So they laid hands on her ; and when she was come to the entering <sup>h</sup> of the horse gate by the king's house, they slew her there.

g 1 Chron. 25. 8.

† Heb. Con-  
spiracy.

h Neh. 3. 28.

<sup>16</sup> And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people. <sup>17</sup> Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and <sup>i</sup> slew Mattan the priest of Baal before the altars. <sup>18</sup> Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had <sup>k</sup> distributed in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written in the <sup>l</sup> law of Moses, with rejoicing and with singing, *as it was ordained* † by David. <sup>19</sup> And he set the <sup>m</sup> porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in. <sup>20</sup> <sup>n</sup> And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and

i Deut. 13. 9.

k 1 Chron. 23. 6,  
30, 31. & 24. 1.  
l Num. 28. 2.

† Heb. by the  
hands of David,  
1 Chron. 23. 2, 6.  
m 1 Chron. 26. 1,  
&c.  
n 2 Kings 11. 19.

(v. 1) ; and the author of Kings supposes the co-operation of the Levites. See *Keil*, Versuch, pp. 362—371. 2 Kings xi. 4, 5. For notes on this chapter, see the parallel places in 2 Kings xi. 1—20.

11. *his sons*] Perhaps that very Zacharias, who was afterwards murdered by his orders (xxiv. 21), was among the number.

18. *Jehoiada appointed the offices*] Here is a further explanation of the brief notice in 2 Kings xi. 18.



brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. <sup>21</sup> And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

Before  
CHRIST  
878.

XXIV. <sup>1</sup> Joash <sup>a</sup> was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-sheba.

about  
878.  
a 2 Kings 11. 21.  
& 12. 1, &c.

<sup>2</sup> And Joash <sup>b</sup> did that which was right in the sight of the LORD all the days of Jehoiada the priest. <sup>3</sup> And Jehoiada took for him two wives; and he begat sons and daughters.

b See ch. 26. 5.

<sup>4</sup> And it came to pass after this, that Joash was minded <sup>†</sup> to repair the house of the LORD. <sup>5</sup> And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and <sup>c</sup> gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

† Heb. to renew

856.

c 2 Kings 12. 4.

<sup>6</sup> And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of <sup>e</sup> Moses the servant of the LORD, and of the congregation of Israel, for the <sup>f</sup> tabernacle of witness? <sup>7</sup> For <sup>g</sup> the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the <sup>h</sup> dedicated things of the house of the LORD did they bestow upon Baalim.

d 2 Kings 12. 7.

e Exod. 30. 12, 13, 14, 16.

f Num. 1. 50.

Acts 7. 44.

g ch. 21. 17.

h 2 Kings 12. 4

<sup>8</sup> And at the king's commandment <sup>i</sup> they made a chest, and set it without at the gate of the house of the LORD. <sup>9</sup> And they made <sup>†</sup> a proclamation through Judah and Jerusalem, to bring in to the LORD <sup>k</sup> the collection that Moses the servant of God laid upon Israel in the wilderness. <sup>10</sup> And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. <sup>11</sup> Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and <sup>l</sup> when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance. <sup>12</sup> And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD. <sup>13</sup> So the workmen wrought, and <sup>†</sup> the work was perfected by them, and they set the house of God

i 2 Kings 12. 9.

† Heb. a voice.

k ver. 6.

l 2 Kings 12. 10.

† Heb. the healing went up upon the work.

20. the high gate] The gate of the guard. See 2 Kings xii. 19.

CH. XXIV. 1, 2.] See 2 Kings xii. 1, 2.

3. took for him] For Joash (*Fulg.*, *Lightfoot*, *Syriac*, and *Bertheau*), not for himself (as *Sept.* and *Arabic*), which was unlawful (Lev. xxi. 13, 14). See *Selden*, *Uxor*. Heb. iii. 19; and *Bp. Patrick* here.

Probably Jehoiada, who knew what had been done by two such women as Jezebel and Athaliah, was desirous of guarding the young King of Judah from contracting such an alliance as that of Jehoram with Athaliah, the daughter of Ahab and Jezebel, and therefore he took wives for him; his error, in taking more than one, is not disguised.

The sacred writer does not represent the Priest Jehoiada as perfect, nor does he impute to the King what was amiss in this act, but rather to the Priest, under whose tutelage he was. Here is an evidence that the writer was not swayed, as some allege, by sacerdotal partialities.

4. And it came to pass] See above, on 2 Kings xii. 4, 5.

5. gather—money] The sacred writer supposes the reader to

know whence this money was derived, from the narrative in 2 Kings xii. 4, 5.

6. And the king called] In the twenty-third year (2 Kings xii. 6).

—Moses the servant of the LORD] Cp. below, v. 9, where the same phrase occurs. See Exod. xxx. 12—16; xxxviii. 25. Here is a testimony to the Mosaic authorship of Exodus. The proclamation of the King, desiring free-will offerings for the Temple, according to the precedent of the Tabernacle, and the requirement of "Moses, the servant of God," is grounded on a recognition of the genuineness and general reception of the Pentateuch.

7. the sons of Athaliah, that wicked woman] Literally, that wickedness. Who could these sons be? Probably Ahaziah and his brethren, who, as *Bertheau* supposes, may have done this, before their destruction (xxi. 17; and so *Kitto*, p. 356), which may have been a punishment for their sin. Some of the Hebrew expositors (as *Abarinel*: cp. *Ewald*, iii. 290) suppose them to have been children of Athaliah, by an adulterous connexion; but this seems to be refuted by the chronology. *Jeromias* thinks that the word *sons* is to be taken in the same sense as in the phrase "sons of Belial."

Before  
CHRIST  
856.  
m See 2 Kings  
12. 13.  
|| Or, *pestila*.

about  
850.

about  
840.

n 1 Kings 14. 23.

o Judg. 5. 8.  
ch. 19. 2. &  
28. 13. & 29. 8.  
& 32. 25.  
p ch. 36. 15.  
Jer. 7. 25, 26 &  
25. 4.  
q ch. 15. 1. &  
20. 14.  
† Heb. *clothed*, as  
Judg. 6. 34.  
r Num. 14. 41.  
s ch. 15. 2.

t Matt. 23. 35.  
Acts 7. 58, 59.

in his state, and strengthened it. <sup>-4</sup> And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, <sup>m</sup> whereof were made vessels for the house of the LORD, *even* vessels to minister, and || to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

<sup>15</sup> But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died. <sup>16</sup> And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

<sup>17</sup> Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. <sup>18</sup> And they left the house of the LORD God of their fathers, and served <sup>n</sup> groves and idols: and <sup>o</sup> wrath came upon Judah and Jerusalem for this their trespass. <sup>19</sup> Yet he <sup>p</sup> sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear. <sup>20</sup> And <sup>q</sup> the Spirit of God <sup>†</sup> came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, <sup>r</sup> Why transgress ye the commandments of the LORD, that ye cannot prosper? <sup>s</sup> because ye have forsaken the LORD, he hath also forsaken you. <sup>21</sup> And they conspired against him, and <sup>t</sup> stoned him with stones at the commandment of the king in the court of the house of the

14. *whereof were made vessels*] When the building was finished. Cp. on 2 Kings xii. 13. The former vessels had probably been diverted to idolatrous uses by Athaliah.

15. *an hundred and thirty years*] He was therefore born in Solomon's reign, and had lived through six entire reigns, and the usurpation of Athaliah, before the accession of Joash.

18. *came upon Judah*] For its defection to idolatry. God punished them by Hazael, King of Syria; 2 Kings xii. 17; and cp. v. 23, where it is related that God raised up the host of Syria against him. This seems to have been another invasion after that mentioned in the Kings: see note there.

#### THE MURDER OF ZECHARIAH.

20—22. *Zechariah the son of Jehoiada—The LORD look upon it, and require it*] Our Blessed Lord, when summing up the sins of Jerusalem, and foretelling the woes which were coming upon that city, calls him, "*Zacharias, the son of Barachias*," and says, that the "blood of all the prophets, which was shed from the foundation of the world, from the blood of Abel, to the blood of *Zacharias, son of Barachias*, whom *ye* slew between *the altar and the temple*," should be *required of that generation* (see Matt. xxiii. 35, compared with Luke xi. 51); and He twice adopts the dying speech of Zacharias,—"It shall be *required*." See below, on Matt. xxiii. 35. Luke xi. 50, 51.

Our Lord couples Zechariah with Abel, because these two holy men stand like liminary persons, at the beginning and end respectively of the sacred Canon of the Old Testament Scripture-history of Martyrdoms; and because the kingdom of Judah began to decline, after the murder of the zealous and faithful *Zecharias, the Priest and Prophet*, in the Temple,—the son of the venerable Priest, Jehoiada, who had done such signal service to the Church and Monarchy of Judah. "When they slew that Prophet and Priest of the Lord, in the Court of the Temple, and beside the Altar, they plainly showed how they despised and rejected the Lord of the Temple, Priesthood, and Prophecy, and were rejected by Him. And this wicked act our Saviour makes the very period and catastrophe of their state and kingdom." See *Lightfoot*, i. 91, who traces the consequences of this act in the train of disasters, spiritual, political, and physical, which thenceforth came upon them.

The question, Why *Zacharias*, the son of *Jehoiada*, is called the son of *Barachias* by our Blessed Lord, is considered below, in the note on Matt. xxiii. 35.

Doubtless, Jehoiada had two names, and Barachiah was one of them; and our Lord preferred to designate him by that name on that occasion, for a particular reason. He was then speaking of the wrath of God, which was coming on Jerusalem,

for killing the prophets, and stoning those which were sent unto her (Matt. xxiii. 37), and especially for the crowning sin of all, which made the cup of her iniquity to overflow, and to become the cup of God's indignation upon her, namely, the rejection and murder of Him, to whom Moses and all the Prophets bare witness,—the Son of God Himself.

The word *Barachias* signifies *Blessed of Jehovah*; and our Lord, by using this name on this occasion, and by coupling Zechariah with Abel, the good shepherd, whose offering pleased God, and who was murdered by his own brother, and was thus a signal type of Christ (see above, on Gen. iv. 8); and, by adopting the dying words of Zechariah, which he uttered in the Temple, points to Zechariah, the Priest, Prophet, and Martyr, who was also connected by birth with the royal race of Judah (see 2 Chron. xxii. 11), as a signal figure of Himself, the Son of the BLESSED (Mark xiv. 61), and declares to the Jews that the prophecy of Zechariah, "The Lord look upon it, and *require it*" (v. 22), will be accomplished, in its largest sense, in that generation.

At the same time, in His great mercy, He calls them to repentance; and, referring to the same name, He adds, that they should not see Him thenceforth (that is, they should not really behold Him as He is,—their King, Priest, and Prophet), till they welcomed Him with words of prayer and praise, "BLESSED is He that cometh in the Name of the LORD." See Matt. xxiii. 39.

Yet further, this prophecy, thus explained by our Lord, reaches forward even to the Second Coming of Christ.

The cry of the Blood of Abel, and the cry of the Blood of Zechariah, and the cry of the Blood of Christ, join their utterances with the cry of the Blood of all the Saints, shed for His sake. The beloved disciple, St. John, heard that cry of blood, in the Apocalypse, where he says (Rev. vi. 9—11), "I saw under the altars the Souls of them that were slain for the word of God, and for the testimony which they held; and they *cried* with a *loud voice*, saying, How long, O Lord, holy and true, dost Thou not judge and avenge *our Blood* on them that dwell on the earth? And white robes were given unto every one of them; and it was said that they should rest a little season;" and then they will be reunited to their bodies, and join in an universal hosanna: "BLESSED is He that cometh in the Name of the LORD."

21. *they stoned him with stones at the commandment of the king in the court*] The forecourt of the Temple, between the porch and the brasen altar, the sacred place where the Priests were accustomed to deprecate the wrath of God (Joel ii. 17).

For some excellent remarks on this subject, the reader may refer to *Dean Jackson*, on the Creed (book xi. chaps. xlii. xliii.), who observes, that the special occasion which King Joash and the princes of Jerusalem took for killing Zacharias,

LORD. <sup>22</sup> Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.

<sup>23</sup> And it came to pass † at the end of the year, *that* <sup>u</sup> the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of † Damascus. <sup>24</sup> For the army of the Syrians <sup>\*</sup> came with a small company of men, and the LORD <sup>v</sup> delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they <sup>z</sup> executed judgment against Joash.

<sup>25</sup> And when they were departed from him, (for they left him in great diseases,) <sup>a</sup> his own servants conspired against him for the blood of the <sup>b</sup> sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings. <sup>26</sup> And these are they that conspired against him; || Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of || Shimrith a Moabitess. <sup>27</sup> Now *con-*cerning his sons, and the greatness of <sup>c</sup> the burdens *laid* upon him, and the † repairing of the house of God, behold, they *are* written in the || story of the book of the kings. <sup>d</sup> And Amaziah his son reigned in his stead.

XXV. <sup>1</sup> Amaziah <sup>a</sup> was twenty and five years old *when* he began to reign, and

Before  
CHRIST  
840.

<sup>†</sup> Heb. *in the revolution of the year.*  
u 2 Kings 12. 17.  
830.

<sup>†</sup> Heb. *Darmeseh.*  
x Lev. 26. 8.  
Deut. 32. 30.  
Isa. 30. 17.  
y Lev. 26. 25.  
Deut. 28. 25.  
z ch. 22. 8.  
Isa. 10. 5.

a 2 Kings 12. 20.  
b ver. 21.

|| Or, *Jozachar,*  
2 Kings 12. 21.  
|| Or, *Shomer.*  
839.

c 2 Kings 12. 18.

<sup>†</sup> Heb. *founding.*  
|| Or, *com-*  
*mentary.*

d 2 Kings 12. 21.  
a 2 Kings 14. 1,  
&c.

the son of Jehoiada, or Barachias (for he bare both names), was that he taxed them with idolatry, and laboured to bring them back to the worship of the true God. Similarly the only ground of hatred which the chief Priests, and Pharisees, and Rulers of the Jews had against Christ, was that He rebuked their sins, and taught them to worship God aright. Zacharias was Christ's true picture for quality, office, and for the relation of names and kindred; he was both a Prophet and a Priest, the son of Jehoiada, which signifies the *knowledge of God*, and the son of Barachias, that is, the *Blessed of God*. And as the blood of Zechariah cried out (as did Abel's blood, with whom he is coupled by Christ: see Gen. iv. 9—11) from the ground upon them, and said, "The LORD look upon it, and require it," so the blood of Christ cries out upon the Jews, according to their own imprecation, "His blood be on us, and on our children!" (Matt. xxvii. 25. Dean Jackson. Cp. Dr. Lightfoot, Chron. i. 91).

<sup>22.</sup> *Thus Joash the king remembered not the kindness* This history may also be applied in a practical sense, as a warning to all who are unthankful to God for His goodness in Christ. It was not long before the words of Zechariah came true: "God looked upon his blood, and did require it." But what was even the sin of Joash in comparison with that of those who "crucify the Son of God afresh" by ingratitude and disobedience? Will not God look on His blood, and require it at their hands? See Bp. Sanderson, iii. 194.

The doubts, which some recent critics have attempted to throw upon the history of the apostasy of Joash, because it is not related by the writer of the Kings, are hardly entitled to notice, after Keil's refutation of them (Versuch, pp. 415—417). The writer of the Kings himself suggests that Joash declined from the right way after Jehoiada's death, by saying that he reigned well "all the days wherein Jehoiada the Priest instructed him" (2 Kings xii. 2); and he records the punishment he endured (which would otherwise be unaccountable) for his apostasy (xii. 17, 18: see note there).

<sup>23.</sup> *the host of Syria* This invasion was subsequent to that of Hazael, mentioned in 2 Kings xii. 17, 18. Hazael was bought off by presents; but in this expedition the Syrians came to Jerusalem, and destroyed the princes, and sent the spoil of them to Damascus. This was the punishment of King Joash for his apostasy and cruelty, especially for the murder of Zacharias. Zacharias was a type of Christ (see on v. 20); and Joash was very like the Jewish nation, in the days of Christ. That nation had been miraculously preserved by God, as Joash was. For a time it served Him, as Joash did in the days of Jehoiada. But it fell away from its obedience. God sent against Jerusalem the Romans, first under

Pompey, and afterwards under Titus; as He sent the Syrians twice against Joash: and the Jewish Capital, distracted and distressed by intestine factions, was destroyed, as Joash perished by his own servants.

<sup>24.</sup> *a small company of men* And yet they prevailed against the "very great host" of Joash, and of Judah. What a contrast between his case and that of King Asa against the vast multitude of Ethiopians! (xiv. 9—15,) and of King Hezekiah against Moab and Ammon! (See xx. 1—25.) While Judah was obedient, the promise of God was, "One of you shall chase a thousand" (Josh. xxiii. 10). But now the word of Zechariah was verified: "Because ye have forsaken the Lord, He hath also forsaken you" (v. 20); and He delivered their "vast host" into the hands of a "small company" of Syrians.

<sup>25.</sup> *sons of Jehoiada* The Sept. and Vulg. have *son* here; and so Bertheau. But perhaps Joash slew more sons of Jehoiada than one, though only one is mentioned by name.

— *on his bed* In his fortress of Millo, whither perhaps he had retired for greater safety. See 2 Kings xii. 20.

— *they buried* As Ahaz after him (xxviii. 27).

<sup>26.</sup> *Zabad* See 2 Kings xii. 21.

<sup>27.</sup> *the greatness of the burdens laid upon him* "The burdens" are supposed by some to mean the tribute laid upon him by the Syrians, or the money paid to him (vv. 6, 9), or the prophetic burdens of woes (see 2 Kings ix. 25. Isa. xiii. 1; xiv. 28, and *passim*) denounced against him (Bertheau). This last is the most common sense of the Hebrew *massa*, the word used here; and it seems to intimate that God gave him frequent warnings of the consequence of his sin (see v. 19).

— *the story* Heb. *midrash*. See xiii. 22.

— *Amaziah his son reigned in his stead* It is remarkable that though Joash and other evil Kings of Judah, such as his son Amaziah (see xxv. 27), were cut off by their own subjects, yet their subjects never thought of deserting the *royal line* (as was often done in the case of the monarchy of Israel: see 1 Kings xv. 27; xvi. 15. 22); but they set up a son of the murdered monarch "to reign in his stead."

Here is a proof of national faith (even in evil times, and even among regicides) in God's promise to David, and to his seed after him. See 2 Sam. vii. 16.

Here also is evidence of the faithfulness of God's promise to David: "I have sworn by My holiness that *I will not fail David*. His seed shall endure for ever" (Ps. lxxxix. 34, 35),—a promise maintained under great dangers and difficulties which threatened from time to time the total extinction of David's seed, and which received its full and final accomplishment in Christ.

CH. XXV. 1—3. *Amaziah* See 2 Kings xiv. 1—3.

Before  
CHRIST  
839.

b See 2 Kings  
14. 4.  
ver. 14.  
c 2 Kings 14. 5,  
&c.  
† Heb. con-  
firmed upon him.  
d Deut. 24. 16.  
2 Kings 14. 6.  
Jer. 31. 30.  
Ezek. 18. 20.

he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoadan of Jerusalem. <sup>2</sup> And he did *that which was* right in the sight of the LORD, <sup>b</sup> but not with a perfect heart. <sup>3</sup> Now it came to pass, when the kingdom *was* † established to him, that he slew his servants that had killed the king his father. <sup>4</sup> But he slew not their children, but *did* as it is written in the law in the book of Moses, where the LORD commanded, saying, <sup>d</sup> The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

e Num. 1. 3.

<sup>5</sup> Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them <sup>e</sup> from twenty years old and above, and found them three hundred thousand choice *men*, *able* to go forth to war, that could handle spear and shield. <sup>6</sup> He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

ch. 20. 6.

† Heb. *band*.

g Prov. 10. 22.

<sup>7</sup> But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit*, with all the children of Ephraim. <sup>8</sup> But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath <sup>f</sup> power to help, and to cast down. <sup>9</sup> And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the † army of Israel? And the man of God answered, <sup>g</sup> The LORD is able to give thee much more than this.

† Heb. *to their place*.

† Heb. *in heat of anger*.

about  
827,  
h 2 Kings 14. 7.

<sup>10</sup> Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go † home again: wherefore their anger was greatly kindled against Judah, and they returned home † in great anger. <sup>11</sup> And Amaziah strengthened himself, and led forth his people, and went to <sup>h</sup> the valley of salt, and smote of the children of Seir ten thousand. <sup>12</sup> And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces. <sup>13</sup> But † the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

† Heb. *the sons of the band*.

i See ch. 28. 23.

k Exod. 20. 3. 5.

<sup>14</sup> Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that <sup>i</sup> he brought the gods of the children of Seir, and set them up *to be* <sup>k</sup> his gods, and bowed down himself before them, and burned incense unto them. <sup>15</sup> Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after <sup>l</sup> the gods of the people, which <sup>m</sup> could not deliver their own people out of

2. *not with a perfect heart*] For he made a league with Israel, instead of relying on God (see vv. 6—9); and he worshipped the gods of the Edomites (v. 14), and attacked Israel without any commission from God (v. 17).

4. *in the book of Moses*] Deut. xxiv. 10. Another testimony to the genuineness of the Pentateuch: cp. xxiv. 6.

8. *But if thou wilt go—enemy*] This seems to be the correct translation. It is excepted by some (as Ewald, and Bertheau) that the sense must be, *But do thou go alone* (without thy chosen allies of Israel), *and be strong for the battle*; and that we must insert the *negative* in the following clause; “and God will not make thee fall into a snare before the enemy.” But that translation is not authorized by any Manuscript or ancient Version. All the Versions represent the speech as ironical: “Go, and strengthen thyself with thy self-chosen aid from Israel, and God will make thee fall before the foe. But if

thou makest a sacrifice of thy hundred talents, with which thou hast lured Israel to help thee. But if thou trustest in God, He, Who has power to help and cast down, will give thee more than the worth of thy money, and will deliver thee from the enemy.” And so He did: see v. 11.

11. *the valley of salt*] On the south of the Dead Sea (2 Sam. viii. 13. 2 Kings xiv. 7. 1 Chron. xviii. 12).

12. *cast them down*] A cruel act, followed by a punishment from God: see v. 13.

13. *unto Beth-horon*] Only about six miles north of Jerusalem, the place where God had shown His power and favour to His people in the days of Joshua (Josh. x. 10, 11).

14. *brought the gods of the children of Seir*] Perhaps he was smitten with remorse for his cruelty to the children of Seir, and thought to propitiate the wrath of their gods by associating them with his own God.

line hand? <sup>16</sup> And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath <sup>†</sup> determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

Before  
CHRIST  
about  
827.

† Heb.  
counselled.  
n 1 Sam. 2. 25.

<sup>17</sup> Then <sup>o</sup> Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face. <sup>18</sup> And Joash king of Israel sent to Amaziah king of Judah, saying, The || thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by <sup>†</sup> a wild beast that *was* in Lebanon, and trode down the thistle. <sup>19</sup> Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee? <sup>20</sup> But Amaziah would not hear; for <sup>p</sup> it came of God, that he might deliver them into the hand of *their enemies*, because they <sup>a</sup> sought after the gods of Edom. <sup>21</sup> So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah. <sup>22</sup> And Judah was <sup>†</sup> put to the worse before Israel, and they fled every man to his tent. <sup>23</sup> And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of <sup>r</sup> Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to <sup>†</sup> the corner gate, four hundred cubits. <sup>24</sup> And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

826.  
o 2 Kings 14. 8,  
9, &c.

|| Or, *furze bush*,  
or, *thorn*.  
† Heb. *a beast of*  
*the field*.

p 1 Kings 12 15.  
ch. 22. 7.

q ver. 14.

† Heb. *smitten*.

r See ch. 21. 17.  
& 22. 1, 6.

† Heb. *the gate of*  
*it that looketh*.

<sup>25</sup> And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years. <sup>26</sup> Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel? <sup>27</sup> Now after the time that Amaziah did turn away <sup>†</sup> from following the LORD they <sup>†</sup> made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. <sup>28</sup> And they brought him upon horses, and buried him with his fathers in the city of || Judah.

s 2 Kings 14. 17.

810.  
† Heb. *from*  
*after*.  
† Heb. *conspired*  
*a conspiracy*.

|| That is, *The*  
*city of David*, as  
it is 2 Kings 14.  
20.

810.  
a 2 Kings 14. 21,  
22, & 15. 1, &c.  
|| Or, *Azariah*.

XXVI. <sup>1</sup> Then all the people of Judah took <sup>a</sup> || Uziah, who *was* sixteen years old, and made him king in the room of his father Amaziah. <sup>2</sup> He built Eloth, and restored it to Judah, after that the king slept with his fathers. <sup>3</sup> Sixteen years old *was* Uziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem. <sup>4</sup> And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did. <sup>5</sup> And <sup>b</sup> he sought God in the days of Zechariah, who

b See ch. 24. 2.

17. *took advice*] Took counsel. There is a reference to the word *counsel* in the foregoing verse. He rejected God's counsel, and sought that of men.

18, 19.] See 2 Kings xiv. 9, 10.

23. *Beth-shemesh*] About fifteen miles s.w. of Jerusalem. Cp. 2 Kings xiv. 13.

24. *with Obed-edom*] That is, with his family, which had been entrusted with the sacred treasury since the days of David (1 Chron. xxvi. 15).

27, 28.] See 2 Kings xiv. 18.

Cir. XXVI. 1. *Uzziah*] Called also Azariah. See 2 Kings xiv. 21; xv. 1.

— *made him king—father*] See above, on xxiv. 27.

2. *he built Eloth*] He fortified Eloth, the port on the Red Sea (1 Kings ix. 26. 2 Chron. viii. 17), and restored it to Judah. Cp. 2 Kings xiv. 22.

4. *according to all*] That is, all the *good* that his father did. Cp. below, xxvii. 2.

5. *Zechariah*] One prophet Zechariah had been slain by his grandfather, Joash; but God raised up another Zechariah in his place: and he stood at the head of that glorious company of prophets, such as Hosea, Joel, Amos, Obadiah, Jonah, and Isaiah, who followed, and left prophecies in writing (see *Lightfoot*, *Chronicle of the Times*, i. 91—95); and after 300 years he was succeeded by another Zechariah, at the time of the restoration of the Temple (Ezra. v. 1).

Before  
CHRIST  
810.  
c Gen. 41. 15.  
Dan. 1. 17. &  
2. 19. & 10. 1.  
† Heb. *in the*  
*seeing of God.*  
d Isa. 14. 29.  
|| Or, *in the*  
*country of*  
*Ashdod.*  
e ch. 21. 16.  
f 2 Sam. 8. 2.  
ch. 17. 11.  
† Heb. *went.*

had understanding † in the visions of God : and as long as he sought the LORD, God made him to prosper.

<sup>6</sup> And he went forth and <sup>d</sup>warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities || about Ashdod, and among the Philistines. <sup>7</sup> And God helped him against <sup>e</sup>the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims. <sup>8</sup> And the Ammonites <sup>f</sup>gave gifts to Uzziah : and his name † spread abroad *even* to the entering in of Egypt ; for he strengthened *himself* exceedingly.

g 2 Kings 14. 13.  
Neh. 3. 13, 19, 32.  
Zech. 14. 10.  
|| Or, *repaired.*  
|| Or, *cut out*  
*many cisterns.*

<sup>9</sup> Moreover Uzziah built towers in Jerusalem at the <sup>g</sup>corner gate, and at the valley gate, and at the turning *of the wall*, and || fortified them. <sup>10</sup> Also he built towers in the desert, and || digged many wells : for he had much cattle, both in the low country, and in the plains : husbandmen *also*, and vine dressers in the mountains, and in || Carmel : for he loved † husbandry.

|| Or, *Fruitful*  
*fields.*  
† Heb. *ground.*

<sup>11</sup> Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains. <sup>12</sup> The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred. <sup>13</sup> And under their hand *was* † an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. <sup>14</sup> And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and † slings *to cast stones*. <sup>15</sup> And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name † spread far abroad ; for he was marvellously helped, till he was strong.

† Heb. *the power*  
*of an army.*

† Heb. *stones of*  
*slings.*

† Heb. *went*  
*forth.*

about  
765.  
h Deut. 32. 15.  
i Deut. 8. 14.  
ch. 25. 19.  
k So 2 Kings 16.  
12, 13.  
l 1 Chron. 6. 10.

<sup>16</sup> But <sup>h</sup>when he was strong, his heart was <sup>i</sup>lifted up to *his* destruction : for he transgressed against the LORD his God, and <sup>k</sup>went into the temple of the LORD to burn incense upon the altar of incense. <sup>17</sup> And <sup>l</sup>Azariah the priest went in

— *understanding in the visions of God*] Not only a seer, but an interpreter of visions and prophecies : see Dan. i. 17.

<sup>6</sup>. *Jabneh*] Perhaps the same as *Jabneel* (Josh. xv. 11), and called Jamnia in the days of the Maccabees (1 Mac. iv. 15), perhaps now called *Ibna*, about eleven miles south of Jaffa.

<sup>7</sup>. *Gur-baal*] Literally, *the going up of Baal*. The precise site is unknown ; but it seems to have been between Palestine and the Arabian peninsula.

— *the Mehunims*] Near Mount Seir. See 1 Chron. iv. 41. 2 Chron. xx. 1.

<sup>9</sup>. *corner gate*] Probably at the north-west of the City. Cp. xxv. 23 ; and Neh. iii. 13.

— *valley gate*] On the west side of the City ; probably south of the corner gate, and near the site of the present Jaffa gate. See below, on Neh. ii. 13 ; iii. 3 (*Thenius, Bertheau*).

— *the turning*] Or salient corner ; perhaps at the east of Zion. Neh. iii. 19, 24, 25 (*Thenius*).

<sup>10</sup>. *towers in the desert*] To defend his cattle and herdsmen : in the pastoral region, s.e. of Jerusalem, and probably also to protect his wells (*Dr. Thomson, Land and Book*, p. 559).

— *the low country*] The lowlands of Judah, between its mountainous range on the east, and the Mediterranean on the west (Josh. xv. 33).

— *the plains*] Probably on the east of Jordan, in the pastoral country of Reuben (Josh. xiii. 16 ; xx. 8). It appears (from Isa. xvi. 1. Cp. 1 Chron. v. 17) that the Kings of Judah at this time ruled over that region.

— *in Carmel*] Or in the fruitful land, not the mountain so called. Cp. 1 Chron. xxvii. 25—31. Isa. xvi. 10 ; xxvii. 17. Jer. ii. 7 ; xlviii. 33.

— *husbandry*] Literally, *the ground, the earth*.

<sup>15</sup>. *to shoot arrows*] The engines were so constructed as to hurl projectiles from them (*Bochart, Bertheau*).

#### KING UZZIAH, BURNING INCENSE, IS SMITTEN WITH LEPROSY.

<sup>16</sup>. *went into the temple—to burn incense*] Being elated with pride, in consequence of his success, and prosperity, and power ; and perhaps because he was connected by marriage with the priestly line. See 2 Kings xv. 33. Below, xxvii. 1. His father had burned incense to the gods of Edom (xxv. 14) ; and Jeroboam had burned incense to the calf at Bethel (1 Kings xiii. 1) ; they had aspired to the dignity of priests. Uzziah would cleave to God's altar, but he was inflamed with a similar ambition. May he not perhaps have had a presentiment of the truth, that the promised King Messiah, of the tribe of Judah, was to be also a Priest, as well as a King ? And did he desire to presignify that union of offices by joining them in himself ?

This narrative is rejected by some modern critics (such as *De Wette*, Einleit. p. 279 ; and *Gramberg*, p. 111) as a legendary device on the part of the historian to explain the fact recorded in the Kings, that “the Lord smote him, so that he was a leper to the day of his death” (2 Kings xv. 5).

It has been alleged by others (as *Ewald, Thenius*), that the functions of the High Priesthood were exercised by David and Solomon, and that Uzziah imitated them on this occasion ; and *Dean Stanley* affirms (p. 439), that Uzziah “acted certainly in conformity with the precedents of David and Solomon,” and desired to recover the Priestly functions to the Monarchy.

But if this had been the case, the sacred Writer would not have said, as he does here, that “he transgressed against the Lord his God ;” and (as is observed here by *Bertheau*, p. 377 ; and by *Hitzig*, on the Psalms, ii. 175 ; and, as has been stated above, on 2 Sam. vi. 18 ; and 1 Kings viii. 14. 55. 63) though



after him, and with him fourscore priests of the LORD, *that were* valiant men :  
<sup>13</sup> And they withstood Uzziah the king, and said unto him, *It "appertaineth*  
 not unto thee, Uzziah, to burn incense unto the LORD, but to the "priests the  
 sons of Aaron, that are consecrated to burn incense : go out of the sanctuary ;  
 for thou hast trespassed ; neither *shall it be* for thine honour from the LORD  
 God.

Before  
 C H R I S T  
 about  
 765.  
 m Num. 16. 40.  
 & 18. 7.  
 n Exod. 30. 7, 9

<sup>19</sup> Then Uzziah was wroth, and *had* a censer in his hand to burn incense : and  
 while he was wroth with the priests, ° the leprosy even rose up in his forehead  
 before the priests in the house of the LORD, from beside the incense altar.

o Num. 12. 10.  
 2 Kings 5. 27.

<sup>20</sup> And Azariah the chief priest, and all the priests, looked upon him, and, be-  
 hold, he *was* leprous in his forehead, and they thrust him out from thence ;  
 yea, himself <sup>p</sup>hasted also to go out, because the LORD had smitten him. <sup>21</sup> <sup>q</sup> And  
 Uzziah the king was a leper unto the day of his death, and dwelt in a '† several  
 house, *being* a leper ; for he was cut off from the house of the LORD : and Jotham  
 his son *was* over the king's house, judging the people of the land.

p As Esth. 6. 12.  
 q 2 Kings 15. 5.  
 r Lev. 13. 46.  
 Num. 5. 2.  
 † Heb. free.

<sup>22</sup> Now the rest of the acts of Uzziah, first and last, did ° Isaiah the prophet, s Isa. 1. 1.  
 the son of Amoz, write. <sup>23</sup> <sup>t</sup> So Uzziah slept with his fathers, and they buried  
 him with his fathers in the field of the burial which *belonged* to the kings ; for  
 they said, He is a leper : and Jotham his son reigned in his stead.

t 2 Kings 15. 7.  
 Isa. 6. 1.

XXVII. <sup>1</sup> Jotham <sup>a</sup> was twenty and five years old when he began to reign,  
 and he reigned sixteen years in Jerusalem. His mother's name also *was* Jeru-  
 shah, the daughter of Zadok. <sup>2</sup> And he did *that which was* right in the sight of  
 the LORD, according to all that his father Uzziah did : howbeit he entered not  
 into the temple of the LORD. And <sup>b</sup> the people did yet corruptly. <sup>3</sup> He built  
 the high gate of the house of the LORD, and on the wall of || Ophel he built  
 much.

758.  
 a 2 Kings 15. 32,  
 &c.

b 2 Kings 15. 35.

|| Or, The tower.  
 ch. 33. 14.  
 Neh. 3. 26.

<sup>4</sup> Moreover he built cities in the mountains of Judah, and in the forests he  
 built castles and towers. <sup>5</sup> He fought also with the king of the Ammonites, and  
 prevailed against them. And the children of Ammon gave him the same year

David and Solomon, and other religious Kings of Judah took  
 a lead in the sacred festivals of the nation, yet they never  
 assumed those functions which, by the Levitical Law, ap-  
 pertained to the office of the Priests. Cp. *S. Chrysost.*, Hom.  
 in Esai, vi.; *Theodore*, in 2 Chron. p. 592; and *A Lapide*  
 here.

This is made clear by the act of Azariah the Priest here,  
 and by his speech to the King : "It appertaineth *not* unto thee  
 to burn incense unto the Lord, but unto the *priests*, the sons  
 of Aaron" (cp. Exod. xxx. 7. Deut. xxxiii. 10); and it is  
 evident also, *a priori*, from the punishment inflicted on Korah  
 and his company, for venturing to burn incense, who were  
 nearer to God, being *Levites*, than any of the Kings who were  
 of the tribe of *Judah* (see Num. xvi. 1—40). This is also con-  
 firmed by the statement of *Josephus*, commenting on the  
 history of Uzziah (Antt. ix. 10. 4), and by the assertion of the  
 inspired Author of the Epistle to the Hebrews, that "Of the  
 tribe of Judah" (the tribe of the *Kings*), "*no man* gave  
 attendance at the altar" (Heb. vii. 13).

17. *Azariah the priest*] See 1 Chron. vi. 10—14, where two  
 Azariahs are mentioned. It is not certain that this Azariah is  
 the same as either of those. On this intricate question, see  
*Selden*, de Successione Pontificum; *Burriton*, Genealogies;  
*Hervy*, B. D. i. 142; and *Bertheau* here.

19. *in his forehead*] The seat of shame (see on 1 Sam. xvii.  
 49), and on which the High Priest bore his sacred mitre  
 inscribed "Holiness to the Lord" (Exod. xxviii. 36. Lev.  
 viii. 9). He aspired to undue honour, and God put him to  
 shame. Cp. Num. xii. 14, where it is said of Miriam's leprosy  
 that it was as if "her father had spit in her face."

The leprosy of the King was like a divine testimony to the  
 sacredness of the Priest's office; for the leper could not be  
 restored to his house without the intervention of the Priest (Lev.  
 xiii. xiv. Deut. xxiv. 8).

The historian *Josephus* (Antt. ix. 10. 4) connects also the  
 earthquake in the reign of Uzziah (Amos i. 1. Zech. xiv. 5)  
 with this sin of the King.

20. *hasted—to go out*] For shame and fear of a worse  
 visitation.

21. *a several house*] In the infirmary; literally, *the house*  
*of liberation*. See on 2 Kings xv. 5. There was a mercy in this  
 dispensation. He might have been swallowed up like Dathan  
 and Abiram, or consumed with fire like Korah, but God gave  
 him time for repentance; and he who was a leper till the day of  
 his death, might have come forth, with his flesh clean "like  
 the flesh of a little child," if he had repented of his sin.

23. *in the field*] Not in the sepulchres themselves: therefore  
 by invading the sacred functions of the priesthood, in the house  
 of the Lord, he was cut off from a place in the royal palace, and  
 in the royal tombs of Judah, and was consigned while alive to a  
 separate house, and when dead to a separate grave.

CH. XXVII. 2. *according to all*] All the good. See above,  
 xxvi. 4.

— *howbeit he entered not*] As his father did to burn incense  
 (xxvi. 16).

— *the people did yet corruptly*] As is explained in 2 Kings  
 xv. 35, by burning incense in high places.

3. *he built the high gate*] He built, or restored, the Upper  
 gate, to the North of the Temple (Ezek. ix. 2: cp. Jer. xx. 2).

— *of Ophel*] Literally, of the *ophel*, or lofty place (*Gesen.*  
 645), which was outside the South Wall of the Temple, on the  
 southern slope of the Temple-hill, and defended the Temple from  
 attacks on the south and east: cp. Neh. iii. 26. The declivity  
 from it, slopes down to the Valley of Hinnom and the Pool of  
 Siloam (*Bertheau*, *Grove*).

Before  
CHRIST  
753.  
† Heb. *This*.

an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. † So much did the children of Ammon pay unto him, both the second year, and the third. <sup>6</sup> So Jotham became mighty, because he || prepared his ways before the LORD his God.

|| Or, *established*.

<sup>7</sup> Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah. <sup>8</sup> He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem. <sup>9c</sup> And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

about  
742.  
c 2 Kings 15. 38.

741.  
a 2 Kings 16. 2.

XXVIII. <sup>1</sup> Ahaz <sup>a</sup> was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father: <sup>2</sup> For he walked in the ways of the kings of Israel, and made also <sup>b</sup> molten images for <sup>c</sup> Baalim. <sup>3</sup> Moreover he || burnt incense in <sup>d</sup> the valley of the son of Hinnom, and burnt <sup>e</sup> his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel. <sup>4</sup> He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

b Exod. 34. 17.  
Lev. 19. 4.  
c Judg. 2. 11.  
|| Or, *offered*  
*sacrifice*.  
d 2 Kings 23. 10.  
e Lev. 18. 21.  
2 Kings 16. 3.  
ch. 33. 6.

f Isa. 7. 1.  
about  
741.  
g 2 Kings 16. 5, 6.

† Heb. *Darmesek*.

h 2 Kings 15. 27.

† Heb. *sons of*  
*valour*.

† Heb. *the second*  
*to the king*.  
i ch. 11. 4.

<sup>5</sup> Wherefore <sup>f</sup> the LORD his God delivered him into the hand of the king of Syria; and they <sup>g</sup> smote him, and carried away a great multitude of them captives, and brought *them* to † Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. <sup>6</sup> For <sup>h</sup> Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all † valiant men; because they had forsaken the LORD God of their fathers. <sup>7</sup> And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* † next to the king. <sup>8</sup> And the children of Israel carried away captive of their <sup>i</sup> brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

k Ps. 69. 26.  
Isa. 10. 5. &  
47. 6.  
Ezek. 25. 12, 15.  
& 26. 2.  
Obad. 10. &c.  
Zech. 1. 15.  
1 Ezra 9. 6.  
Rev. 18. 5.  
m Lev. 25. 39,  
42, 43, 46.

n James 2. 13.

<sup>9</sup> But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, <sup>k</sup> because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* <sup>l</sup> reacheth up unto heaven. <sup>10</sup> And now ye purpose to keep under the children of Judah and Jerusalem for <sup>m</sup> bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God? <sup>11</sup> Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: <sup>n</sup> for the fierce wrath of the LORD *is* upon you. <sup>12</sup> Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai,

8. *he was five and twenty years old—and reigned sixteen years*] This chronological notice, which has already been given in v. 1, seems to be repeated for the sake of emphasis, and to show that, though he lived in evil days (v. 2), and though his reign was continued for sixteen years, in addition to the time of his regency during his father's incapacity, yet in no respect did he swerve from his obedience to God; and in this respect (as *Jarchi* observes) Jotham stands alone among the kings of Judah. Of him it is said that "he prepared his ways before the Lord his God" (v. 6: cp. Prov. xxi. 29). David, Solomon, Rehoboam, Asa, Jehoshaphat, Joash, Uzziah had their errors and sins, but no fault is found with Jotham, whose reign corresponded to his name, "the Lord is perfect." Yet his history is comprised in a few verses, in the Kings (2 Kings xv. 32—38), and in the Chronicles.

May not this suggest the important recollection, that there

is another history,—that of God's Book of remembrance,—which will be opened at the Great Day, when all the good deeds, of those who are unknown to the world, will be openly rewarded? (Matt. vi. 6.)

Chr. XXVIII. 1—6. *Ahaz*] See 2 Kings xvi. 2—4.

8. *of their brethren*] An emphatic word, and suggestive of what follows.

9. *Oded*] A prophetic name (see xv. 1. 8), signifying *established* (*Gesen.* 607).

—*reacheth up unto heaven*] Not only because it is very great, but because it cries to God for vengeance, and will bring down His wrath from heaven. Compare Gen. iv. 10, 11. Ezra ix. 6. Rev. xviii. 5.

12. *heads of the children of Ephraim*] Not the King.

stood up against them that came from the war, <sup>13</sup> And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel. <sup>14</sup> So the armed men left the captives and the spoil before the princes and all the congregation. <sup>15</sup> And the men <sup>o</sup> which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and <sup>p</sup> gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, <sup>q</sup> the city of palm trees, to their brethren: then they returned to Samaria.

Before  
CHRIST  
about  
741.

<sup>o</sup> ver. 12.

p 2 Kings 6, 22.  
Prov. 25, 21, 22.  
Luke 6, 27.  
Rom. 12, 20.  
q Deut. 34, 3.  
Judg. 1, 16.

about  
741.

<sup>r</sup> 2 Kings 16, 7.

+ Heb. a cap-  
tivity.  
s Ezek. 16, 27,  
57.

t ch. 21, 2.  
u Exod. 32, 25.  
740.  
x 2 Kings 15, 29.  
& 16, 7, 8, 9.

y See ch. 25, 14.  
† Heb. *Darmesek*

z Jer. 44, 17, 18.

a See ch. 29, 3, 7.

<sup>16</sup> At that time did king Ahaz send unto the kings of Assyria to help him. <sup>17</sup> For again the Edomites had come and smitten Judah, and carried away <sup>†</sup> captives. <sup>18</sup> The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gedereth, and Shochu with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. <sup>19</sup> For the LORD brought Judah low because of Ahaz king of Israel; for he <sup>u</sup> made Judah naked, and transgressed sore against the LORD. <sup>20</sup> And <sup>\*</sup> Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not. <sup>21</sup> For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not. <sup>22</sup> And in the time of his distress did he trespass yet more against the LORD: *this is that* king Ahaz.

<sup>23</sup> For <sup>y</sup> he sacrificed unto the gods of <sup>†</sup> Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that <sup>z</sup> they may help me. But they were the ruin of him, and of all Israel. <sup>24</sup> And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, <sup>a</sup> and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem. <sup>25</sup> And in

15. *expressed by name*] In lists; and appointed to take care of the captives. Cp. 1 Chron. xvi. 41; below, xxxi. 19.

— *took the captives, and—clothed all that were naked*] The record of this act of compassion of these Israelites toward the captives of Judah is to be noted as affording a refutation of the allegation of some modern critics, that the writer of the Chronicles was swayed by partiality for Judah, and by prejudice against Israel. Cp. *Keil*, Versuch, pp. 443—452.

16. *kings of Assyria*] Especially Tilgath-pilneser (v. 20). See 2 Kings xv. 29. The Ancient Versions have the singular number here; the plural, which is in the MSS of the Text, indicates the expedient introduced by Ahab, forsaking the Lord, and recurring to his enemies for help.

The circumstances of this transaction are described by *Rawlinson* (Ancient Mon. ii. 397—399), who says, that Ahaz, hard pressed by his enemies, Pekah and Rezin, appealed to Assyria, offering to become Tilgath-pilneser's servant, i. e. his vassal and tributary, if he would send troops to his assistance. Tilgath-pilneser was not slow to obey the call. Entering Syria at the head of an army, he fell first on Damascus, where Rezin met him in battle, and was defeated and slain (2 Kings xvi. 9). There is an imperfect notice of his defeat and death, in a mutilated inscription now in the British Museum (*Rawlinson*, ii. 398).

Next he attacked Pekah; and the two and a half trans-jordanic Tribes were carried away captive by the conqueror; and some cities (e. g. Megiddo and Dur) on the other side of Jordan were taken. Tilgath-pilneser, before quitting Syria, received tribute from Ahaz, who went to pay him homage at Damascus; this seems to be recorded in one of Tilgath-pilneser's inscriptions, where it is said that he received tribute from a King of Judah, whom he calls *Yahu-Khazi*, and who is supposed to be Ahaz by *Rawlinson* (p. 399).

18. *Gimzo*] Probably now *Jimsu*, in the road from Lydda to Beth-horon (*Robinson*, iii. 56). The other places here mentioned have been noticed already. See Josh. xv. 10. 1 Sam. vi. 12, concerning Beth-shemesh; and on Ajalon, see Josh. x. 12; on Gedereth Josh. xv. 41; on Shochu Josh. xv. 48. 1 Sam. xvii. 1.

19. *King of Israel*] Ahaz is called "King of Israel" because all Israel belonged to the house of David by right. Cp. xii. 6; xxi. 2; and below, v. 27. Cp. *Pfeiffer*, *Dubia* p. 251, who quotes the saying of the Masorites, that the kings of Judah are six times called kings of Israel in the Bible.

20. *Tilgath-pilneser king of Assyria came unto him*] As Ahaz had asked him to do, in order to help him against the Syrians (2 Kings xvi. 7); and though the King of Assyria, being hired by large presents of treasures from the Temple of the Lord, and from the royal palace, gave him temporary relief by waging war against the Syrians, and taking Damascus, yet, in the end, *he distressed him, but strengthened him not*. After that he had harassed the enemies of Ahaz, he turned against Ahaz himself. The two accounts in Kings and Chronicles (which are alleged to be inconsistent by some, as *Davidson*, ii. 95) are supplementary the one to the other, as *Bertheau* observes (p. 384).

21. *took away a portion out of the house*] Literally, *divided the house*; i. e. despoiled it (*Gesen.* 283).

22. *this is that king Ahaz*] A solemn denunciation like that in Num. xxvi. 9: "This is that *Dathan* and *Abiram*, who strove against Moses and Aaron in the company of Korah, when they strove against the Lord."

23. *he sacrificed unto the gods of Damascus*] Whence he sent the pattern of the Altar, described in the Kings. The two records explain one another. See on 2 Kings xvi. 10—16.

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740.  
|| Or, *to offer.*  
b 2 Kings 16.  
19, 20.  
726.

every several city of Judah he made high places || to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

<sup>26</sup> Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel. <sup>27</sup> And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem : but they brought him not into the sepulchres of the kings of Israel : and Hezekiah his son reigned in his stead.

726.  
a 2 Kings 18. 1.  
b ch. 26. 5.

XXIX. <sup>1</sup> Hezekiah <sup>a</sup> began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter <sup>b</sup> of Zechariah. <sup>2</sup> And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

726.  
c See ch. 28.  
24. ver. 7.  
d 1 Chron. 15. 12.  
ch. 35. 6.  
e Jer. 2. 27.  
Ezek. 8. 16.  
† Heb. *given the neck.*  
f ch. 28. 24.

<sup>3</sup> He in the first year of his reign, in the first month, <sup>c</sup> opened the doors of the house of the LORD, and repaired them. <sup>4</sup> And he brought in the priests and the Levites, and gathered them together into the east street, <sup>5</sup> And said unto them, Hear me, ye Levites, <sup>d</sup> sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*. <sup>6</sup> For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have <sup>e</sup> turned away their faces from the habitation of the LORD, and † turned *their* backs. <sup>7</sup> <sup>f</sup> Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel. <sup>8</sup> Wherefore the <sup>g</sup> wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to † trouble, to astonishment, and to <sup>h</sup> hissing, as ye see with your eyes. <sup>9</sup> For, lo, <sup>i</sup> our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this. <sup>10</sup> Now *it is* in mine heart to make <sup>k</sup> a covenant with the LORD God of Israel, that his fierce wrath may turn away from us. <sup>11</sup> My sons, || be not now negligent : for the LORD hath <sup>l</sup> chosen you to stand before him, to serve him, and that ye should minister unto him, and || burn incense.

g ch. 24. 18.  
† Heb. *com-mo-tion.*  
Deut. 28. 25.  
h 1 Kings 9. 8.  
Jer. 18. 16. &  
9. 8. & 25. 9. 18.  
& 29. 18.  
i ch. 28. 5, 6, 8, 17.  
k ch. 15. 12.  
|| Or, *be not now deceived.*  
l Num. 3. 6. & 8. 14. & 18. 2, 6.  
|| Or, *offer sacrifice.*  
m ver. 5.  
|| Or, *in the business of the LORD.*  
ch. 30. 12.  
n 1 Chron. 23. 28.

<sup>12</sup> Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites : and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel : and of the Gershonites ; Joah the son of Zimmah, and Eden the son of Joah : <sup>13</sup> And of the sons of Elizaphan ; Shimri, and Jeiel : and of the sons of Asaph ; Zechariah, and Mattaniah : <sup>14</sup> And of the sons of Heman ; Jehiel, and Shimei : and of the sons of Jeduthun ; Shemaiah, and Uzziel. <sup>15</sup> And they gathered their brethren, and <sup>m</sup> sanctified themselves, and came, according to the commandment of the king, || by the words of the LORD, <sup>n</sup> to cleanse the house of the LORD. <sup>16</sup> And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron. <sup>17</sup> Now they began on the first *day* of the first

Chr. XXIX 3—36] Compare the brief account in 2 Kings xviii. 5.

3. *first month*] Abib or Nisan, the month of the Passover.  
— *opened the doors*] Which his father had shut up (xxviii. 24).

5. *Hear me, ye Levites*] He addresses the Priests as well as the Levites under this general designation (see v. 4, and v. 11), because they were all descended from Levi.

— *the filthiness*] Especially the Altar of Damascus (2 Kings cvi. 15).

8. *Wherefore the wrath of the LORD was upon Judah*] As is confirmed by Isaiah (xiv. 28. *Keil, Chronik.* 241).

He refers to the wars with the Syrians, Israelites, Philistines, and Edomites, and to the distress caused by the Assyrians (*Bertheau*).

12, 13. *the Levites arose*] Two from each of the three leading families, Gershon, Kohath, and Merari ; two from the family of Elizaphan, the grandson of Kohath (Exod. vi. 18. 22. Num. iii. 30) ; two from the posterity of Asaph, of the family of Gershon ; two of Heman, the family of Kohath ; two of Jeduthun, the family of Merari ; twice seven in all.

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726.

month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

<sup>18</sup> Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof. <sup>19</sup> Moreover all the vessels, which king Ahaz in his reign did <sup>o</sup> cast away in his transgression, <sup>o</sup> ch. 28. 24. have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

<sup>20</sup> Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD. <sup>21</sup> And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a <sup>p</sup> sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD. <sup>22</sup> So they killed the bullocks, and the priests received the blood, and <sup>q</sup> sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar. <sup>23</sup> And they brought <sup>†</sup> forth the he goats for the sin offering before the king and the congregation; and they laid their <sup>r</sup> hands upon them: <sup>24</sup> And the priests killed them, and they made reconciliation with their blood upon the altar, <sup>s</sup> to make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel. <sup>25</sup> <sup>t</sup> And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, <sup>u</sup> according to the commandment of David, and of <sup>\*</sup> Gad the king's seer, and Nathan the prophet: <sup>v</sup> for *so was* the commandment <sup>†</sup> of the LORD <sup>†</sup> by his prophets. <sup>26</sup> And the Levites stood with the instruments <sup>z</sup> of David, and the priests with <sup>a</sup> the trumpets. <sup>27</sup> And Hezekiah commanded to offer the burnt offering upon the altar. And <sup>†</sup> when the burnt offering began, <sup>b</sup> the song of the LORD began *also* with the trumpets, and with the <sup>†</sup> instruments *ordained* by David king of Israel. <sup>28</sup> And all the congregation worshipped, and the <sup>†</sup> singers sang, and the trumpeters sounded: *and all this continued* until the burnt offering was finished. <sup>29</sup> And when they had made an end of offering, <sup>c</sup> the king and all that were <sup>†</sup> present with him bowed themselves, and worshipped. <sup>30</sup> Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

<sup>31</sup> Then Hezekiah answered and said, Now ye have <sup>||</sup> consecrated yourselves unto the LORD, come near and bring sacrifices and <sup>d</sup> thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank

19. *Ahaz—did cast away*] See 2 Kings xvi. 14, where it is related that he removed the brasen altar from its place.

21. *seven bullocks—rams and—lambs*] For burnt-offerings; the septenary number may perhaps denote the complete self-dedication of the King and Nation to the Lord.

— *seven he goats*] For a sin-offering (see v. 23). The word in the original Hebrew here is *tsephirim*, a word only found here, and in Ezra (vi. 17; viii. 35), and in Daniel (viii. 5. 8. 21), and a confirmation of the argument for placing the date of this Book after the Captivity. See xxxvi. 23.

After the Captivity they offered twelve bullocks for burnt-offerings, and twelve he-goats for a sin-offering.

22. *sprinkled the blood*] According to the Levitical Law (Lev. iv. 30—34; viii. 15).

23. *they laid their hands upon them*] According to the Levitical Law. See Lev. iv. 15; viii. 22; xvi. 21.

24. *for all Israel*] They regarded Israel as their brethren, and as bound by a sacred tie of common national unity to the Temple: wherefore Hezekiah afterwards invited them to the Passover (xxx. 1).

25. *the commandment of David—Gad—and Nathan*] See 1 Chron. xv. 16; xxiii. 5; xxv. 1.  
— *seer*] See 1 Chron. xxix. 29.

26. *the instruments of David*] See 1 Chron. xxv. 1.

27. *the trumpets*] Ordained by God, speaking to Moses (Num. x. 10).

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CHRIST  
726.

e ch. 35. 11.  
† Heb. *strengthened them.*

f ch. 30. 3.  
g Ps. 7. 10.

h Lev. 3. 16.  
i Num. 15. 5,  
7, 10.

a Num. 9. 10, 11.  
b Exod. 12. 6, 18.  
c ch. 29. 34.

† Heb. *was right in the eyes of the*

offerings; and as many as were of a free heart burnt offerings. <sup>32</sup> And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to the LORD. <sup>33</sup> And the consecrated things *were* six hundred oxen and three thousand sheep. <sup>34</sup> But the priests were too few, so that they could not flay all the burnt offerings: wherefore <sup>e</sup> their brethren the Levites <sup>†</sup> did help them, till the work was ended, and until the *other* priests had sanctified themselves: <sup>f</sup> for the Levites *were* more <sup>g</sup> upright in heart to sanctify themselves than the priests. <sup>35</sup> And also the burnt offerings *were* in abundance, with <sup>h</sup> the fat of the peace offerings, and <sup>i</sup> the drink offerings for *every* burnt offering. So the service of the house of the LORD was set in order. <sup>36</sup> And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

XXX. <sup>1</sup> And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel. <sup>2</sup> For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second <sup>a</sup> month. <sup>3</sup> For they could not keep it <sup>b</sup> at that time, <sup>c</sup> because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. <sup>4</sup> And the thing <sup>†</sup> pleased the king and all the congregation. <sup>5</sup> So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long time *in such sort* as it was written.

<sup>34. the priests were too few</sup> They who had offered to idols were not permitted to minister.

— *could not flay* Hence it would appear that it was the work of the Priest to flay the victim. The law in Lev. i. 6, “he shall flay,” has been diversely understood; and some (as Bertheau here) have supposed that it was performed by the offerer, but the other opinion seems more probable.

— *the Levites were more upright—than the priests* Urijah the High Priest had probably infected many Priests by the contagion of his example (see 2 Kings xvi. 16). Here is a proof of the impartiality of the writer; and the reception of this Book by the Hebrew Hierarchy, as a true and inspired writing, notwithstanding this testimony against the Priests, affords strong evidence in its favour.

#### HEZEKIAH'S INVITATION TO ISRAEL.

CH. XXX. 1. *Hezekiah sent to all Israel* This was before the Captivity of the Ten Tribes, which did not take place till the ninth year of Hoshea, King of Israel, which was the sixth year of Hezekiah. See 2 Kings xviii. 9, 10. *Ussher*, *Annales*, p. 54; and *Lightfoot*, p. 106. Cp. *Bp. Patrick*, on v. 10. Cp. xxxi. 1. *Bertheau* (on vv. 6, 27) assigns this passover to the first year of Hezekiah's reign. It has been erroneously imagined by some, that this invitation was sent *after* the Captivity of the Ten Tribes.

This is important to observe, for the reasons stated above, on 2 Kings xvii. 6. This message of Hezekiah to Israel was the final overture of God's mercy to them; but they scorned the message (v. 10), and were cast off by God.

The Ten Tribes rejected the invitation from Hezekiah to keep the Passover at the Temple in Jerusalem, and they are now scattered abroad to this day. The Jews rejected the Divine King of Judah, Jesus Christ, Who is the true Passover; and Jerusalem has been trodden under foot of the Gentiles for 1800 years. But in God's due time, the Tribes of Israel and Judah will listen to the voice of the Divine Hezekiah, and will then unite in celebrating the true Passover in the spiritual Jerusalem, the Church of Christ, and then they will be raised

to far greater glory and happiness than Israel and Judah ever enjoyed under the sway of David or Solomon.

— *also to Ephraim and Manasseh* Or, *even to Ephraim and Manasseh*, the two leading tribes of Israel, who might be supposed, on account of their pre-eminence, to be most prejudiced against Judah, and who had taken the lead in rivalry and hostility to it, ever since the days of Jeroboam, who was of Ephraim. Hezekiah, in his kindness, showed special condescension to them, and earnestly desired to bring them back to national religious unity with Judah, in the national religious festival of the *Passover*, at the national centre of unity, appointed by God Himself, the Temple at *Jerusalem*; but they laughed him to scorn: see v. 10.

<sup>2. in the second month</sup> Not being able to keep it in the *first* month, according to law, for the reason stated in v. 3. He thus showed his zeal; he would not postpone the Passover till the following year, but conformed himself to the spirit of the Law (Num. ix. 6—13), which provided, that persons, who were disabled by ceremonial uncleanness from keeping the Passover in the first month, might keep it on the fourteenth day of the second month.

<sup>5. throughout all Israel</sup> Hoshea, King of Israel, is said, in 2 Kings xvii. 2, to have been less guilty than the Kings of Israel that were before him; this explains the fact, that the messengers of Hezekiah, inviting Israel to Jerusalem to celebrate the Passover, were allowed to traverse his kingdom; and that those of his subjects who were willing to accept the invitation, were not deterred by Hoshea from doing so; but he himself did not encourage it, much less did he avail himself of it.

— *they had not done it of a long time—as it was written* Not since the defection of the Ten Tribes under Jeroboam. This national “call to union” by Hezekiah and his princes, was therefore a noble act of religious faith, courage, and zeal. He well knew that it would be received by many with scorn (v. 10); but he was not deterred by this consideration: for he knew also, that if Israel was to be rescued from the ruin and desolation which now threatened them, it could only be by returning to the God of their fathers: see vv. 6 and 8.



<sup>6</sup> So the posts went with the letters † from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, <sup>4</sup> turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of <sup>e</sup> the kings of Assyria. <sup>7</sup> And be not ye <sup>f</sup> like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore <sup>g</sup> gave them up to desolation, as ye see. <sup>8</sup> Now † be ye not <sup>h</sup> stiff-necked, as your fathers *were*, but † yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, <sup>i</sup> that the fierceness of his wrath may turn away from you. <sup>9</sup> For if ye turn again unto the LORD, your brethren and your children *shall find* <sup>k</sup> compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is <sup>l</sup> gracious and merciful, and will not turn away *his* face from you, if ye <sup>m</sup> return unto him.

<sup>10</sup> So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but <sup>n</sup> they laughed them to scorn, and mocked them. <sup>11</sup> Nevertheless <sup>o</sup> divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. <sup>12</sup> Also in Judah <sup>p</sup> the hand of God was to give them one heart to do the commandment of the king and of the princes, <sup>q</sup> by the word of the LORD.

<sup>13</sup> And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. <sup>14</sup> And they arose and took away the <sup>r</sup> altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron. <sup>15</sup> Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were <sup>s</sup> ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD. <sup>16</sup> And they stood in † their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

<sup>17</sup> For *there were* many in the congregation that were not sanctified: <sup>t</sup> *therefore* the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD. <sup>18</sup> For a multitude of the people, *even* <sup>u</sup> many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, <sup>x</sup> yet did they eat the passover otherwise than it was

Before  
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† Heb. *from the hand*.  
d Jer. 4. 1.  
Joel 2. 13.

e 2 Kings 15. 19, 20.  
f Ezek. 20. 18.  
g ch. 29. 8.  
† Heb. *harden not your necks*.  
h Deut. 10. 16  
† Heb. *give the hand*.  
See 1 Chron. 29. 24.  
Ezra 10. 19.  
i ch. 29. 10.  
k Ps. 106. 46.

l Exod. 34. 6.  
m Isa. 55. 7.

n ch. 36. 16.

o So ch. 11. 16 ver. 18, 21.  
p Phil. 2. 13.

q ch. 29. 25.

r ch. 28. 24.

s ch. 29. 34.  
† Heb. *their standing*.

t ch. 29. 34.

u ver. 11.

x Exod. 12. 43, &c.

6. *the posts*] Literally, the *runners*, *couriers* (Esther iii. 13. 15; viii. 10. 14. Jer. li. 31). It is the same word as is rendered *footmen*, in 1 Sam. xxii. 17, and is often translated in our Version by *guard* (1 Kings xiv. 27, 28. 2 Kings x. 25. 2 Chron. xii. 10, 11).

— *kings of Assyria*] Pul and Tilgath-pilneser (2 Kings xv. 29. 1 Chron. v. 26), whose invasions and depredations were like warnings and alarms of the greater desolation, which was now hanging over them from the same quarter, by the arms of Shalmaneser (2 Kings xvii. 3. 4. 6; xviii. 9, 10).

8. *yield yourselves*] Literally, *give your hand* (1 Chron. xxix. 24).

10. *they laughed them to scorn, and mocked them*] Therefore God rejected them even to this day. He allowed them to fall into the hands of Assyria. This was foretold by Hosea, who prophesied that they would “not frame their doings to turn unto their God” (v. 1—4, and *passim*). It was also predicted by Isaiah. See his remarkable prophecy concerning Israel (xvii. 3—5. 9—11), where he also foretold that some few would accept this offer, and turn from their idols to God (xvii. 6—8).

11. *divers of Asher and Manasseh and of Zebulun*] And some of Ephraim and Issachar: see v. 18. When Jesus Christ came into the world, the scene of His earthly ministry was principally in the region of Zebulun; and many of His Apostles

were from it. Nazareth, Cana, Tiberias, Dalmanutha were in that tribe, and it bordered on the Lake of Gennesareth.

15. *the priests and the Levites were ashamed*] Were put to the blush by the forwardness of the Laity. Here is another answer to the allegation of some modern critics, who charge the author of the Book of Chronicles with priestly partiality. He honestly avows that the Levites were more forward than the Priests; and that the People were more zealous than the Priests and Levites, in the work of religious reformation, and that they put the hierarchy to shame.

16. *the priests sprinkled the blood*] According to the law: cp. xxix. 22.

17. *therefore the Levites*] Cp. 2 Chron. xxxv. 6. Ezra vi. 20. In ordinary cases the offerer, being the head of the family, killed the paschal lamb for his household; but many of the offerers on this occasion were not clean, and therefore the Levites acted for them.

— *to sanctify them*] The pronoun *them*, which is not in the original, would be better omitted. The *offerers* were not sanctified by this act; but it was done by this means in a holy manner, which, if they had killed the Passover in their uncleanness, would not have been the case.

18. *yet did they eat*] Or, *but they ate the Passover* in a manner contrary to the Levitical Law, which forbade them to enter the Temple, and partake of the Passover.

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CHRIST  
726.  
y ch. 19. 3.

written. But Hezekiah prayed for them, saying, The good LORD pardon every one <sup>19</sup>That <sup>y</sup> prepareth his heart to seek God, the LORD God of his fathers, though *he be not cleansed* according to the purification of the sanctuary. <sup>20</sup>And the LORD hearkened to Hezekiah, and healed the people.

† Heb. found.  
z Exod. 12. 15. &  
13. 6.

<sup>21</sup>And the children of Israel that were † present at Jerusalem kept <sup>z</sup> the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with † loud instruments unto the LORD. <sup>22</sup>And Hezekiah spake † comfortably unto all the Levites <sup>a</sup> that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and <sup>b</sup> making confession to the LORD God of their fathers.

† Heb. in-  
struments of  
strength.  
† Heb. to the  
heart of all, &c.  
Isa. 40. 2.  
a Deut. 33. 10.  
ch. 17. 9. & 35. 3.  
b Ezra 10. 11.

c See 1 Kings  
8. 65.  
† Heb. lifted up,  
or, offered.  
d ch. 35. 7, 8.

<sup>23</sup>And the whole assembly took counsel to keep <sup>c</sup> other seven days: and they kept *other* seven days with gladness. <sup>24</sup>For Hezekiah king of Judah † <sup>d</sup> did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests <sup>e</sup> sanctified themselves. <sup>25</sup>And all the congregation of Judah, with the priests and the Levites, and all the congregation <sup>f</sup> that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. <sup>26</sup>So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem. <sup>27</sup>Then the priests the Levites arose and <sup>g</sup> blessed the people: and their voice was heard, and their prayer came up to † his holy dwelling place, *even* unto heaven.

e ch. 29. 34.

f ver. 11, 18.

g Num. 6. 23.

† Heb. the habita-  
tion of his  
holiness,  
Ps. 68. 5.  
† Heb. found.

a 2 Kings 18. 4.  
† Heb. statues,  
ch. 30. 14.

† Heb. until to  
make an end.

XXXI. <sup>1</sup>Now when all this was finished, all Israel that were † present went out to the cities of Judah, and <sup>a</sup> brake the † images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, † until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

b 1 Chron. 23. 6.  
& 24. 1.  
c 1 Chron. 23.  
30, 31.

<sup>2</sup>And Hezekiah appointed <sup>b</sup> the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites <sup>c</sup> for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD. <sup>3</sup>*He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the <sup>d</sup> law of the LORD.

d Num. 28. & 29.

e Num. 18. 8, &c. e  
Neh. 13. 10.  
f Mal. 2. 7.

<sup>4</sup>Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in <sup>f</sup> the

19. *though he be not cleansed*] The words in the text in italics would be better omitted.

20. *healed the people*] Pardoned them (Isa. vi. 10. Jer. iii. 22). Sin is a disease.

22. *offering peace offerings*] Which betokened their reconciliation to God. They offered their peace-offerings, and partook of them, and were restored to communion with God. See above, on Lev. iii. 1.

— *making confession*] By praise and thanksgiving (1 Chron. xvi. 23, 24. 2 Chron. xxix. 31).

23. *other seven days*] As at the dedication of the Temple (2 Chron. vii. 9).

25. *the strangers*] Proselytes (Exod. xii. 48, 49).

26. *since the time of Solomon*] This is quite in harmony with 2 Kings xxiii. 23. See the note there.

CH. XXXI. 1. *all Israel—destroyed them all*] Cp. 2 Kings xviii. 4. The idolatrous altars in Jerusalem had been destroyed 280

before the Passover (xxx. 14). But now that many of Israel, as well as of Judah, had been taught by the Levites (xxx. 22), and had partaken of the Passover, they were inflamed with new courage and zeal, and the work of reformation was extended by them to both kingdoms. We do not hear that the King of Israel had any share in it, and many doubtless derided it: cp. xxx. 10.

— *the children of Israel returned—possession*] A proof that this was before the captivity of Israel. See on v. 1.

2. *the courses of the priests*] 1 Chron. xxiv.—xxvi.

— *of the tents*] Or, encampments. See 1 Chron. ix. 18, 19, where the same word, *machaneh*, is rendered *company*, and *host*. The Temple was regarded as a fortified camp; and the Priests and Levites are compared to sentinels, keeping watch and ward at its gates.

3. *the king's portion*] The royal contribution from the King's demesnes and revenues. See xxxii. 27—29.

4. *the portion of the priests*] The contribution toward their

law of the LORD. <sup>5</sup> And as soon as the commandment † came abroad, the children of Israel brought in abundance <sup>g</sup> the firstfruits of corn, wine, and oil, and ‖ honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly. <sup>6</sup> And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the <sup>h</sup> tithe of holy things which were consecrated unto the LORD their God, and laid *them* † by heaps. <sup>7</sup> In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month. <sup>8</sup> And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel. <sup>9</sup> Then Hezekiah questioned with the priests and the Levites concerning the heaps. <sup>10</sup> And Azariah the chief priest of the house of Zadok answered him, and said, <sup>i</sup> Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store.

<sup>11</sup> Then Hezekiah commanded to prepare ‖ chambers in the house of the LORD; and they prepared *them*, <sup>12</sup> And brought in the offerings and the tithes and the dedicated *things* faithfully: <sup>k</sup> over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next. <sup>13</sup> And Jehiel, and Azariah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers † under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God. <sup>14</sup> And Kore the son of Imnah the Levite, the porter toward the east, *was* over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things. <sup>15</sup> And † next him *were* Eden and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in <sup>l</sup> the cities of the priests, in *their* ‖ set office, to give to their brethren by courses, as well to the great as to the small: <sup>16</sup> Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses; <sup>17</sup> Both to the genealogy of the priests by the house of their fathers, and the Levites <sup>m</sup> from twenty years old and upward, in their charges by their courses; <sup>18</sup> And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their ‖ set office they sanctified themselves in holiness: <sup>19</sup> Also of the sons of Aaron the priests, *which were* in <sup>n</sup> the fields of the suburbs of their cities, in every several

Before  
CHRIST  
726.† Heb. *brake*  
*forth.*  
g Exod. 22. 29.  
Neh. 13. 12.  
‖ Or, *dates.*h Lev. 27. 30.  
Deut. 14. 23.  
† Heb. *heaps*,  
*heaps.*

i Mal. 3. 10.

‖ Or, *storehouses.*

k Neh. 13. 13.

† Heb. *at the*  
*hand.*† Heb. *at his*  
*hand.*  
l Josh. 21. 9.‖ Or, *trust*,  
l Chron. 9. 22.m 1 Chron. 23.  
24. 27.‖ Or, *trust.*n Lev. 25. 34.  
Num. 35. 2.

maintenance, namely, the firstfruits and tithes (v. 5). Cp. Num. xviii. 12, 13. 20—24. Neh. xiii. 10.

6. *by heaps*] Literally, *heaps, heaps*, of corn (Ruth iii. 7. Neh. xiii. 15. Hag. ii. 16). and other fruits.

7. *to lay the foundation*] To begin the tithing and offering of firstfruits. They began before Pentecost, and ended at Tabernacles (Lev. xxiii. 15—34).

9. *Hezekiah questioned*] Whether the heaps would suffice for their maintenance, and why they were not laid up in store-houses.

10. *Azariah*] He may have been the same as the Azariah who resisted Uzziah: see xxvi. 17. In 1 Chron. vi. 13, we have another Azariah, the son of Hilkiah, who was High Priest in the time of Josiah (xxxiv. 9. 2 Kings xxii. 4). The Azariah here mentioned, and in v. 13, seems to have been High Priest; for he is called chief over the house of Zadok.

13. *Jehiel—and Nahath*] Mentioned also xxix. 14.

14. *toward the east*] 1 Chron. ix. 18.

— *the most holy things*] Literally, *holinesses of holinesses*. See on Lev. ii. 3; vi. 17. 25. 29.

15. *Eden*] xxix. 12.

— *as well to the great as to the small*] As well to the aged as to the young, who, on account of their age, might not be able to attend personally.

16. *Beside their genealogy of males*] Except their register of males from three years old, who were allowed to come into the courts of the Temple with their parents, the Priests and Levites, and to eat the daily portion allotted to them, in the place of the Sanctuary.

17. *Both to the genealogy of the priests*] Rather, *as for the register of the priests*, they were arranged according to their fathers' houses.

— *the Levites from twenty years*] As for the Levites, they who were twenty years old, were admitted to officiate, according to the institution of David (1 Chron. xxiii. 24—26).

18. *And to the genealogy*] Or, and to *genealogize*, or, to *register*. The officers mentioned in v. 15, were commissioned to register all these according to their families, or to provide for them.

Before  
CHRIST  
726.  
a ver. 12, 13,  
14, 15.

p 2 Kings 20. 3.

713.  
a 2 Kings 18. 13,  
&c.  
Isa. 36. 1, &c.

† Heb. to break  
them up.

† Heb. his face  
was to war.

† Heb. overflowed.

b Isa. 22. 9, 10.  
c ch. 25. 23.

d 2 Sam. 5. 9.  
1 Kings 9. 24.  
|| Or, swords,  
or, weapons.

† Heb. spake to  
their heart,  
ch. 30. 22.  
Isa. 40. 2.  
e Deut. 31. 6.

city, the men that were <sup>a</sup>expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

<sup>20</sup> And thus did Hezekiah throughout all Judah, and <sup>p</sup>wrought that which was good and right and truth before the Lord his God. <sup>21</sup> And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

XXXII. <sup>1</sup> After <sup>a</sup>these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought <sup>†</sup>to win them for himself.

<sup>2</sup> And when Hezekiah saw that Sennacherib was come, and that <sup>†</sup>he was purposed to fight against Jerusalem, <sup>3</sup>He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. <sup>4</sup> So there was gathered much people together, who stopped all the fountains, and the brook that <sup>†</sup>ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

<sup>5</sup> Also <sup>b</sup>he strengthened himself, <sup>c</sup>and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired <sup>d</sup>Millo in the city of David, and made ||darts and shields in abundance. <sup>6</sup> And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and <sup>†</sup>spake comfortably to them, saying, <sup>7</sup>Be strong and courageous, <sup>f</sup>be not afraid nor dismayed for the king of Assyria,

f ch. 20. 15.

CH. XXXII. 1. After—the establishment thereof] Literally, after the truth, or faithfulness, of these things (so Sept., Vulg., and Syriac); that is, after Hezekiah had shown such fidelity and truth in God's service (see the words in xxxi. 20), God allowed him to be tempted by adversity, in order that his faith might be more glorious. This trial was in the fourteenth year of his reign (2 Kings xviii. 13).

— Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities] See above, on 2 Kings xviii. 13. In an extant Assyrian record of the events of his reign Sennacherib thus speaks:—

"Because Hezekiah, King of Judah, would not submit to my yoke, I came up against him, and by force of arms, and by the might of my power, I took forty-six of his strong fenced cities; and of the smaller towns which were scattered about, I took and plundered a countless number. And from these places I captured and carried off as spoil 200,150 people, old and young, male and female, together with horses and mares, asses and camels, oxen and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates, so as to prevent escape. . . . Then upon this Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs, and the elders of Jerusalem, with thirty talents of gold, and eight hundred talents of silver, and divers treasures, a rich and immense booty. . . . All these things were brought to me at Nineveh, the seat of my government, Hezekiah having sent them, by way of tribute, and as a token of his submission to my power." This is a translation from the Assyrian monument, commonly called "The Taylor cylinder," now in the British Museum. It is, properly, a prism of clay; of six sides, with eighty lines on each. A fac simile of it has been published by Sir H. Rawlinson, for the Trustees of the Museum, in a folio volume, entitled "Cuneiform Inscriptions of Western Asia," London, 1861; and a French translation of it is given by M. Oppert, "Inscriptions des Sargonides," Versailles, 1862, pp. 41—53. M. Oppert's version, p. 45, of the above differs in some respects from Rawlinson's. Cp. Rawlinson, Bampton Lectures, p. 141; Ancient Monarchies, ii. 428. 435, whence the foregoing version is taken.

This prism was engraved in or soon after Sennacherib's sixteenth year (Rawlinson, 441). But it does not appear from

it in what year of his reign his expedition into Palestine took place. He makes no mention of his subsequent discomfiture. Sennacherib's accession is placed by some eminent recent chronologers at B.C. 704; e.g. Rawlinson, Auct. Mon. ii. 427, who therefore would alter the present Hebrew text (which speaks of Sennacherib's invasion of Palestine against Hezekiah), in 2 Kings xviii. 13, from "fourteenth" to "twenty-seventh" (Rawlinson, *ibid.* p. 434). See on 2 Kings xviii. 13.

2. And when Hezekiah saw that Sennacherib was come] And had taken the fenced cities of Judah (2 Kings xviii. 13), and now was about to assault the capital. At first Hezekiah offered him terms of submission, and gave him presents (see 2 Kings xviii. 14—16); but Hezekiah recovered his courage and fortitude, and set himself to make preparations against the invaders by vigorous measures of defence, and, above all, by the arms of faith and prayer (2 Kings xix. 1. 14—19).

3—8. He took counsel] This narrative of Hezekiah's energy in fortifying the city, is not found in the Book of Kings, and is added by the sacred historian here.

It is a striking feature in the noble character of King Hezekiah, that relying as he did on the arm of God (vv. 7, 8), he omitted no means which human counsel could devise, and which human energy could execute in the defence of Jerusalem. There was no fanaticism in his faith. In this respect he is a pattern to Christian Churches, and to every believer. The Apostle joins human duty with divine grace: "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do" (Phil. ii. 12, 13. 1 Thess. ii. 13). We must fortify our Jerusalem, if we desire God to deliver us from our spiritual Sennacheribs.

3. to stop the waters] To hide them from the enemy, by covering them over, and to lead them by subterranean aqueducts into the city for a supply of water to the inhabitants.

4. the brook] The brook Gihon. See v. 30. Cp. Eccles. xlviii. 17; and above, 1 Kings i. 33.

5. and another wall] Rather, the other wall, round the lower city (Thenius).

— Millo] 2 Sam. v. 9. 1 Kings xi. 27. 1 Chron. xi. 8.

7, 8. Be strong and courageous] Hezekiah adopts the well-known words of the Pentateuch and Book of Joshua, which had inspired faith and courage in the hearts of their fathers (Deut. xxxi. 6, 7. Josh. i. 7; x. 25. 1 Chron. xxii. 13).

nor for all the multitude that *is* with him: for <sup>2</sup>there be more with us than with him: <sup>3</sup>With him *is* an <sup>4</sup>arm of flesh; but <sup>1</sup>with us *is* the LORD our God to help us, and to fight our battles. And the people <sup>†</sup>rested themselves upon the words of Hezekiah king of Judah.

<sup>9</sup> <sup>k</sup>After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself* laid siege against Lachish, and all his <sup>†</sup>power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying, <sup>10</sup> <sup>†</sup>Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide || in the siege in Jerusalem? <sup>11</sup> Doth not Hezekiah persuade you to give over yourselves to die by famine, and by thirst, saying, <sup>m</sup> The LORD our God shall deliver us out of the hand of the king of Assyria? <sup>12</sup> <sup>n</sup> Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? <sup>13</sup> Know ye not what I and my fathers have done unto all the people of *other* lands? <sup>o</sup> were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? <sup>14</sup> Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? <sup>15</sup> Now therefore <sup>p</sup> let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand? <sup>16</sup> And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

<sup>17</sup> <sup>q</sup> He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, <sup>r</sup> As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand. <sup>18</sup> <sup>s</sup> Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem <sup>t</sup> that *were* on the wall, to affright them, and to trouble them; that they might take the city. <sup>19</sup> And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* <sup>u</sup> the work of the hands of man.

<sup>20</sup> <sup>x</sup> And for this *cause* Hezekiah the king, and <sup>y</sup> the prophet Isaiah the son of Amoz, prayed and cried to heaven. <sup>21</sup> <sup>z</sup> And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his

Before  
CHRIST  
713.  
g 2 Kings 6. 16.  
h Jer. 17. 5.  
i John 4. 4.  
j ch 13. 12.  
Rom. 8. 31.  
† Heb. *leaned*.  
710.  
k 2 Kings 18. 17.  
† Heb. *dominion*.

l 2 Kings 18. 19.

|| Or, *in the strong hold*.  
m 2 Kings 18. 30.

n 2 Kings 18. 22.

o 2 Kings 18. 33, 35.

p 2 Kings 18. 29.

q 2 Kings 19. 9.

r 2 Kings 19. 12.

s 2 Kings 18. 23

t 2 Kings 18. 26, 27, 28.

u 2 Kings 19. 18.

x 2 Kings 19. 15.

y 2 Kings 19. 2, 4.

about 710.

z 2 Kings 19. 35, &c.

— there be *more with us*] The words of Elisha (2 Kings vi. 16).

9—20. *After this did Sennacherib—send his servants*] Tartan, Rabсарis, and Rabshakeb, with a great host. The sacred Writer supposes that the reader will refer to the larger account, in 2 Kings xviii. 17—37; xix. 1—35 (cp. Isa. x. 8—11; xxxvi. and xxxvii.), which he assumes to be familiar to him; and, therefore, although he displays in a clear light the courage and faith of Hezekiah, the King of Judah, with whose history he was specially concerned, he does not repeat the narrative, but gives only a brief epitome of it.

— *Lachish*] About thirty-five miles s.w. of Jerusalem. See on 2 Kings xviii. 14.

— *all his power*] Not only his princes, but all the force of his kingdom (*Bertheau*).

10. *abide in the siege*] Rather, *sitting in a stronghold in which ye trust* (*Gesen.* 51).

11. *to die by famine and by thirst*] The sacred historian softens the coarse contemptuous words of the Assyrian captains, which are recorded in 2 Kings xviii. 27.

13. *I and my fathers*] The messengers speak in the name of Sennacherib, who sent them.

16. *his servants spake yet more*] Which may be read in the history of the Kings (2 Kings xviii. 23—36).

17. *He wrote also letters*] By his messengers, who had returned to him. See 2 Kings xix. 8—14. Isa. xxxvii. 10—14. This verse is only a parenthesis: the thread of the narrative is taken up again in v. 18.

18. *Then they cried—in the Jews' speech*] That is, after what they are related (in v. 16) to have spoken. This is necessary to be observed, lest a discrepancy should be imagined, where there is none, between this account and that in 2 Kings xviii. 25—35. Compare Isa. xxxvi. 10—22.

20. *the prophet Isaiah*] To whom Hezekiah sent Eliakim, Shebna, and the Elders of the Priests in sackcloth, for counsel and comfort in his trouble, and for the benefit of his prayers (2 Kings xix. 1—5).

21. *And the LORD sent an angel*] In answer to their prayers. Cp. 2 Kings xix. 35.

Before  
CHRIST  
about  
710.  
† Heb. made him  
fall.

710.  
† Heb. precious  
things.  
a ch. 17. 5.  
b ch. 1. 1.

713.  
c 2 Kings 20. 1.  
Isa. 38. 1.  
|| Or, wrought a  
miracle for him.  
d Ps. 116. 12.  
e ch. 26. 16.  
f ch. 24. 18.  
g Jer. 26. 18, 19.  
† Heb. the lifting  
up.

h 2 Kings 20. 19.

† Heb. instru-  
ments of desire.

i 1 Chron. 29. 12.

k Isa. 22. 9, 11.

712.  
† Heb. inter-  
preters.  
l 2 Kings 20. 12.  
Isa. 39. 1.  
m Deut. 8. 2.

† Heb. kind-  
nesses.  
n Isa. 36, & 37,  
& 38, & 39.  
o 2 Kings 18,  
& 19, & 20.  
p 2 Kings 20. 21.  
|| Or, highest.

own bowels † slew him there with the sword. <sup>22</sup> Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side. <sup>23</sup> And many brought gifts unto the LORD to Jerusalem, and †<sup>a</sup> presents to Hezekiah king of Judah: so that he was <sup>b</sup> magnified in the sight of all nations from thenceforth.

<sup>24</sup> <sup>c</sup> In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he || gave him a sign. <sup>25</sup> But Hezekiah <sup>d</sup> rendered not again according to the benefit *done* unto him; for his <sup>e</sup> heart was lifted up: <sup>f</sup> therefore there was wrath upon him, and upon Judah and Jerusalem. <sup>26</sup> <sup>g</sup> Notwithstanding Hezekiah humbled himself for † the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them <sup>h</sup> in the days of Hezekiah. <sup>27</sup> And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of † pleasant jewels; <sup>28</sup> Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. <sup>29</sup> Moreover he provided him cities, and possessions of flocks and herds in abundance: for <sup>i</sup> God had given him substance very much.

<sup>30</sup> <sup>k</sup> This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works. <sup>31</sup> Howbeit in *the business* of the † ambassadors of the princes of Babylon, who <sup>l</sup> sent unto him to inquire of the wonder that was *done* in the land, God left him, to <sup>m</sup> try him, that he might know all *that was* in his heart.

<sup>32</sup> Now the rest of the acts of Hezekiah, and his † goodness, behold, they *are* written in <sup>n</sup> the vision of Isaiah the prophet, the son of Amoz, and in the <sup>o</sup> book of the kings of Judah and Israel. <sup>33</sup> <sup>p</sup> And Hezekiah slept with his fathers, and they buried him in the || chiefest of the sepulchres of the sons of David: and all

23. *And many brought gifts*] This statement is illustrated by Ps. lxxvi. 11, "Bring presents," &c., and explains a fact, which otherwise would have been unaccountable, namely, that after Hezekiah had given away all the silver that was found in his palace to Sennacherib (2 Kings xviii. 15), yet he had great treasures to show to the ambassadors from Babylon (v. 31. Cp. 2 Kings xx. 13. Isa. xxxix. 1). Cp. below, v. 27.

24. *In those days*] When Jerusalem was still threatened by Sennacherib. See above, on 2 Kings xx. 1.

The Sacred Writer very naturally had continued the history of Sennacherib's invasion to its conclusion, and had not interrupted his narrative in order to give an account of Hezekiah's sickness, which was contemporaneous with that invasion: but now that he has finished his account of the Assyrian expedition, he returns to speak of Hezekiah's sickness.

— *a sign*] Which is supposed to be known to the reader from the full narrative in Kings (2 Kings xx. 1—11).

25. *according to the benefit done unto him*] Both in the marvellous deliverance of Jerusalem, and the destruction of the Assyrian army, and in his own restoration to health, accompanied with the miracle referred to in v. 24, and with the gifts brought to him, in consequence of the signal manifestations of God's favour to him.

— *his heart was lifted up*] By the abundance of the blessings bestowed upon him. Hezekiah had been proof against adversity, but he was overcome for a time by prosperity; his pride showed itself in the display of his riches to the ambassadors from Babylon, as the reader is supposed to know from 2 Kings xx. 13.

— *there was wrath upon him*] Which was denounced by Isaiah the prophet (2 Kings xx. 17, 18), and by Micah (iii. 12).

26. *the wrath of the LORD came not upon them in the days of Hezekiah*] See 2 Kings xx. 19.

28. *and stalls—flocks*] Or, *and stalls for all kinds of cattle, and flocks at stalls*. The last word, in Hebrew *averoth*, occurs only here, and is supposed to be another form of *uravoth* (stalls), which is found in 1 Kings iv. 26. 2 Chron. ix. 25, and in the former part of the present verse. See Gesen. 24; *Fuerst*, 146.

30. *Gihon*] See v. 4; and 2 Kings xx. 20.

31. *Howbeit*] Rather, *And so* (Heb. *ve-cen*), or, *accordingly* (and so *Sept.*, and *Bertheau*). The sacred writer resumes here the narrative in v. 25, *his heart was lifted up*. This trial was a *consequence* of Hezekiah's prosperity. Whenever men are blessed by God with special favours, they must look for trials from Him, so that it may be seen whether they love God for His own sake, or for the sake of the earthly good things which He gives them.

— *in the business of the ambassadors*] Literally, *the interpreters*, from Heb. *luts*, to speak a foreign tongue (see Gesen. 435; and Isa. xlv. 26). The story of these Ambassadors from a strange land (Babylon) is supposed to be known to the reader from 2 Kings xx. 10, 11, and Isa. xxxviii. 7, 8.

— *the wonder—in the land*] See above, on 2 Kings xx. 11.

— *God left him*] On the various dealings of God with the soul of man, in *leaving it to itself*, or *checking* its presumption, or *humbling* it, see *Bp. Sanderson*, i. 416.

— *that he might know all that was in his heart*] This clause is to be joined on to the beginning of v. 25, "*Hezekiah rendered not according to the benefit done unto him*." God tried him that He might know what was in *his heart*, and his heart was lifted up; but Isaiah reproved him, and "*Hezekiah humbled himself for the pride of his heart*."



Judah and the inhabitants of Jerusalem did him <sup>a</sup>honour at his death. And Manasseh his son reigned in his stead.

XXXIII. <sup>1</sup> Manasseh <sup>a</sup>was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: <sup>2</sup> But did *that which was* evil in the sight of the LORD, like unto the <sup>b</sup>abominations of the heathen, whom the LORD had cast out before the children of Israel. <sup>3</sup> For <sup>†</sup>he built again the high places which Hezekiah his father had <sup>c</sup>broken down, and he reared up altars for Baalim, and <sup>d</sup>made groves, and worshipped <sup>e</sup>all the host of heaven, and served them. <sup>4</sup> Also he built altars in the house of the LORD, whereof the LORD had said, <sup>f</sup>In Jerusalem shall my name be for ever. <sup>5</sup> And he built altars for all the host of heaven <sup>g</sup>in the two courts of the house of the LORD. <sup>6</sup> <sup>h</sup>And he caused his children to pass through the fire in the valley of the son of Hinnom: <sup>i</sup> also he observed times, and used enchantments, and used witchcraft, and <sup>k</sup>dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger. <sup>7</sup> And <sup>l</sup>he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In <sup>m</sup>this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever: <sup>8</sup> <sup>n</sup>Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses. <sup>9</sup> So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel. <sup>10</sup> And the LORD spake to Manasseh, and to his people: but they would not hearken. <sup>11</sup> Wherefore the LORD brought upon them the captains of the host <sup>†</sup>of the king of Assyria, which took Manasseh among the thorns, and <sup>p</sup>bound him with <sup>||</sup>fetters, and carried him to Babylon. <sup>12</sup> And when he was in affliction, he besought the LORD his God, and <sup>q</sup>humbled himself greatly before the God of his fathers, <sup>13</sup> And prayed unto

Before  
CHRIST  
698.  
q Prov. 10. 7.  
698.  
a 2 Kings 21. 1,  
&c.  
b Deut. 18. 9.  
2 Chron. 28. 3.  
† Heb. *he*  
*returned and*  
*built.*  
c 2 Kings 18. 4.  
ch. 30. 14. &  
31. 1. & 32. 12.  
d Deut. 16. 21.  
e Deut. 17. 3.  
f Deut. 12. 11.  
1 Kings 8. 29. &  
9. 3.  
g ch. 4. 9.  
h Lev. 18. 21.  
Deut. 18. 10.  
2 Kings 23. 10.  
ch. 28. 3.  
i Ezek. 23. 37, 39.  
j Deut. 18. 10, 11.  
k 2 Kings 21. 6.  
l 2 Kings 21. 7.  
m Ps. 132. 14.  
n 2 Sam. 7. 10.  
677.  
o Deut. 28. 36.  
† Heb. *which*  
*were the king's.*  
p Job 36. 8.  
Ps. 107. 10, 11.  
|| Or, *chains.*  
q 1 Pet. 5. 6.

CH. XXXIII. 1. Manasseh] See 2 Kings xxi. 1. 2—6.] 2 Kings xxi. 2—6.  
8. his children] In the Kings it is, "his son." Cp. xxviii. 3.  
6. law—Moses] Here is a testimony to the Mosaic authorship of the Pentateuch. Cp. 2 Kings xxi. 8.  
10. the LORD spake to Manasseh] By the prophets (2 Kings xxi. 10—16).  
11. the king of Assyria] Esarhaddon, who had taken Babylon (Ussher, Ann. p. 61; Ewald, iii. 675; Hävernick, Einleit. ii. 223; Rawlinson, Bampton Lect. 114), and had probably heard there of the treasures which had been seen by the Babylonish ambassadors at Jerusalem (xxii. 31) in the reign of the former king, Hezekiah, and desired to make himself master of them; and thus Hezekiah's pride provoked that punishment.  
It is said by the Hebrew Expositors that this was in the twenty-second year of Manasseh's reign (Seder Olam, cap. 24).  
—among the thorns] Rather, in chains, fetters (Sept.; Vulg.; Targum; Bertheau; Gesen. 264. 271; Ewerst, 425). The Hebrew word *chack*, here used, means the sharp thorn-like hook (uncus) by which prisoners were caught and held like fish.  
Manasseh's imprisonment and deportation to Babylon, and subsequent repentance (the narrative of which is rejected as legendary, in whole or in part, by some recent critics, such as Gramberg, Winer, Hitzig, and others) are not expressly mentioned by the Author of the Kings, who gives only a short summary (in eighteen verses) of a reign which he himself informs us extended to fifty-five years (2 Kings xxi. 1); and he refers to the "Book of the Chronicles" of the kings of Judah for the rest of his acts. Cp. Hävernick, Einleit. ii. 221; Keil, on 2 Kings xxi. 10, Engl. ed. p. 129; Bertheau, p. 407; Plumtree, B. D. ii. 223; Stanley, Lect. p. 494).

It has been well observed, that the Sacred Historian of the Chronicles shows his knowledge and accuracy, by representing

the King of Assyria as carrying Manasseh (not to Nineveh but) to Babylon, which was occupied by the Assyrian Monarch Esarhaddon at that time. Esarhaddon was the only Assyrian King who reigned in person at Babylon, where he built a palace, bricks of which may still be seen bearing his name. He reigned at Babylon for about thirteen years (B.C. 680—667). This accounts for the fact that Manasseh was not taken captive to Nineveh, but to Babylon.

The date of this deportation, placed by Jewish tradition in the twenty-second year of Manasseh (see v. 11), agrees with the account of the planting of the country of Samaria by Esarhaddon with settlers from Babylonia and other eastern regions. See 2 Kings xvii. 24.

Esarhaddon, who took Manasseh to Babylon, thus describes himself: "Assarhaddon, the great king, the powerful king, the king of legions, the King of Assyria, ruler of Babylon, King of the Sumirs and Accads, King of Egypt, King of Meröë, and of Cush, son of Sennacherib, the great king, the powerful king, the King of Assyria (cp. 2 Kings xviii. 28), the grandson of Sargon (see on 2 Kings xviii. 13), the great king, the powerful king, the King of Assyria; the just, the terrible, who marched in the adoration of the gods Assour, Sin, Samas, Nebo, Merodach, Istar of Nineveh, Itur of Arbela, the great gods, his masters, and reigned from the rising of the sun to the setting of the sun, and was without his equal in the imposition of tributes" (Cuneiform Inscription on a prism of Esarhaddon, in the British Museum, and translated by Oppert, Inscr. des Sargonides; Versailles, 1862, p. 53. Cp. Rawlinson, Anc. Monarch. ii. 466).

In the same Inscription, he says (p. 54), "I transported (from Syria) into Assyria men and women innumerable." "I counted among the vassals of my realm twelve Kings of Syria, beyond the mountains, Balou, King of Tyre, Manasseh (Minasi), King of Judah" (Ibid. p. 58).

Before  
CHRIST  
677.  
r 1 Chron. 5. 20.  
Ezra 8. 23.  
s Ps. 9. 16.  
Dan. 4. 25.

him : and he was 'intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manassch <sup>s</sup> knew that the LORD he *was* God.

14 Now after this he built a wall without the city of David, on the west side of 'Gihon, in the valley, even to the entering in at the fish gate, and compassed <sup>u</sup> about || Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah. <sup>15</sup> And he took away <sup>x</sup> the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city. <sup>16</sup> And he repaired the altar of the LORD, and sacrificed thereon peace offerings and <sup>y</sup> thank offerings, and commanded Judah to serve the LORD God of Israel. <sup>17</sup> <sup>z</sup> Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of <sup>a</sup> the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel. <sup>19</sup> His prayer also, and *how God* was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled : behold, they *are written* among the sayings of || the seers. <sup>b</sup> <sup>20</sup> <sup>b</sup> So Manasseh slept with his fathers, and they buried him in his own house : and Amon his son reigned in his stead.

<sup>21</sup> <sup>c</sup> Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem. <sup>22</sup> But he did *that which was* evil in the sight of the LORD, as did Manasseh his father : for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them ; <sup>23</sup> And humbled not himself before the LORD, <sup>d</sup> as Manasseh his father had humbled himself ; but Amon <sup>†</sup> trespassed more and more. <sup>24</sup> <sup>e</sup> And his servants conspired against him, and slew him in his own house. <sup>25</sup> But the people of the land slew all them that had conspired against king Amon ; and the people of the land made Josiah his son king in his stead.

XXXIV. <sup>1</sup> Josiah <sup>a</sup> *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. <sup>2</sup> And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left. <sup>3</sup> For in the eighth year of his reign, while he was yet young, he began to <sup>b</sup> seek after the God of David his father : and in the twelfth year he began <sup>c</sup> to purge Judah and Jerusalem <sup>d</sup> from the high places, and the groves, and the carved images, and the molten images. <sup>4</sup> <sup>e</sup> And they brake down the altars of Baalim in his presence ; and the || images, that *were* on high above them, he cut down ; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, <sup>f</sup> and strowed *it* upon the <sup>†</sup> graves of them that had sacrificed unto

14. Gihon] See xxxii. 4.  
— fish gate] Near the N.E. corner of the lower city. See Neh. iii. 3. Zeph. i. 10.  
— Ophel] The sloping hill south of the Temple. Cp. xxvi. 9; xxvii. 3. Neh. iii. 26.  
— put captains of war] These defensive measures of Manasseh do not seem to have been interrupted by the King of Assyria. Perhaps this may be explained by the unwarlike character of Esarhaddon's successor, Sardanapalus II., and perhaps also by the alliance of Judah with Egypt.

18. his prayer] Perhaps the prayer of Manasseh, contained in the *Septuagint*, may have been derived from some of the sources here mentioned.

19. groves] *The asherim*.

— the seers] So *Sept.*, or, of *Hozai*, a prophet's name (*Tulg.*).

20—25. Amon] See 2 Kings xxi. 19—24.

Cn. XXXIV. 1, 2. Josiah—left] Cp. 2 Kings xxii. 1, 2.

3. in the twelfth year] This chronological notice is supplementary to the history in the Kings, which is more full in the narrative of the Reformation effected by Josiah.

— the groves] The idolatrous pillars of Astarte; Heb. *asherim*.

them. <sup>5</sup> And he <sup>g</sup> burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. <sup>6</sup> And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their || mattocks round about. <sup>7</sup> And when he had broken down the altars and the groves, and had <sup>h</sup> beaten the graven images † into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

Before  
CHRIST  
630.  
g 1 Kings 13. 2.  
|| Or, *mauls*.  
h Deut. 9. 21.  
† Heb. *to make powder*.

<sup>8</sup> Now <sup>i</sup> in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God. <sup>9</sup> And when they came to Hilkiah the high priest, they delivered <sup>k</sup> the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem. <sup>10</sup> And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house: <sup>11</sup> Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and || to floor the houses which the kings of Judah had destroyed. <sup>12</sup> And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other* of the Levites, all that could skill of instruments of musick. <sup>13</sup> Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: <sup>1</sup> and of the Levites *there were* scribes, and officers, and porters.

<sup>624</sup>.  
i 2 Kings 22. 3.  
k See 2 Kings 22. 4, &c.  
|| Or, *to rafter*.  
<sup>1</sup> 1 Chron. 23. 4.

<sup>14</sup> And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest <sup>m</sup> found a book of the law of the LORD *given* † by Moses. <sup>15</sup> And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan. <sup>16</sup> And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed † to thy servants, they do *it*. <sup>17</sup> And they have † gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen. <sup>18</sup> Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read † it before the king. <sup>19</sup> And it came to pass, when the king had heard the words of the law,

m 2 Kings 22. 8, &c.  
† Heb. *by the hand of*.  
† Heb. *to the hand of*.  
† Heb. *poured out, or, melted*.  
† Heb. *in it*.

6. *with their mattocks*] Or rather, *in their desolate places*: see Lev. xxvi. 31. 33, "I will lay your cities waste," a prophecy which is here seen to have been fulfilled, in the laying waste of the cities of Israel, by the armies of Assyria. The cities of Israel had been lying in ruins since the time of Shalmaneser (2 Kings. xvii. 6). The Hebrew word here used is not from *chereb*, a sword, or axe, but from *choreb* and *chorebah*, dryness (connected with *Horeb*, so called from its aridity). Cp. Isa. li. 3; lii. 9, "waste places of Jerusalem." Jer. vii. 34; xxii. 5; xxv. 9. 11. 18. Dan. ix. 2. Mal. i. 4. See Gesen. 302; Fuerst, 485; and Bertheau here.

8. *Shaphan*] This also is supplementary to the account in 2 Kings xxii. 3, where Shaphan only is mentioned as sent to Hilkiah. The minute details here given show the originality of the Sacred Writer's resources, and his precision in using them (*Hävernick*, Einleit. ii. 231).

— *Maaseiah the governor of the city*] Cp. xviii. 25; and xxiii. 8; xxix. 20.

9. *Hilkiah*] See 1 Chron. vi. 13.

— *the remnant of Israel*] Who had been left by the Assyrians.

11. *for couplings*] Beams of timber used in joining (*Gesen*. 463).

— *the houses*] The apartments belonging to the Temple.

12. *all that could skill—musick*] Who in David's time were 288 in number (1 Chron. xxv. 6, 7). Were these appointed for this service, not only because they were chief men among the Levites, but in order to encourage and cheer the builders with sacred song?

14. *And when they brought out the money*] It would seem that the Book of the Law was found by Hilkiah in the treasury, where they stowed the money for security (*Bertheau*). They laid up treasure there for building the Lord's house, and the reward for their zeal was that they found the treasure of God's Word (Ps. xix. 10; exix. 72. 127).

— *a book of the law*] Probably the original copy of the Pentateuch. See above, on 2 Kings xxii. 8.

15—30.] Compare the larger account of these transactions in 2 Kings xxii. 8—20; and xxiii., and the notes there.

Before  
CHRIST  
624.  
|| Or, *Aekbor*,  
2 Kings 22, 12.

that he rent his clothes. <sup>20</sup> And the king commanded Hilkiah, and Ahikam the son of Shaphan, and || Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, <sup>21</sup> Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found : for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

n 2 Kings 22. 14.

|| Or, *Harhas*.  
† Heb. *garments*.  
|| Or, *in the school*, or, *in the second part*.

<sup>22</sup> And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of <sup>a</sup> Tikvath, the son of || Hasrah, keeper of the † wardrobe ; (now she dwelt in Jerusalem || in the college :) and they spake to her to that *effect*. <sup>23</sup> And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me, <sup>24</sup> Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah : <sup>25</sup> Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands ; therefore my wrath shall be poured out upon this place, and shall not be quenched. <sup>26</sup> And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard ; <sup>27</sup> Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me ; I have even heard *thee* also, saith the LORD. <sup>28</sup> Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

o 2 Kings 23 1, &c

<sup>29</sup> Then the king sent and gathered together all the elders of Judah and Jerusalem. <sup>30</sup> And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, † great and small : and he read in their ears all the words of the book of the covenant that was found in the house of the LORD. <sup>31</sup> And the king stood in <sup>p</sup> his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. <sup>32</sup> And he caused all that were † present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. <sup>33</sup> And Josiah took away all the <sup>a</sup> abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. <sup>r</sup> And all his days they departed not † from following the LORD, the God of their fathers.

† Heb. *from great even to small*.

p 2 Kings 11. 14. & 23. 3. ch. 6. 13.

† Heb. *found*.

q 1 Kings 11. 5.

r Jer. 3. 10.

† Heb. *from after*.

about  
c23.  
a 2 Kings 23. 21, 22.

XXXV. <sup>1</sup> Moreover <sup>a</sup> Josiah kept a passover unto the LORD in Jerusalem :

26, 27. concerning *the words which thou hast heard—I have even heard thee also*] Because thou hast hearkened unto Me, I also will hearken to thee. See above, on 2 Kings xxii. 19.

30. *Levites*] And prophets (2 Kings xxiii. 2).

33. *Josiah took away*] See 2 Kings xxiii. 4—6: cp. *Keil*, *Chronik*, p. 386.

— *all his days they departed not from following the LORD*] So far as to abstain from open idolatry, but in their hearts they

still inclined to the worship of other gods, as the Prophet Jeremiah testifies (Jer. xiii. 10; xxv. 3; and chaps. xi. xiii). Josiah did what he could; but he was not able to do that which can only be done by the Holy Spirit of God working with man's will.

CH. XXXV. 1. *Josiah kept a passover*] In the eighteenth year of his reign (2 Kings xxiii. 21). A paraphrase of this

and they killed the passover on the <sup>b</sup>fourteenth day of the first month. <sup>2</sup> And he set the priests in their <sup>c</sup>charges, and <sup>d</sup>encouraged them to the service of the house of the LORD, <sup>3</sup> And said unto the Levites <sup>e</sup>that taught all Israel, which were holy unto the LORD, <sup>f</sup>Put the holy ark <sup>g</sup>in the house which Solomon the son of David king of Israel did build; <sup>h</sup>*it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel,* <sup>4</sup> And prepare *yourselves* by the <sup>i</sup>houses of your fathers, after your courses, according to the <sup>k</sup>writing of David king of Israel, and according to the <sup>l</sup>writing of Solomon his son. <sup>5</sup> And <sup>m</sup>stand in the holy place according to the divisions of <sup>n</sup>† the families of the fathers of your brethren <sup>o</sup>† the people, and *after* the division of the families of the Levites. <sup>6</sup> So kill the passover, and <sup>p</sup>sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses. <sup>7</sup> And Josiah <sup>q</sup>† gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: *these were* of the king's substance. <sup>8</sup> And his princes <sup>r</sup>† gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen. <sup>9</sup> Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, <sup>s</sup>† gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

<sup>10</sup> So the service was prepared, and the priests <sup>t</sup>stood in their place, and the Levites in their courses, according to the king's commandment. <sup>11</sup> And they killed the passover, and the priests <sup>u</sup>sprinkled *the blood* from their hands, and the Levites <sup>v</sup>flayed *them*. <sup>12</sup> And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is written* <sup>w</sup>in the book of Moses. And so *did they* with

Before  
CHRIST  
about  
623.

b Exod. 12. 6.  
c Ezra 6. 19.  
d ch. 23. 18.  
e Ezra 6. 18.  
f ch. 29. 5, 11.  
g Deut. 33. 10.  
h ch. 30. 22.  
i Mal. 2. 7.  
j See ch. 34. 14.  
k ch. 5. 7.  
l 1 Chron. 23. 26.  
m 1 Chron. 9. 10.  
n 1 Chron. 23. & 24. & 25. & 26.  
o ch. 8. 14.  
p Ps. 134. 1.  
q Heb. *the house of the fathers*.  
r Heb. *the sons of the people*.  
s ch. 29. 5, 15. & 30. 3, 15.  
t Ezra 6. 20.  
u Heb. *offered*.  
v ch. 30. 24.

† Heb. *offered*.

† Heb. *offered*.

p Ezra 6. 18.

q ch. 29. 22.

r See ch. 29. 34.

s Lev. 3. 3.

section (1—19) may be seen in the first chapter of the Apocryphal Book of Esdras (i. 1—22), which will be found a useful commentary on the present history.

— *on the fourteenth day of the first month*] The legal time; and in this respect it surpassed the passover of Hezekiah. See on 2 Kings xxiii. 22, 23.

The history of this Passover under Josiah is interesting and important, as displaying an accurate picture of the Paschal Festival, as prescribed by the Levitical Law, and as observed by the most religious of the Hebrews. It is remarkable, that this picture is presented to us in connexion with a time when God was about to deprive His people of their religious privileges, on account of their sins. So the true Passover,—which is Christ,—was killed, when Jerusalem was approaching its end. But out of these evils God brought forth inestimable good.

2. *their charges*] *Their watches, courses, or classes*. The Priests, it is said in the Book of Esdras, were arrayed in long garments (1 Esdras i. 2).

3. *that taught*] On the reading here, see *Gesen*. 446.

— *Put the holy ark in the house*] Perhaps the Ark had been removed from the Holy of Holies in the previous times of idolatry (*Theodoret*, Qn. 600; *Hävernick*, Einleit. ii. 226), or during the repairs of the Temple (*Bp. Patrick*); or (as *Bertheau* observes) the Levites may have supposed that they were bound to bear it upon their shoulders at the Passover: and Josiah reminded them that the Ark was no more to be carried by them out of the most Holy Place, where it had been put by the Priests in the days of Solomon (v. 7), but that their duty was now confined to other ministrations in the Temple. Cp. 1 Chron. xxiii. 24—27, and 1 Esdras i. 3, 4.

Here is a testimony to the existence of the Ark of the Covenant in the days of Josiah. Cp. Jer. iii. 16, where the prophet refers to the Ark as the central object of devotion in the visible Church of the ancient People of God.

4. *the writing of David*] 1 Chron. xxviii. 19, and xxix. 25. 1 Esdras i. 5. Josiah regards David as having been divinely commissioned by God, like Moses, to prescribe laws for the service of the Sanctuary. See above, 1 Chron. xxviii. 11—21.

— *the writing of Solomon*] 2 Chron. viii. 14.

5. *of your brethren the people*] Literally, *of your brethren the children of the people*: because each family was to bring a lamb (Exod. xii. 3: cp. 1 Esdras i. 6).

6. *by the hand of Moses*] Here is a testimony to the Mosaic authorship of Exodus, where the law, here referred to by Josiah, is set down (Exod. xii.).

8. *Hilkiah*] The High Priest (xxxiv. 9).

— *Zechariah*] Of the line of Eleazar; he was probably the second priest (Jer. lii. 24. 2 Kings xxv. 18. *Bertheau*. Cp. 1 Chron. xxv. 1).

— *Jehiel*] Probably the head of the line of Ithamar (Ezra viii. 2. *Bp. Patrick*). He is called Syelus in 1 Esdras i. 8.

9. *Conaniah*] Called *Jeconiah*, 1 Esdras i. 9.

— *Shemaiah—Jozabad*] See xxxi. 12—15.

— *small cattle*] Lambs, or kids of the goats (1 Esdras i. 9).

11. *And they killed*] The Levites killed the Passover-lambs.

12. *they removed the burnt offerings*] Literally, *they separated the burnt-offering*; that is, they separated such portions of the paschal lambs as were offered for a burnt-offering, viz., the fat, &c. See Lev. iii. 6—17 (*Piscator*, *Osiander*, *Bertheau*).

Or the sense may be, that from the lambs contributed by the king and by the priests, they separated the burnt-offering to be wholly consumed by fire, as the *burnt-offering* was (Lev. i. 6—9); and when this was done (for it is not to be supposed that the sacrifice of the burnt-offering was omitted on this occasion: cp. v. 14, where the *fat* is distinguished from the *burnt-offering*; see also v. 16), then they assigned the other lambs to be *paschal lambs*, for the families of the people.

Before  
CHRIST  
about  
623.

† Exod. 12. 8, 9.  
Deut. 16. 7.  
u 1 Sam. 2. 13,  
14, 15.  
† Heb. *made*  
them *run*.

† Heb. *station*.  
x 1 Chron. 25. 1,  
&c.  
y 1 Chron. 9. 17,  
18. & 26. 14, &c.

† Heb. *found*.  
z Exod. 12. 15. &  
13. 6.  
ch. 30. 21.  
a 2 Kings 23. 22,  
23.

619.  
b 2 Kings 23. 29.  
Jer. 46. 2.  
† Heb. *house*.

† Heb. *the house*  
of my *war*.

c So 1 Kings 22.  
30.

† Heb. *made sick*,  
1 Kings 22. 34.  
d 2 Kings 23. 30.

the oxen. <sup>13</sup> And they 'roasted the passover with fire according to the ordinance: but the *other holy offerings* "sod they in pots, and in caldrons, and in pans, and † divided *them* speedily among all the people.

<sup>14</sup> And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. <sup>15</sup> And the singers the sons of Asaph *were* in their † place, according to the \* commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters <sup>y</sup>waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them. <sup>16</sup> So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah. <sup>17</sup> And the children of Israel that were † present kept the passover at that time, and the feast of <sup>z</sup> unleavened bread seven days.

<sup>18</sup> And <sup>a</sup> there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. <sup>19</sup> In the eighteenth year of the reign of Josiah was this passover kept.

<sup>20</sup> <sup>b</sup> After all this, when Josiah had prepared the † temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him. <sup>21</sup> But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against † the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

<sup>22</sup> Nevertheless Josiah would not turn his face from him, but <sup>c</sup>disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. <sup>23</sup> And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore † wounded. <sup>24</sup> <sup>d</sup> His servants therefore took him out of that

— *the oxen*] Some of which were offered as whole *burnt-offerings*; others were offered as *peace-offerings*, in which the people had a share. See Lev. iii. 1.

<sup>13</sup>. *they roasted the passover*] The paschal lambs, one for each family (Exod. xii. 8, 9).

— *the other holy offerings*] The peace-offerings (v. 12).

<sup>14</sup>. *they made ready*] They prepared *pesachim*, or paschal lambs.

<sup>15</sup>. *David, and Asaph*] See 1 Chron. xxv. 1; vi. 33. 39. 44.

<sup>18</sup>. *no passover like to that*] In its exact conformity to the requirements of the Mosaic Law. The Passover under Hezekiah (which preceded the captivity of Israel) surpassed it in the numbers of those who attended it. The one was unrivalled in *quality*, the other in *quantity* of the offerings and worshippers. See above, on 2 Kings xxiii. 22; and cp. 1 Esdras i. 20, 21.

— *from the days of Samuel the prophet*] An eventful and critical era in Hebrew History. See *Introd.* to Samuel, ix.—xv.

<sup>20</sup>. *Necho*] Called also Pharaoh-necho, and supposed by Herodotus to have been a son of Psammetichus the First, who after the XXvth (Ethiopian) dynasty and the anarchy of "the Twelve Kings," had founded a native dynasty (Saitish, the XXVth) in B.C. 664, the thirty-fifth year of Manasseh. He took Ashdod after a siege of twenty-nine years (*Herod.*, ii. 157), and renewed the contest with Assyria. Pharaoh-necho (*Herod.*, ii. 158) continued that contest, and was now advancing toward the Euphrates (*Bertheau*, cp. B. D. ii. 187).

— *Charchemish*] Which means the *fortress of Chemosh*, the god of Moab (*Gesen.* 415; *Fuerst*, 698), supposed by some to be the same as Circesium, at the junction of the river Chaboras

with the Euphrates; others place it higher up the Euphrates, near Hierapolis (B. D. i. 278). Whichever of these two sites is preferred, Charchemish would be in a line toward Nineveh rather than toward Babylon. Cp. note above, on 2 Kings xxiii. 29.

<sup>21</sup>. *the house*] Of the King of Assyria, whose declining power, it seems, Josiah desired to prop up against the rising domination of Babylon, which he knew from the word of prophecy would be very hostile and oppressive to Jerusalem and its monarchy, and he therefore imagined that he had God's warrant for supporting its enemy the Assyrian.

It has been supposed by many learned chronologers, historians, and expositors (as *Ussher*, *Lightfoot*, *Rawlinson*, *Thenius*, &c.), that the King of Assyria here mentioned is Nabopolassar, King of *Babylon*, and that these events took place after the fall of Nineveh; but this is doubtful. See *Gumpach* (*die Zeitrechnung der Babyl.*, p. 146); and above, on 2 Kings xxiii. 29: cp. *Bertheau* here.

— *God commanded me to make haste*] Or, *God said that He would speed me. Leave off from God who is with me*. See 1 Esdras i. 27; and *Bertheau* here. The verb is in the *piel infinitive*: cp. xxxii. 18 (*Gesen.* 104). Perhaps Pharaoh-necho might have heard of the prophecies of Nahum and Zephaniah (ii. 13) against Nineveh. The sacred writer does not hesitate to describe the words of Pharaoh-necho as from the mouth of God. In 1 Esdras i. 28 they seem to be ascribed to the prophet Jeremiah (xv. 7—9).

<sup>22</sup>. *of Megiddo*] See on 2 Kings xxiii. 29; and compare *Hengstenberg*, *Christol.* iii. 217 (Engl. transl.), on the identity of Kadytis (*Herod.*, ii. 159) and Jerusalem.

<sup>23</sup>—<sup>25</sup>.] See above, on 2 Kings xxiii. 30.



chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried || in one of the sepulchres of his fathers. And <sup>c</sup>all Judah and Jerusalem mourned for Josiah. <sup>25</sup> And Jeremiah lamented for Josiah: and <sup>e</sup>all the singing men and the singing women spake of Josiah in their lamentations to this day, <sup>h</sup>and made them an ordinance in Israel: and, behold, they are written in the lamentations.

Before CHRIST 610.  
Or, among the sepulchres. e Zech. 12. 11.  
f Lam. 4. 20.  
g See Matt. 9. 22.  
h Jer. 22. 20.

<sup>26</sup> Now the rest of the acts of Josiah, and his <sup>†</sup>goodness, according to that which was written in the law of the LORD, <sup>27</sup> And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

XXXVI. <sup>1</sup> Then <sup>a</sup>the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. <sup>2</sup> Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. <sup>3</sup> And the king of Egypt <sup>†</sup>put him down at Jerusalem, and <sup>†</sup>condemned the land in an hundred talents of silver and a talent of gold. <sup>4</sup> And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

610.  
a 2 Kings 23. 30, &c.  
† Heb. kindnesses.  
† Heb. removed him.  
† Heb. mulcted.

<sup>5</sup> <sup>b</sup>Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God. <sup>6</sup> <sup>c</sup>Against him came up Nebuchadnezzar king of Babylon, and bound him in || fetters, to <sup>d</sup>carry him to Babylon. <sup>7</sup> <sup>e</sup>Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

b 2 Kings 23. 36, 37.  
c 2 Kings 24. 1.  
Foretold, Hab. 1. 6.  
606.  
Or, chains. d See 2 Kings 24. 6.  
Jer. 22. 18, 19, & 36. 30.  
e 2 Kings 24. 13.  
Dan. 1. 1, 2. & 5. 2.

<sup>8</sup> Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and || Jehoiachin his son reigned in his stead.

<sup>9</sup> <sup>f</sup>Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD. <sup>10</sup> And <sup>†</sup>when the year was expired, <sup>g</sup>king Nebuchadnezzar sent, and brought him to Babylon, <sup>h</sup>with the <sup>†</sup>goodly vessels of the

599.  
Or, Jeconiah, 1 Chron. 3. 16.  
or, Coniah, Jer. 22. 24.  
f 2 Kings 24. 8.  
† Heb. at the return of the year.  
g 2 Kings 24. 10—17.  
† Heb. vessels of desire.

h Dan. 1. 1, 2. & 5. 2. 599.

25. the lamentations] Not the extant Lamentations of Jeremiah, which were written after the taking of Jerusalem, but the national collection of dirges, in which was an elegy of Jeremiah on the death of Josiah (*Thenius, Ewald, Keil, and Bertheau*).

At the same time it may be supposed, with *Ussher*, Ann. p. 66, that, in the Lamentations, Jeremiah sometimes refers to the death of Josiah, especially in Lam. iv. 20: "The breath of our nostrils, the Anointed of the Lord, was taken in their pits, of whom we said, Under His shadow we shall live among the heathen."

Portions of the prophecies of Jeremiah (Jer. xxii. 10—18) and of Zechariah (Zech. xii. 11) may be connected with this mournful occasion. In the former it is said, that, though the lament of the dead father Josiah was bitter, it was not nearly so bitter as the sorrow for the living son. In the other, the weeping for Josiah is made an occasion for a prophecy of the future weeping of penitential sorrow of the Jews for the crucifixion of Christ. See above, on 2 Kings xxiii. 30.

CH. XXXVI. 1. took Jehoahaz—and made him king] They took Jehoahaz, or Shallum, and made him King, which they ought not to have done; for he was not the eldest son; and they were punished for this act. See on 2 Kings xxiii. 30.

3. the king of Egypt] Pharaoh-necho. See on 2 Kings xxiii. 33.

4. Eliakim his brother] His elder brother.

6. to carry him to Babylon] But he did not execute his intention (*Patrick, Movers, Keil, and Hävernick*); or, if he did (as is asserted in 1 Esdras i. 40; and *Septuagint*, and *Vulgate*, and by *Bertheau*), he allowed him to return to

Jerusalem, where he died, and was buried. See 2 Kings xxiv. 6; and cp. Dan. i. 2.

There is no ground for the assertion of some modern critics, that the narratives of Kings and Chronicles are at variance, and that the sacred Writer has confounded Jehoiakim with Jehoiachin. On the date of these events, see above, on 2 Kings xxiv. 1; and cp. *Dr. Pusey*, Lectures on Daniel, pp. 399—401.

7. vessels] This is confirmed by Dan. i. 2; and 1 Esdras i. 41: and there is no ground for the allegation of some, that the sacred historian has confounded Jehoiakim with Jehoiachin, in whose reign more vessels, and more costly ones, were taken away (2 Kings xxiv. 13; and v. 10 here).

8. that which was found in him] It is affirmed by some, that he had printed on his body some idolatrous marks, in reverence of false deities (such as are forbidden in Lev. xix. 28; and are referred to in the Apocalypse. See on Rev. xiii. 16, 17. Cp. xiv. 9. 11; xvi. 2; xix. 20; xx. 4. So the *Talmud*, *S. Jerome*, and *Dr. Spencer*, de Leg. Heb. xiv. 2. See *Bp. Patrick* here; and *Thenius*, on 2 Kings xxiv. 6). The sacred Writer passes over his miserable end, well known to the reader. See on 2 Kings xxiv. 6.

9. Jehoiachin] Called also Jeconiah and Coniah (Jer. xxii. 24. 28. See above, on 2 Kings xxiv. 8).

—eight years] So some MSS. of *Sept.* and *Vulg.* In 2 Kings xxiv. 8, it is *eighteen*; and so the *Syriac* and *Arabic* here. The MSS. of 1 Esdras i. 43 vary. Here some MSS. of the original have *eighteen*, and some MSS. of the *Septuagint*; and this seems to be the true reading; and so *Thenius* and *Keil*. Some methods of reconciling both statements may be seen in *Bp. Patrick's* note here; and in *Pfeiffer*, *Dubia*, p. 251; and in *Dr. Townsend's* Harmony, ii. 439.

Before  
CHRIST  
599.  
|| Or, Mattaniah,  
his father's  
brother,  
2 Kings 24. 17.  
i Jer. 37. 1.  
k 2 Kings 24. 18.  
Jer. 52. 1, &c.

593.  
i Jer. 52. 3.  
Ezek. 17. 15, 18.  
m 2 Kings 17. 14.

n Jer. 25. 3, 4. &  
35. 15. & 44. 4.

† Heb. *by the  
hand of his  
messengers.*

|| That is,  
continually and  
carefully.  
o Jer. 5. 12, 13.  
p Prov. 1. 25, 30.  
q Jer. 32. 3. &  
38. 6.

r Ps. 74. 1. &  
79. 5.

† Heb. *healing.*  
590.

s Deut. 28. 49.  
2 Kings 25. 1, &c.  
Ezra 9. 7.

588.  
t Ps. 74. 20. &  
79. 2, 3.  
u 2 Kings 25. 13,  
&c.

588.  
x 2 Kings 25. 9.  
Ps. 74. 6, 7. &  
79. 1, 7.

† Heb. *the  
remainder from  
the sword.*

y 2 Kings 25. 11.  
z Jer. 27. 7.  
a Jer. 25. 9, 11,  
12. & 26. 6, 7 &  
29. 10.  
b Lev. 26. 34, 35,  
43.  
Dan 9. 2.  
c Lev. 25. 4, 5.

house of the LORD, and made <sup>i</sup> Zedekiah his brother king over Judah and Jerusalem.

<sup>11</sup> <sup>k</sup> Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. <sup>12</sup> And he did *that which was* evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD. <sup>13</sup> And <sup>l</sup> he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he <sup>m</sup> stiffened his neck, and hardened his heart from turning unto the LORD God of Israel. <sup>14</sup> Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem. <sup>15</sup> <sup>n</sup> And the LORD God of their fathers sent to them <sup>†</sup> by his messengers, rising up <sup>||</sup> betimes, and sending; because he had compassion on his people, and on his dwelling place: <sup>16</sup> But <sup>o</sup> they mocked the messengers of God, and <sup>p</sup> despised his words, and <sup>q</sup> misused his prophets, until the <sup>r</sup> wrath of the LORD arose against his people, till *there was* no <sup>†</sup> remedy.

<sup>17</sup> <sup>a</sup> Therefore he brought upon them the king of the Chaldees, who <sup>†</sup> slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand. <sup>18</sup> <sup>u</sup> And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon. <sup>19</sup> <sup>x</sup> And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. <sup>20</sup> And <sup>†</sup> <sup>y</sup> them that had escaped from the sword carried he away to Babylon; <sup>z</sup> where they were servants to him and his sons until the reign of the kingdom of Persia: <sup>21</sup> To fulfil the word of the LORD by the mouth of <sup>a</sup> Jeremiah, until the land <sup>b</sup> had enjoyed her sabbaths: *for* as long as she lay desolate <sup>c</sup> she kept sabbath, to fulfil threescore and ten years.

10. Zedekiah his brother] His father's brother. Cp. 1 Chron. iii. 15; and see on 2 Kings xxiv. 17.

16. they mocked the messengers of God—and misused his prophets] Our blessed Lord appears to refer to these, and other like words of the Old Testament, when He says, "O Jerusalem, Jerusalem, thou that *killst the prophets*," &c. (Matt. xxiii. 37.) See below, on v. 17.

17. Therefore he brought upon them the king of the Chaldees] The sacred historian is careful to remind the reader that what was done by the King of Babylon and his armies against Jerusalem, its King, and its Temple, was not done by their own power, but by the will of God. The Chaldees were the instruments of Jehovah, Who used them to punish His people for their sins against Him.

The sacred Writer draws a veil over the miseries of the royal house of David: he does not mention the wretched fate of the King, Zedekiah, and of his sons, which was well known to his readers, from the narrative of the Kings (2 Kings xxv. 1—7).

— their sanctuary] It is called *theirs*, because God had forsaken it. In the same way our Lord, having uttered the words, quoted above on the foregoing verse, to which he seems to refer, proceeds to say to the Jews, "Your house is left unto you desolate." See on Matt. xxiii. 38. There is a remarkable analogy between the captivity of Jerusalem by the Chaldees for despising God's words, spoken by His prophets (v. 16), and its subsequent captivity by the Romans for the rejection and crucifixion of Christ.

The two events bear a striking resemblance to each other. The instrument, in God's hand, in the first destruction of Jerusalem, was Babylon, called by many "The Eastern Rome;" His instrument, in the second, was Rome, called by many

ancient writers "The Western Babylon." See below, on Rev. xvii. 1, p. 250. In both cases, the Temple was polluted with blood (see below, on Matt. xxiv. 15), and burnt by fire. In the former case, the sacred vessels were taken to Babylon; in the latter, to Rome: see on Rev. p. 250. In both cases many were carried away captive. In the former case, they who survived of the tribe of Judah had the comfort of a divine prophecy, assuring them of a return by the instrumentality of Cyrus; in the latter case, all the tribes of Israel have a gracious invitation from CHRIST to return to the favour of God, in the spiritual Jerusalem, which is His Church.

21. by the mouth of Jeremiah—sabbaths] Because the Jews broke the law of the Sabbath, and of the Sabbatical year (Lev. xxv. 1—7), therefore God, by a righteous retribution, gave a long and enforced Sabbath to their land, as Jeremiah had foretold (xxv. 9, 12; xxix. 10), proportioned to their sin.

— to fulfil threescore and ten years] From the fourth year of Jehoiaquim, that is, from the invasion of Nebuchadnezzar, in v. 6, B.C. 606, and extending to B.C. 536 (Conring, Vorstius, Ussher, and Bertheau here). See Dan. i. 1.

With regard to the groundless allegations of some, that this specification of "threescore and ten years," as the duration of the Captivity, is an evidence of a later date of composition than the age of Ezra, see *Keil*, Versuch, p. 17; and above, on 2 Kings xxiv. 1.

The seventy years' captivity was like a compensation for the non-observance of the *seventh*, or Sabbatical year; just as the *forty years'* wandering in the Wilderness was a retribution for the murmuring of the Israelites at the report of the spies, who had searched the land *forty days*: see Num. xiv. 34.

May we not here recognize a warning against the public and private evils, that may be apprehended to flow from desecrations of the Lord's day?

<sup>22</sup> Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of <sup>e</sup> Jeremiah might be accomplished, the LORD stirred up

Before  
CHRIST  
536.  
d Ezra i. 1.  
e Jer. 25. 12, 13.  
& 29. 10. & 33. 10, 11, 14.

## CYRUS AND CHRIST.

22. in the first year of Cyrus king of Persia] Cyrus, Heb. *Coresch*,—a name which signifies *Sun* (*Ctesias*, *Etyim.*, *Mag.*, *Gesen.* 416; *Fuerst*, 702; *Hengstenberg*, *Christol.* ii. 193, on Isa. xl.—lxvi.). In the cuneiform inscriptions the name is *Khurush*.

He had been pre-announced as the *Shepherd* appointed by God, and as His *Anointed* (Messiah), and Restorer of His people, in the prophecies of Isaiah (xliv. 28; xlv. 1), a hundred and fifty years before the destruction of the Temple, and one hundred and forty before his birth.

The first year of Cyrus is evidently the first year of his royalty at Babylon, which he had taken B.C. 538. This appears from his language here: "All the kingdoms of the earth" (including the Assyrian and Babylonian, together with the Median and Persian) "hath the Lord God of heaven given me; and He hath charged me to build Him an house in Jerusalem, which is in Judah,"—an assertion which is grounded on God's declaration in the prophecies of Isaiah (xliv. 28; xlv. 13), which were shown to Cyrus, as is affirmed by *Josephus*, *Antt.* xi. 1. 1—3,—a passage which deserves careful consideration; and see *S. Jerome*, on Isa. xlv. 28. *A Lapide*, in *Ezram.* cap. 1; and *Köhler*, *Haggai* (1860), who suppose that these prophecies, and those of Jeremiah (see next note), were shown to Cyrus by *Daniel*, who had interpreted the writing on the wall to Belshazzar (*Dan.* v. 25—29), and who stood high in favour with the Persian ruler of Babylon (*Dan.* v. 31; vi. 1—3), and who refers to this prophecy of Jeremiah, saying, "I Daniel understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (*Dan.* ix. 2).

These two concluding verses of Chronicles connect this book with the next following book, that of Ezra. By means of them, the one is dove-tailed into the other: see Ezra i. 1, 2.

We here read, that the Lord stirred up the spirit of Cyrus, and he said, after he had taken Babylon, "All the kingdoms of the earth hath the Lord God of heaven given me;" and he commanded, that "a proclamation" to this effect should be made "throughout his kingdom," and that all should know that "God had charged him to build Him an house in Jerusalem. Who is there among you of all His people? The Lord his God be with him, and let him go up."

These two verses are the end of a sorrowful history in the Chronicles, and they are the beginning of a joyful one in Ezra. So it was in the life of Christ. So it is ever in the history of His Church. Death is followed by Resurrection to glory.

Let us observe, that the title "*the Lord God of heaven*," *Jehovah Eloï hashshamayim*, is the title given to God after the Captivity. See here; and Ezra i. 2; vi. 10; vii. 21. As the title, "The Lord of hosts," dates from the age of Samuel, and had a particular significance in connexion with that age (see above, on 1 Sam. i. 3), so "*the Lord God of heaven*" had a special meaning at this time. It declared, that though His earthly Temple in Jerusalem was now lying in ruins, His glorious Majesty was not affected thereby; rather, it shone forth with greater splendour; because the minds of the faithful were drawn off from looking on the material Temple, to contemplate Him, Whose Throne is in the heavens, and Whose footstool is the earth. And thus it prepared the way for the Christian Dispensation, in which His Omnipresence is felt and adored in every land.

It has been objected by some (e.g. *Voltaire*), that Cyrus, a Persian monarch, could never have used such words as these when speaking of the God of Israel. But when we remember what the language of Nebuchadnezzar was on this subject (see *Dan.* iii. 28, 29), and of Darius (*Dan.* vi. 26), we need not be surprised at such words as these in a proclamation of Cyrus, especially if it be recollected, what the influence of Daniel was at this time. Cp. *Bp. Hall*, *Calmet*, and *Duclot*. The proclamation, and the execution of it were by divine inspiration. The Lord "stirred up the spirit of Cyrus;" and it was executed "not by might, nor by power, but by My Spirit, saith the Lord of hosts" (*Zech.* iv. 6).

When it is remembered, that Cyrus signifies *Sun*, and that he was mentioned in Holy Scripture by name before His birth

(see above, on 1 Kings xiii. 2), and that he is described by God as His *Shepherd*, and as His *Anointed* (Isa. xlv. 28; xlv. 1), and as the Deliverer of His people from the bondage and captivity of Babylon, and as the Builder again of His Temple at Jerusalem, and that he is said to have been stirred by the Spirit of God to do what he did, we need not be surprised that Cyrus was regarded by the ancient Christian Church as a signal type of JESUS CHRIST, the "Sun of Righteousness," the "Good Shepherd," the "Anointed One of God," the Universal Prophet, Priest, and King, the Redeemer of God's people from the worse than Babylonian bondage and captivity of Sin, Satan, and of Death, the Builder of the True Temple, in the spiritual Jerusalem, the Universal Church of God, militant here on earth, and to be glorified hereafter in heaven. See *S. Jerome* (in *Esaiam*, xlv. and xlv.), who asserts that the prophecies of Isaiah, concerning Cyrus, are to be applied in a large and spiritual sense to Christ, and who thus paraphrases Isaiah's prophecy concerning Cyrus:—

"Vocavi te nomine meo, sicut vocavi Abraham, Isaac et Jacob, et multò ante prædixi, ut Isaac et Josiam, ne putareris esse Christus, cui assimilatus es, et in Cujus typum et inaguinem præcessisti." And on chap. xlv.: "Quid magnum est, si unum regem creaverim qui mea mandata conservet? Ipse jussurus est, ut ædificetur civitas mea, Jerusalem, et captivi redeant in Judeam, non ob pretium et munera, sed ob meam voluntatem, dicit Dominus exercituum. Qui ad Christum refert intelligentiam, sic explanationis suæ verba moderatur. . . . Hæc dicit Dominus Sanctus Israel, qui plasmavit in virginali utero Salvatorem. . . . Quid mirum, si Filium meum, justum Regem, miserim mundo, sive ab inferis suscitaverim, qui ædificet civitatem meam super petram, adversum quam porte inferi non prævalebunt?" (*Matt.* xvi. 18.) Cp. *Dean Jackson* on the Creed (book vi. pt. ii. chap. xxvi.), who calls Cyrus "a type of the true Emmanuel."

It may be added, that Cyrus, as being a mighty Conqueror and King, who comprised under his sway the greatest kingdoms of the earth, was, in a certain sense, that is, in the extent of his dominions, and the variety of tongues of the people who were subject to him, a more significant type of Christ's universal dominion over all mankind, than even David or Solomon, who were sovereigns of a particular people. Cyrus was to David in civil matters, what Melchizedek was to Aaron in spiritual. Cyrus was a type of Christ's Universal Kingdom, as Melchizedek was of His universal Priesthood. As *Bede* says (on Ezra, cap. i.), "Cyrus rex Dominum Salvatorem et nomine significat et factis."

Further, the words of Cyrus, in the passage now before us, bear a remarkable resemblance to those of Christ.

Cyrus had overthrown the power of Babylon, the enemy of God's people; and the next thing that we hear of him is, that "the LORD stirred up" (raised up, ἐγέρσει, *Sept.*) "his spirit" (cp. Ezek. xxxvii. 12), to proclaim "throughout all his kingdom, and to put it also in writing, saying, Thus saith Cyrus, All the kingdoms of the earth hath the Lord God of heaven given me; and He hath charged me to build Him an house in Jerusalem, which is in Judah" (Cyrus probably refers to Isaiah's prophecies, above cited): "Who is there among you of all His people?" (not merely in Babylon, but in Assyria and Media, which were subject to Cyrus, and where the tribes of Israel were scattered). "The Lord his God be with him, and let him go up."

And what did Jesus Christ, the Divine Cyrus, say, when He had overthrown the spiritual Babylon, the enemy of God's people? What did He say, when God had raised His spirit from the darkness of the grave, and when He had conquered the powers of darkness, and had delivered all true Israelites from the bondage and captivity of Sin and Death? He then uttered this proclamation: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost" (*Matt.* xxviii. 18, 19). This was His commission to His Apostles, whom He sent forth into all the world by His royal decree, to build up the spiritual Temple of His Church Universal, the everlasting Jerusalem.

Here is comfort to all true Israelites in reading this history.

The Temple of Solomon was destroyed by Nebuchadnezzar, and the King and people of Jerusalem were carried captive to

Before  
CHRIST  
536.  
f Isa. 44. 28.  
g Ezra 1. 2, 3.

the spirit of 'Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, <sup>23</sup> Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

Babylon. But according to the sure word of prophecy, Babylon itself was destined to feel the wrath of God for its sins; and the Conqueror of Babylon, it was foretold, would be an instrument in God's hands for the restoration of Judah, and for the rebuilding of the Temple.

That second Temple itself would also be destroyed for the sins of the people of Jerusalem, and Judah would be scattered abroad for its sins. But though men might, and would fail, God's truth and love would never fail.

The faithful Israelite has been taught to look beyond Cyrus to Christ, and to see in the overthrow of Babylon, and in the restoration of Judah, and in the rebuilding of the Temple, the foreshadowing of a mighty Conqueror triumphing over all hostile powers, and of an universal Redemption, and of the building up of a spiritual Temple, which will receive within its courts all nations and languages, and will be transfigured into a heavenly building, and will stand glorious for ever, when all earthly Monarchies will have vanished away.

— *that the word of the LORD spoken by the mouth of Jeremiah might be accomplished*] The Lord had pre-announced, by Jeremiah the prophet, that "when seventy years were accomplished, He would punish the King of Babylon and that nation for their iniquity, and the land of the Chaldeans" (Jer. xxv. 12); and that, "after seventy years had been accomplished at Babylon, He would visit His people, and perform His good word toward them, in causing them to return" to Jerusalem (Jer. xxix. 10). These seventy years, ending in the first year of the reign of Cyrus, dated from the fourth year of the reign of Jehoiakim.

The edict for the foundation of the second Temple, in which, in the fulness of time, Christ was presented in the substance of our flesh, and in which He "purified the sons of Levi" (Mal. iii. 3), by His teaching and His Spirit, dated from the seventieth year after the invasion of Nebuchadnezzar,

which was completed in the destruction of the material Temple of Jerusalem (*vs.* 6. 19).

The captivity of Israel ended after seventy years; Babylon, the hostile city, was taken; and the vessels of the Temple were restored by Cyrus; and an edict was issued for the return of the Jews, and the rebuilding of the Temple.

This number, *seventy*, forms, as it were, a series of links, which connect that era with the end of all things.

*Seventy weeks* (of years), = 490 years, were pre-announced by Daniel (ix. 24—27) as the interval between the edict for the building of the walls of Jerusalem, and Messiah the Prince; and though that interval would issue in a crisis of sin and suffering, even in the cutting off of Messiah the Prince, and in the coming of another power, like that of Babylon, the power of Rome, to destroy the Temple and City of Jerusalem, yet even then God's goodness would triumph over evil, and His glory be more clearly manifested.

The spiritual Temple of Christ's mystical body, the Church, rose up on the ruins of the material Temple at Jerusalem; all shadowy services passed away, when that material Temple was destroyed, and all its beauty was absorbed into the substance of the Church Universal, which will subsist for ever. And that destruction of the material Temple, and the rising up of the spiritual Temple in its place, was *seventy years* after the Birth of Christ, Who makes all things new (Rev. xxi. 5), and Who brings life out of death (Heb. ii. 14); and so, where sin and death abounded, there grace and life did much more abound (Rom. v. 20).

Thus the mind is led on by a succession of struggles and victories to look forward to the last and fiercest conflict of all, when Satan will rage most furiously against Christ, and when He will come in His glorious Majesty, and put all enemies under His feet; to Whom, with the Father, and the Holy Ghost, be all praise and dominion, in all Churches of the saints, now and for evermore. AMEN

## INTRODUCTION TO EZRA AND NEHEMIAH.

"EZRA and NEHEMIAH," says St. Jerome<sup>1</sup>, "signify by their names, respectively, the Helper, and the Comforter sent by the Lord; and their Books are joined together in one volume. They narrate the restoration of the Temple, and the rebuilding of the Walls of Jerusalem. The history of that long train of people, returning from Babylon to their own country; and of the company of Priests and Levites, Israelites and Proselytes; and the record of the labour of building the walls and towers, which work was distributed among several families<sup>2</sup>, have a twofold significance, a literal and a figurative meaning<sup>3</sup>."

These remarks of St. Jerome suggest a reason for comprising the prefatory observations, which will now be offered on these Books, in one and the same Introduction<sup>4</sup>.

The Books of Ezra and Nehemiah embrace a period of about 108 years, from B.C. 536 to B.C. 428.

The principal events recorded in them are as follows:—

B.C. 536. The Edict of Cyrus for the restoration of the sacred vessels to the Temple of Jerusalem, and for the return of the Jews, under Zerubbabel their leader, of the house of Judah; and of Jeshua, the son of Jozadak, the High Priest; and for the rebuilding of the Temple<sup>5</sup>.

The Altar set up at Jerusalem; and the Feast of Tabernacles kept<sup>6</sup>.

The foundation of the Temple laid, "with weeping and shouting<sup>7</sup>."

B.C. 515. The completion of the building of the Temple, urged on by the prophecies of Haggai and Zechariah, and authorized by the edict of Darius Hystaspis, after many delays and hindrances.

The Dedication of the Temple, in the sixth year of Darius<sup>8</sup>, the twenty-first year after the edict of Cyrus.

The events of the Book of ESTHER occurred in the interval between B.C. 486 and B.C. 465; in the reign of Xerxes, the son of Darius, King of Persia.

B.C. 458. The journey of Ezra from Babylon, with a commission from Artaxerxes Longimanus (the son of Xerxes), in the seventh year of his reign<sup>9</sup>.

The religious Reformation under Ezra, especially with regard to the strange marriages; and for the prevention of idolatry<sup>10</sup>.

B.C. 444. The journey of Nehemiah from Susa, with a commission from the same King, Artaxerxes, in the twentieth year of his reign<sup>11</sup>.

The Walls of Jerusalem rebuilt<sup>12</sup>, "in troublous times<sup>13</sup>," about ninety-two years after the edict of Cyrus for the return of the Jews, and for the rebuilding of the Temple.

The reading and expounding of the Law of Moses by "Ezra, the Priest and Scribe<sup>14</sup>."

The keeping of the Feast of Tabernacles<sup>15</sup>.

The Fasting and Repentance of the people; their religious acknowledgment of God's goodness to them and their forefathers; and of their own sinfulness<sup>16</sup>.

The National Covenant with God, sealed by "Nehemiah the Tirshatha," or Governor, and others, in the name of the people<sup>17</sup>.

The religious Reformation by Nehemiah, for the observance of the Sabbath, the cleansing of

<sup>1</sup> *S. Jerome* ad Paulinum, Ep. 50, p. 574. Cp. also his *Præfat. ad Esdras*. In the Sixth Article of the Church of England, the Books of Ezra and Nehemiah are described as the "First Book of Esdras, and the Second Book of Esdras." On the relation of the Book of Ezra to the Apocryphal books called First of Esdras and Second of Esdras in our Version, see the articles by *Ven. Lord A. C. Hervey* and *Rev. B. F. Westcott*, *Bible Dict.* i. 575—580.

<sup>2</sup> See *Nehemiah*, ch. iii.

<sup>3</sup> "Aliud in cortice sonant, aliud in medullâ."

<sup>4</sup> Cp. also below, note on *Neh.* i. 1.

<sup>5</sup> *Ezra* i.—iii.

<sup>7</sup> *Ezra* iii. 8—13.

<sup>9</sup> *Ezra* vii. 1—8.

<sup>11</sup> *Neh.* i. 1; ii. 1—11.

<sup>13</sup> *Dan.* ix. 25.

<sup>15</sup> *Neh.* viii. 14—18.

<sup>17</sup> *Neh.* x.

<sup>6</sup> *Ezra* iii. 4.

<sup>8</sup> *Ezra* vi. 1. 15. 22.

<sup>10</sup> *Ezra* viii. ix. x.

<sup>12</sup> *Neh.* iii. iv. vi.

<sup>14</sup> *Neh.* viii. 1—8.

<sup>16</sup> *Neh.* ix.

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the Temple, the provision for its services, the maintenance of the Priests and Levites, and for the dissolution of the mixed marriages<sup>1</sup>.

The solemn Dedication of the Walls of the City; "the joy of Jerusalem heard afar off"<sup>2</sup>.

Nehemiah is encouraged by the Prophet Malachi, who is called "the Seal of the Prophets."

The Canon of the Old Testament is completed by Ezra about this time.

The Book of Ezra joins itself on to the Books of Chronicles, by adopting the words with which the Chronicles end: and this repetition seems to intimate identity of authorship, which is deducible from other evidence, both external and internal<sup>3</sup>.

The Chronicles refer us back to the first Adam, whose name stands at the fore-front of that Book. The Book of Ezra is introductory to that of Nehemiah; and these Books of Ezra and Nehemiah are illustrated by a prophetic commentary in the writings of Haggai, Zechariah, and Malachi. Haggai and Zechariah reveal to us the feelings of faith and hope, with which the devout Israelites at that time looked upon the Temple, when rising from its ruins; and Malachi unfolds the joyful aspirations of those who contemplated the Temple and Walls of Jerusalem when already built.

It has been alleged by some in modern times, that the Books of Ezra and Nehemiah are merely historical narratives, without any spiritual significance. But surely this is an error, and would deprive these Books of their highest value and true beauty. We need not hesitate to say, that Ezra and Nehemiah would never have been able to do and to suffer what they did and suffered, unless they had been animated by the Spirit which breathes in the prophecies of Daniel (with which they were doubtless familiar), and in those of Haggai, Zechariah, and Malachi; and unless they had looked forward with the eye of faith, enlightened by the Holy Ghost, and had seen visions of CHRIST. And we need not scruple to add, that no one can be duly qualified to understand and expound the Books of Ezra and Nehemiah, unless he reads them by the light of that evangelical exposition, which is supplied by the Holy Spirit Himself, in the prophetic writings of Daniel, Haggai, Zechariah, and Malachi. From them we learn, that the Coming of "Messiah the Prince," and the "anointing of the Most Holy," and the bringing in "of everlasting righteousness," were connected, by the chain of God's providential arrangements, with the rebuilding of the walls of Jerusalem<sup>4</sup>; and that the beauty and glory of the restored Temple and of the City was not in their Walls and Towers, but in their inner sanctity, as being the predestined places which would be honoured with the presence of "the Lord Himself," the "Messenger of the Covenant," "the Desire of all Nations," God manifest in the Flesh<sup>5</sup>.

By means of the Chronicles, retrospectively, and by means of Nehemiah and the three prophets, Haggai, Zechariah, and Malachi, prospectively, Ezra unites the past with the future: he carries our thoughts backward to the first Adam, and he carries them forward to the second Adam; and he suggests a comparison of the unhappy ruin, by which we fell in the one, with the glorious restoration, by which we rise in the Other.

It is not a fanciful speculation, which is broached by St. Jerome, when he comments on the meaning of the names which these two Books bear, Ezra "the Helper," and Nehemiah "the Consoler sent by the Lord;" they are to us, and to all the faithful, in very deed, what in word they intimate<sup>6</sup>; they are Books of Help and Consolation, especially in times of trouble; they are Books of recovery and reparation, and they point to the great work of Restoration which was wrought by the Incarnation of Him, Who is our Divine Ezra and Nehemiah, our True Helper and Consoler, and Who built up the ruined Temple of our Human Nature, when it had fallen down, and made it a Temple of the Holy Ghost, and Who raised up the waste places of our Jerusalem; and they invite us to look forward to the future Restoration and glorious Restitution of all things, which will be effected at the Great Day by Him, "Who maketh all things new"<sup>7</sup>.

At the beginning of the Book of Ezra, we read, that "the Lord stirred up the spirit of Cyrus, King of Persia," the Conqueror of Babylon, "the Shepherd," and "Anointed" of the Lord<sup>8</sup>; and Cyrus acknowledges that "the Lord God of heaven hath given to him all the kingdoms of the earth, and hath charged him to build Him an house at Jerusalem;" and he brings forth the dedicated vessels of God from the idol-temple at Babylon, and restores them to the temple of

<sup>1</sup> Neh. x. xi. xii. xiii.

<sup>2</sup> Neh. xii. 27—43.

<sup>3</sup> Cp. on Ezra i. 1.

<sup>4</sup> Dan. ix. 24—27.

<sup>5</sup> See below, Ezra ii. 63; and on iii. 4. 13.

<sup>6</sup> *Isidorus* well says (Orig. vii. c. 8), "*Esdras adjutor, Neemias consolator a Domino. Quodam presagio nomina ista sortiti sunt. Fuerunt enim in adjutorium et consolationem*

*omni illi populo redeunti ad patriam. Nam et templum Domini iidem reedificaverunt (rather, reedificatum narrant) et murum et turrium opus restauraverunt."*

<sup>7</sup> See Rev. xxi. 1—5.

<sup>8</sup> Cp. above, on 2 Chron. xxxvi. 22.



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the Lord at Jerusalem, and proclaims freedom to all Israel, then scattered abroad, and encourages them to return to Jerusalem, and supplies them with means for their journey and their work; and issues an edict for the restoration of the Temple there.

Thus even Cyrus foreshadowed the work of Christ, Who has delivered from their ghostly enemy those who were like vessels sanctified to God, but had been carried into captivity, and Who has restored them to His Service<sup>1</sup>.

We have another representation of the restorative work of Christ, in the acts of Zerubbabel, of the house of Judah, the captain of Israel, co-operating with Jeshua the son of Jozadak the High Priest, who were the principal agents in rebuilding the Temple, and who typified Christ, Who is the True Zerubbabel, the Leader of Israel, of the Tribe of Judah, and Who is also the Divine Jeshua, the Great High Priest, "the Lord our Righteousness."

This interpretation of their character and office is authorized and commended to us by the Holy Spirit Himself, speaking by the Prophet Zechariah<sup>2</sup>.

It is not unworthy of remark, that the work of Restoration was begun under Jeshua and Zerubbabel, at the Feast of Tabernacles<sup>3</sup>, and was completed under Ezra and Nehemiah at the same festival about a century after<sup>4</sup>. The Feast of Tabernacles was the consummation and crown of all Hebrew festivals, and it prefigured the Incarnation of the Son of God, Emmanuel, God with us, tabernacling in our flesh<sup>5</sup>; and it also typified the future everlasting union of God, dwelling with all faithful Israelites, glorified and beatified in heaven.

Thus, the joy of the Hebrew People returning to Jerusalem, and rebuilding the Temple and the Walls of the City, was a prelude to the song of Angels, who chanted a hymn of thanksgiving at the Nativity of Christ, when the Son of God came down from heaven, and raised our nature from its ruins, and enshrined the Shecinah of the Godhead in the Temple of our Manhood; and it was an anticipation of those glorious Anthems of praise, with which the general Resurrection will be celebrated, and which will accompany the going up of the Saints to the gates and walls of the heavenly Jerusalem.

In the union of the two Books of Ezra and Nehemiah, joined together, as two parts of one divinely inspired whole, there is a practical value and moral significance, which commend them to the special use of the Faithful in times of distress, in these latter days.

Ezra was "a Priest and a Scribe," learned in the Holy Scriptures, and came to Jerusalem from Babylon in the seventh year of Artaxerxes Longimanus, King of Persia and Assyria.

Nehemiah was a layman and a courtier at Susa, and was made the Tirshatha or Governor of Jerusalem by the same Artaxerxes, in the twentieth year of his reign. Both of them chose to suffer reproach for God and His Church, rather than to enjoy earthly ease and preferment. Both of them made public avowal of their religion in the presence of enemies<sup>6</sup>. Both were Confessors in deed, and Martyrs in will. Both encountered opposition from external adversaries, and from false brethren, and prosecuted the work of religious Reformation with courage, zeal, and perseverance, in spite of calumny and outrage. And their union is very instructive.

In matters of religious teaching and worship, such as the reading and exposition of the Law of God to the people, and in blessing them, Ezra the Priest and Scribe took the lead, and on those occasions Nehemiah the Tirshatha, or civil Governor, retired into the background<sup>7</sup>.

But Nehemiah's part was a very important one. Ezra took a religious care for the worship of God in the Temple which had been rebuilt by Zerubbabel and Jeshua. Nehemiah rebuilt the Walls of the City of Jerusalem, and set up its Gates, and planted it with inhabitants, and enabled them to dwell safely within it. Nehemiah convened the people to religious assemblies, and exercised an external jurisdiction over them, and gave a civil support to Ezra in all his religious ministrations. Ezra taught the people the Law of God, and Nehemiah took the lead in executing it. He was foremost in sealing the Covenant with God<sup>8</sup>. He co-operated with Ezra in reforming the strange marriages<sup>9</sup>. He assisted Ezra by fencing the sanctity of the Sabbath with civil sanctions and enactments<sup>10</sup>. He restored the appointed maintenance of the Priests and Levites, and the provision for the service of the Sanctuary<sup>11</sup>; and he ejected powerful intruders, who, under the connivance of the Chief Priest himself, had sacrilegiously occupied holy places, and had embezzled holy things.

Thus, in the combination of Ezra with Nehemiah we may see a divine representation of that

<sup>1</sup> See below, on i. 7, 10, 11.

<sup>2</sup> See Zech. iii. 1—9; iv. 6—10; vi. 11—15.

<sup>3</sup> See Ezra iii. 4.

<sup>4</sup> Neh. viii. 14—18.

<sup>5</sup> John i. 14.

<sup>6</sup> See Ezra viii. 21; ix. 3—15. Neh. i. 4; ix. and x.

<sup>7</sup> See Neh. viii. 1—8.

<sup>8</sup> Neh. x. 1.

<sup>9</sup> Cp. Ezra x. 4, 10—20. Neh. xiii. 23.

<sup>10</sup> Neh. x. 31; xiii. 15.

<sup>11</sup> Neh. x. 32—39. xiii. 9—13.

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happy alliance of Church and State, and of that hearty and loving co-operation of the Clergy and Laity in promoting the glory of God, and the peace and prosperity of His Jerusalem, which is the best policy of a Nation, and the best safeguard of a Throne.

There is not a nobler scene in the whole domain of history, than that displayed to us in the twelfth chapter of the Book of Nehemiah.

In an earlier chapter<sup>1</sup> he had described his own solitary ride on horseback at night-time, round the ruined walls of Jerusalem, on his arrival from Susa. But by God's help he was enabled to rebuild them. And when the City was rebuilt, he took care that the Walls should be dedicated with a solemn religious service. Nehemiah took his station with Ezra the Priest near the middle point of the western side of the city, and there he formed two companies, in one of which he himself was, and in the other was Ezra the Priest. These two companies parted themselves off from each other, like the two portions of a choir, and the former proceeded northwards, the latter went southward; they continued their course respectively in different directions, with "thanksgiving and singing, with cymbals, psalteries, and harps;" and when the City had been encompassed by them, half of it by one company and half of it by the other, and the two companies met together at the eastern gate of the city, near the Temple, there they joined their voices in an united chorus of praise, "for God made them rejoice with great joy, so that the joy of Jerusalem was heard afar off<sup>2</sup>."

These two companies,—the one that of Nehemiah the other that of Ezra,—going round the City, now rebuilt, and joined together on Mount Moriah, near the Temple now restored, gave utterance to the joy of Jerusalem for the return of its people to their home, from the far-off land of their captivity, and for the restoration of the Temple and the City; and they praised God for these benefits and for His other mercies which were associated with that holy place, and with that very spot in the days of Abraham<sup>3</sup>, David<sup>4</sup>, and Solomon<sup>5</sup>. Doubtless also, being divinely inspired, Ezra and Nehemiah, and the Priests and People, animated with a portion of their spirit, and being enlightened by the evangelical prophecies of Haggai, Zechariah, and Malachi<sup>6</sup>, had visions of the still more gracious blessings and brighter glories that would be shed upon that same holy place by the Coming of Christ,—the promised Seed of Abraham, David, and Solomon,—to that City and to that Temple, and of the out-pouring of the Holy Ghost; and with the ear of faith they caught some far-off sounds of the future Hallelujahs of the heavenly Jerusalem, which would be sung by the united voices of all the risen Saints, whether priests like Ezra, or laymen like Nehemiah, who had been animated by zeal like theirs for the glory of God.

The Books of Ezra and Nehemiah, as has been already observed, are records of religious *restoration*; and we may now proceed to remark that they are records of restoration *by means of dissolution*. They are histories of resurrections to glory by processes of decay and destruction. They display the trophies of God's grace triumphing over man's sin. They represent the victory of what is spiritual over what is material; of the heavenly over the earthly; of the unseen over the seen. It is remarkable, that seventy years had been foretold by the Holy Spirit, speaking by Jeremiah, as the interval between the beginning of the captivity at Babylon, and the restoration of the Hebrew People<sup>7</sup>, and that in the announcement of the Angel Gabriel to the prophet Daniel, in his solitary vespers and orisons at the time of the Evening Oblation, the rebuilding of Jerusalem was made the starting-point from which the seventy weeks of years were dated, which were to issue in the *destruction* of that City<sup>8</sup> and Temple.

The seventy years' captivity led to the restoration of the Jews, and to the rebuilding of the Temple. Destruction was followed by resurrection. The Second Temple was much inferior in material grandeur, and in external splendour, to the Temple of Solomon. The ancient men who saw the foundation of the Second Temple, wept, when they remembered the first<sup>9</sup>. But the latter house was to be made far "more glorious" than the former house, by the personal Presence of the Lord of the Temple in it<sup>10</sup>. Here was a victory of the spiritual over the material. And in course of time, after the expiration of the seventy weeks of years, even that Second Temple, built by Zerubbabel and Jeshua, and visited by Christ, was to be *destroyed*; and the walls of the City, erected by Nehemiah, were to be levelled with the dust, according to Christ's prophecy. But that very destruction would introduce another era of triumph, far more glorious than that of the foundation of the former Temple by Solomon, or than the rebuilding of the Temple by Zerubbabel, or than the re-erection of the walls by Nehemiah. The destruction of the Second Temple was to be inaugurated

<sup>1</sup> Neh. ii. 12—14.

<sup>3</sup> Gen. xxii.

<sup>5</sup> See 2 Chron. iii. 1.

<sup>2</sup> See below, on Neh. xii. 43.

<sup>4</sup> See 2 Sam. xxiv. 18.

<sup>6</sup> Cp. below, on Neh. xiii. 8, 9.

<sup>7</sup> Jer. xxv. 12; xxix. 20. 32.

<sup>9</sup> Ezra iii. 10—13.

<sup>8</sup> See Dan. ix. 24—27:

<sup>10</sup> Hag. ii. 3. 9.

## INTRODUCTION TO EZRA AND NEHEMIAH.

by the fulfilment of the gracious promise of "making an end of sins," and "making reconciliation for iniquity<sup>1</sup>," and of "bringing in everlasting righteousness," and "anointing the Most Holy;" it was to be accompanied with the unction of that Eternal Priest, with the true Urim and Thummim, for which both Ezra the Scribe and Priest, and Nehemiah the Tirshatha had yearned with fervent desire<sup>2</sup>.

By means of the *destruction* of the *material* fabric of the Temple and City, the hearts of the faithful were weaned from doting on that earthly Temple and transitory City of Jerusalem, and were elevated and fixed on the heavenly and eternal. The destruction of Jerusalem was followed by the building up of a Church Universal, in which God, "Who is a Spirit<sup>3</sup>," would be "worshipped in spirit and in truth" by all nations under heaven<sup>4</sup>, and so the faithful would be prepared to follow Christ through the grave and gate of Death to the golden portals of the Heavenly Jerusalem, "which is free, and is the Mother of us all<sup>5</sup>."

Many and great were the benefits, which, under God's good providence, the Hebrew Church derived from the Seventy Years' Captivity. They had learnt there, by a severe and holy discipline, that the God of Israel was not a mere local deity, like those of the heathen. They had felt His presence cheering them, as they hung their harps on the willows of the waters of Babylon, and in their wanderings through the more than an hundred and twenty provinces of the Persian Empire<sup>6</sup>; and they had thus been rescued from the sensuous slavery of mere external forms: they had been purified from idolatry, and had been elevated to a more spiritual communing with God. The open windows of Daniel<sup>7</sup>, looking toward Jerusalem, were indeed an evidence of love for the land of his forefathers, and for the appointed ministries of the Temple; but they were like "the door opened in heaven" in the Apocalypse<sup>8</sup>; they were an avenue to a holier vista, which reaches upward even to the inner sanctuary of the heavenly Zion, and by which the devout soul communes in prayer with the Invisible, Who is enshrined in glory there.

Another happy consequence of the Captivity was, that the golden calves of Dan and Bethel had disappeared, the shrines of Baal and Ashtoreth had vanished, never to rise again; the schismatical and rival Kingdom of Israel, which had been separated in religion and policy for so many years from Judah, had been dissolved, never again to be set up. The Ten Tribes were fused in the Two Tribes. The schism of Israel had been healed by the sword of Assyria. Union had been produced by dispersion. Henceforth they were all to be united under one common name, derived from the tribe of David, the tribe of Judah, and were to be called *Jews*<sup>9</sup>. Henceforth Jerusalem, with its Temple, was to be the common centre to which the eyes and hearts of all the Twelve Tribes would converge, and to which (as was seen on the Day of Pentecost) they would flock on solemn festal anniversaries, out of Parthia, Media, Elam, and Mesopotamia, and out "of every nation under heaven<sup>10</sup>."

The erection of Synagogues, in which the Law and the Prophets, then about to be sealed up by Ezra<sup>11</sup> in the Canon of the Old Testament, were read every Sabbath Day<sup>12</sup>, in all parts of the world where the Jews were dispersed, gave a greater diffusiveness and spirituality to their religion, and made them realize more fully the Divine Omniscience and<sup>13</sup> Omnipresence, and prepared the World for the preaching of Christianity in those Synagogues by the Apostles, appealing to the Law and the Prophets which were read in them<sup>14</sup>, and for the building up of the Christian Church in every region of the World.

We are accustomed to speak of History as divided into Sacred and Profane. This method of speech has its disadvantage, in tempting us to make a separation between things that ought to be united; and to introduce a principle of dualistic antagonism into the study of events which are workings of One and the same Divine Hand.

The Books of Ezra, Nehemiah, and Esther, rightly studied, are correctives of this mistake.

<sup>1</sup> Dan. ix. 24.

<sup>2</sup> See the two remarkable passages, Ezra ii. 63. Neh. vii. 65.

<sup>3</sup> John iv. 24.

<sup>4</sup> Mal. i. 11.

<sup>5</sup> Gal. iv. 26.

<sup>6</sup> See Esther i. 1, and iii. 8.

<sup>7</sup> Dan. vi. 10.

<sup>8</sup> Rev. iv. 1.

<sup>9</sup> The words "*Jew*" and "*Jews*" occur frequently in the Books of Ezra, Nehemiah, and Esther, which refer to events after the captivity of *Israel*, but never in biblical records before it.

<sup>10</sup> Acts ii. Cp. *St. Augustine's* remarks, de Civ. Dei, xvii. 23.

<sup>11</sup> See *Josephus*, c. Apion, i. 8. *S. Jerome*, ad Esai. xlix. 21. *S. Augustine*, de Civ. Dei, xvii. 24.

<sup>12</sup> The zeal of Nehemiah for the due observance of the Sabbath Day (see Neh. xiii. 15—22) derives great significance and moral importance from this fact. If he had allowed the

Sabbath to be spent in buying and selling, there would have been little hope of gathering the people together to hear the Scriptures read, according to the appointed Calendar of Lessons, on the Sabbath days, in the Synagogues. No one can tell how much the preaching of the Gospel of Christ has been indebted to Nehemiah's zeal for the Sabbath.

<sup>13</sup> Hence it is that these books are distinguished by the recurrence of the title, "the Lord God of heaven," "the God of heaven," Ezra i. 2; vi. 10. Neh. i. 4, 5; ii. 4, 20; as well as the words "our God" and "my God." See on Neh. i. 4, 5, and see Ezra, chapters viii. ix. *passim*, and Neh. ii. iv. x. *xiii. passim*.

<sup>14</sup> On these *missionary* and *evangelical* uses of the Synagogues and of the Jewish Sabbath, see below, *Introd.* to Acts, p. 9.

At the beginning of the first of these Books, we see Cyrus the Great King and Conqueror, acting under the influence of God's Spirit, fulfilling His will, accomplishing His prophecies, promoting His Glory, restoring His People, rebuilding His Temple. Darius, the son of Hystaspes, the founder of another Persian dynasty, is displayed to us as furthering the same divine purposes. In the Book of Esther, even the arbitrary and sensual Xerxes is controlled by a mysterious power, and works out God's providential dispensations for the deliverance of His People<sup>1</sup>.

Why was his son Artaxerxes Longimanus so favourable to the Jews, as he is represented in the Books of Ezra and Nehemiah? Why did he grant, in the seventh year of his reign, a commission to Ezra at Babylon? and why did he grant another commission to Nehemiah at Susa, in the twentieth year of his reign, in favour of the Jews and Jerusalem?

There is, it may be suggested, good ground for believing, that the prophecies of Isaiah, Jeremiah, and especially of Daniel, the prime minister of Persia, had more weight with the Kings of Persia, and exercised more influence on their actions, than some are prone to imagine. It cannot be doubted, that Cyrus had some knowledge of the prophecies of Isaiah and Jeremiah; the miraculous deliverance of the three children at Babylon in the reign of Nebuchadnezzar; Daniel's interpretation of the handwriting on the wall at Belshazzar's feast; Daniel's own marvellous preservation, can hardly have failed to call public attention to the religion professed by Daniel; and Daniel's prophecies of the future fortunes of Persia, waning before the splendours of Græcia, must have had special interest for the courts of Susa and Persepolis. We shall not probably be in error, if we suppose that after the reverses, which the Empire of Persia had suffered under Xerxes his<sup>2</sup> father, in Greece and Asia, and in his own reign in Egypt, Artaxerxes felt some salutary alarms for the glory and safety of his throne, and was desirous to propitiate the favour of "the God of heaven" by kindness to the Jews. The facts recorded in what is called "secular history" explain the Sacred Narrative, and the Sacred Narrative will be found to throw much light on secular history.

The Books of Ezra and Nehemiah are rightly ascribed to those whose names they bear, namely to Ezra and Nehemiah respectively<sup>3</sup>. The Author of the Book of Ezra identifies himself with Ezra<sup>4</sup>, and the Author of Nehemiah identifies himself with Nehemiah<sup>5</sup>. The objections which have been raised by some to this opinion, and which are grounded on changes of person in the narrative, or on sundry historical events recorded in these Books, or on peculiarities of phraseology, will be examined as they arise, in the course of the following notes upon them.

The Canonical authority of both Books is indubitable. If the Book of Nehemiah is not expressly mentioned by name in some ancient lists of the Canonical Books<sup>6</sup>, the reason is, because Ezra and Nehemiah were joined together, and were counted as one Book, and were designated by Ezra's name<sup>7</sup>.

The best commentary on the Books of Ezra and Nehemiah is to be found, as was before observed, in the divinely inspired prophetic writings of Haggai, Zechariah, and Malachi. Not much has been done for these Books by other Expositors. The work of our own venerable *Bede* has its value and interest, as embodying the interpretations which had been supplied by earlier Christian writers, especially *S. Jerome*<sup>8</sup>, in addition to his own. The commentaries of *Vatablus*, *Sanctius*, *A Lapide*, *Le Clerc*, and in more recent times that of *Bertheau*, Leipsic, 1862, are entitled to notice. Some valuable remarks on the Book of Ezra will be found in *Keil's* *Apol. Versuch über die Bücher der Chronik*. Berlin, 1833, pp. 93—144. And *Hüvernick*, in his *Einleitung* (ii. 278—328); and *Dr. Pusey*, in his valuable *Lectures on Daniel* (pp. 328—348), afford a concise refutation of many of the objections that have been raised against the integrity and genuineness of these Books.

<sup>1</sup> See below, *Introduction* to ESTHER.

<sup>2</sup> Cp. below, on Ezra vii. 23—25, and *Introd.* to ESTHER.

<sup>3</sup> See the Hebrew tradition in *Baba Bathra*, fol. 15. 1; and see on Ezra vii. 6, and Neh. i. 1; viii. 9. Cp. *Hüvernick*, *Einleit.* ii. 280—302. 305. *Keil*, *Einleit.* § 146. § 149. *Dr. Pusey*, *Lectures on Daniel*, pp. 303, 304.

<sup>4</sup> Ezra vii. 28; ix. 5.

<sup>5</sup> Neh. i. ii. and *passim*.

<sup>6</sup> As in that of Melito, *Euseb.* H. E., iv. 26. Cp. the Art. in B. D. ii. 491.

<sup>7</sup> See *Origen* in *Euseb.* H. E. vi. 25. *Bp. Cosin* on the Canon, ch. ii.

<sup>8</sup> See *Bede's* Works, vols. viii. and ix., ed. Giles, Lond., 1844.

## EZRA.

I. <sup>1</sup> NOW in the first year of Cyrus king of Persia, that the word of the LORD <sup>a</sup> by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, <sup>b</sup> that he † made a proclamation throughout all his kingdom, and put it also in writing, saying,

<sup>2</sup> Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath <sup>c</sup> charged me to build him an house at Jerusalem, which is in Judah. <sup>3</sup> Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (<sup>d</sup> he is the God,) which is in

Before  
CHRIST  
536.  
a 2 Chron. 36. 22,  
23.  
Jer. 25. 12. &  
29. 10.  
b ch. 5. 13, 14.  
† Heb. caused a  
voice to pass.  
c Isa. 44. 28. &  
45. 1, 13.  
d Dan. 6. 26.

CH. I. 1. Now] Or literally, and; this copulative intimates that the present Book is a sequel to a preceding one (see *Ewald*, Gram. p. 546; and note above, on Exod. i. 1. Josh. i. 1), and links it on to the Books of Chronicles, which end with the same words as those with which the present Book begins, the author of which takes up the narrative where the writer of the Chronicles left it; and the author of this Book thus signifies that his own work is to be regarded as a continuation of the Chronicles. Cp. *Bertheau* here, and *Keil*, Versuch über die Bücher der Chronik. pp. 91, 92; *Dr. Davidson*, Int. ii. 131, "The identity of the termination of Chronicles with the commencement of Ezra shows one writer."

This first chapter, which relates to events occurring in the interval between those described in the ninth and tenth chapters respectively of Daniel, has been ascribed to Daniel by some critics. It is much more probable that it (as well as the Chronicles) was written by Ezra himself. See *Hengst.*, Auth. i. 97; *Hävernick*, ii. 30; and *Dr. Pusey* (Lectures on Daniel, p. 329), who thus speaks, "The Books of Chronicles are marked to have been written prior to the Book of Ezra, by their close. Ezra, by repeating at the beginning of his Book, the two verses with which he had closed the Books of Chronicles, identifies the two works. He breaks off the Chronicles in the middle of the decree of Cyrus, yet so as to give a perfect sense, and begins the Book which bears his name, with those two verses, finishing the decree of Cyrus, so far as relates to his then object, the permission to return. A similarity of style and object has been observed between the Books; so that believing and unbelieving critics have been agreed, that they were written by the same hand. The only question of late has been, whether Ezra is the author of both, or whether both have been compiled by a later hand." Cp. note above, on 2 Chron. xxxvi. 21—23.

### CHAPS. I. and II.

THE EDICT OF CYRUS; THE RESTORATION OF THE SACRED VESSELS; AND THE RETURN OF THE JEWS FROM BABYLON TO JERUSALEM UNDER ZERUBBABEL AND JESHUA.

— in the first year of Cyrus king] B.C. 536, the first year after his capture of Babylon. On this and the following verse see what has been already said in 2 Chron. xxxvi. 22. The Book of Chronicles ends with the history of the destruction of the Temple (2 Chron. xxxvi. 19), and with a recital of the edict of Cyrus for the building of the second Temple. The Book of Ezra describes its restoration. The decree itself is inserted below in vi. 3—5.

So the Gospels end with the history of the destruction of Christ's human body, which was typified by the Temple (John ii 19—21), and of its rising again and ascension into heaven. The

Book of the Acts of the Apostles takes up the history where the Gospels leave it, and relates the glorious consequences of the Ascension, the building up of the Temple of Christ's mystical body, the Church Universal. *S. Jerome* (Epist. 50 ad Paulinum) suggests this interpretation, which may be commended to the attention of the reader during the perusal of the whole of the following Book (see *Introduction*); and *Bede* adds (præf. ad Ezram), that under the letter of the history these Books represent to us in a spiritual sense "the Lord Himself, and His Temple and City, which we ourselves are."

— by the mouth of Jeremiah] See above, on 2 Chron. xxxvi. 21—23. The fulfilment of the prophecies of Isaiah and Jeremiah concerning Cyrus and the return of Israel is displayed to us in the Book of Ezra; and preparation was made for the Book of Ezra by those prophecies. The prophetic and historical Scriptures are adjusted to each other, and form one harmonious whole (cp. *Archd. Lee* on Inspiration, p. 15).

The seventy years of Jeremiah are dated from B.C. 605, when Nebuchadnezzar took Jerusalem, and carried the sacred vessels to Babylon.

— the LORD stirred up the spirit of Cyrus] The Spirit of the Lord breathed upon him in a mild and gentle manner, and he proclaimed deliverance to Israel from captivity, and restoration to Zion. Cyrus is contrasted with Pharaoh who resisted God's Spirit. See *Bp. Andrewes*, iv. 234; and below, Ps. cxxvi. 1. 3, "the Lord turned again the captivity of Zion;" "the Lord hath done great things for us; whereof we are glad."

2. The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem] These are remarkable words. Cyrus, the King of Persia, the Conqueror of Babylon, ascribes his power and his dominion to the "Lord God of heaven," who dwells at Jerusalem. This declaration intimates a clearer insight into the truth than could have been derived from any other documents beside the Hebrew Scriptures, and confirms the opinion that Cyrus was acquainted with the writings of Isaiah, Jeremiah, and Daniel (from whom the language of Cyrus here seems to be derived: see Dan. ii. 37), and was induced by them to act as he did. On the name God of heaven, see on 2 Chron. xxxvi. 22. Neh. i. 4, 5. Dan. ii. 37.

This avowal of Cyrus is more striking, when compared with the declarations of other Persian Kings, which are still extant in the cuneiform inscriptions of *Behistun*, and who ascribe their power to Auramazdas (Ormuzd). The language of Darius Hystaspis is, "Thus saith Darius the King; by the might of of Anramazdas I am King; Auramazdas gave me this kingdom." See the Inscriptions in *Spiegel's* Collection ("Die alt-perischen Keil-Inscriben." Leipz. 1862), pp. 3, 4, where this ascription is repeated, and p. 9; and so Xerxes, *ibid.* p. 57.

Before  
CHRIST  
536.  
† Heb. *lift him*  
*up*.

Jerusalem. <sup>4</sup> And whosoever remaineth in any place where he sojourneth, let the men of his place † help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

e Phil. 2. 13.

‖ That is,  
*helped them*.

<sup>5</sup> Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit <sup>e</sup> God had raised, to go up to build the house of the LORD which *is* in Jerusalem. <sup>6</sup> And all they that *were* about them ‖ strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

f ch. 5. 14. & 6. 5.

g 2 Kings 24. 13.  
2 Chron. 36. 7.

h See ch. 5. 14.

<sup>7</sup> <sup>f</sup> Also Cyrus the king brought forth the vessels of the house of the LORD, <sup>g</sup> which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; <sup>3</sup> Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto <sup>h</sup> Sheshbazzar, the prince of Judah. <sup>9</sup> And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, <sup>10</sup> Thirty basons

4. *whosoever remaineth*] That is, all the remnant of the seed of Israel and Judah. Cp. Neh. i. 2. Isa. xi. 11, "The Lord shall set His hand to recover the remnant of His people."

— *beside the freewill offering*] From their Hebrew friends and others, who might be desirous of sending oblations to the Temple, by the hands of those who returned to the land of their fathers. Many of the wealthier Jews preferred to remain at Babylon (*Josephus*, Antt. xi. 1). A view of *them* and of their condition is presented to us in the BOOK OF ESTHER.

5. *Then rose up*] This seems to have been in the spring of the year. It was four months' journey from Babylon to Jerusalem (vii. 9); and when the seventh month was come, they kept the Feast of Tabernacles at Jerusalem (iii. 1). The second month of the next year is said to be in the second year after their return (iii. 8). Hence it has been supposed that they arrived at Jerusalem in the spring of B.C. 535. In the Apocryphal Esdras (v. 6) it is intimated that the decree for their return was issued in the month Nisan.

— *Judah and Benjamin—to build the house of the LORD which is in Jerusalem*] Judah and Benjamin, the two Tribes in whose inheritance the Temple was situated, were the foremost to return: some of Ephraim and Manasseh returned also, and settled at Jerusalem (see 1 Chron. ix. 3).

Thus one of the blessings resulting from the captivity was, that the schism between Judah and Israel was healed, and the Temple of Jerusalem became the common centre of unity to those who had been formerly separated as rivals and enemies; and they all were joined together in the common name of *Ἰουδαῖοι*, *Judæi*, Jews; a name afterwards applied spiritually by the Apostles to characterize the true "seed of Abraham," the "Israelites indeed," the *confessors* of the true faith in CHRIST. See Rom. ii. 28. Rev. ii. 9; iii. 9.

#### THE HOLY VESSELS RESTORED.

7. *Cyrus the king brought forth the vessels*] The holy vessels, which Nebuchadnezzar had taken from the Temple (see 2 Kings xxiv. 13; xxv. 14. Jer. xxvii. 16; xxviii. 6; lii. 18), and had placed in the house of Bel his god (Dan. i. 2). Under God's good providence, the vessels were not lost, nor melted down, nor confused with other vessels; but they were preserved in a safe repository, even in a heathen temple, in order to be restored to the Temple at Jerusalem by Cyrus, the Conqueror of Babylon, who owned God as the Author and Giver of his glory and power, and whose spirit the Lord stirred up (v. 1), and whom He charged to build Him an house at Jerusalem (v. 2). The holiness of these vessels had been manifested, and the supremacy of the God to whom they were dedicated had been displayed by His divine sentence pronounced on Belshazzar and Babylon at the very time when, as Daniel relates, he had commanded those vessels to be brought forth to be sacrilegiously profaned at his royal banquet, at which a thousand of his lords were present, "that the king and his princes, his wives, and his concubines, might drink therein, and praise their gods of gold" (Dan. v. 1—4).

In like manner the Ark of God had been allowed by Him to be carried by the Philistines to the house of Dagon, in order that the superiority of Jehovah over the gods of Philistia

might be thereby manifested, and that the Ark might return in triumph to the land of Israel. See above, on 1 Sam. iv. 11; v. 3—10.

Aft'r the fall of Babylon, the vessels of God, which were in captivity there, in the idol temple, were restored by Cyrus, the Conqueror of Babylon, to the service of God in the Temple at Jerusalem.

Here was a foreshadowing of Christ's work of Redemption. After the overthrow of the kingdom of the Evil One, typified by Babylon, Christ, Who was typified by Cyrus as God's "Shepherd" and "Anointed," and in the universality of His Kingdom (see on 2 Chron. xxxvi. 22), entered the palace of the strong man, Satan, at His Death, and spoiled his goods (*σκεῦη*, vessels: see Matt. xii. 29. Mark. iii. 27, the same word as used here: cp. note below, on Matt. xii. 29; and on 2 Tim. ii. 20, 21), and restored us by His Resurrection to the service of God, which is perfect freedom.

And is there not also reason to believe, that, when the Babylon of the Apocalypse has fallen, then many chosen vessels of God will be delivered from their spiritual captivity, and be restored, "as vessels of honour," to His true worship and service?

8. *Mithredath*] A name which means, "given by Mithras," the genius of the *sun*, the object of Persian worship (*Gesen.* 522). The name of Cyrus himself (as we have seen, 2 Chron. xxxvi. 22) signifies *sun*.

— *treasurer*] Heb. *gizbar*. Compare the word *gaza*, treasure; it is connected with the verb *ganaz*, to hide, to store up (*Gesen.* 165. 176), and is supposed by some to be connected with the old Persian word *gainthara*, treasurer (*Bertheau*). It occurs below, vii. 21, and in a softer form, *gedaberin*, treasurers, in Dan. iii. 2, 3.

— *Sheshbazzar*] The Chaldaean name of "the prince of Judah," or chief of the captive Jews, *Zerubbabel* (see iii. 2. 8; v. 14. 16). *Gesenius* supposes that it means *fire-worshipper*. It is thought by others (as *Simonis*) to mean *deliverance of light*; but this is uncertain.

The name *Zerubbabel* signifies *born at Babel*; literally, the *seed* (of Judah, David) *sown at Babylon*, and not in Israel (*Gesen.* 252). *Zerubbabel* is called the son of Shealtiel, or Salathiel, in iii. 2. 8; v. 2. Matt. i. 12. Luke iii. 27. In 1 Chron. iii. 18, 19, he is represented as the son of Pedaiah, Shealtiel's brother. See note there, and below, ii. 2.

9. *chargers*] Basons, probably for the reception of the blood of the slaughtered victims (*Gesen.* 11).

— *knives*] So the Rabbis, and so *Gesen.* 464. The Apoc. Esdras (ii. 13) has *ὀπίσκας*, *censers*.

10. *basons*] Covered with lids (*Gesen.* 410).

As Cyrus the great King brought forth these sacred vessels from the temple of the idol-deity at Babylon, and gave them to the Prince of the house of Judah, to be restored to God's house at Jerusalem, so Jesus Christ, the Universal King, when He had overthrown the power of Satan, brought forth us, who are vessels which had once been dedicated to God, but had been taken captive, and were placed, as it were, in an idol-temple by Satan; and He gave us into the hands of the Ministers of God's kingdom, to be restored to God's use; and this He is still doing



of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. <sup>11</sup> All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of † the captivity that were brought up from Babylon unto Jerusalem.

II. <sup>1</sup> Now \*these are the children of the province that went up out of the captivity, of those which had been carried away, <sup>b</sup> whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; <sup>2</sup> Which came with Zerubbabel: Jeshua, Nehemiah, || Seraiah, || Reelaiah, Mordecai, Bilshan, || Mizpar, Bigvai,

Before  
CHRIST  
536.

† Heb. the  
transportation.

about  
536.  
a Neh. 7. 6, &c.  
b 2 Kings 24. 14,  
15, 16, & 25. 11,  
2 Chron. 36. 20.

|| Or, Azariah,  
Neh. 7. 7.  
|| Or, Mispereth.

|| Or, Kaamiah.

whenever He delivers penitent sinners, and restores them by the ministry of reconciliation (Bede).

11. *five thousand and four hundred*] The vessels above enumerated make only a sum total of 2499. It has been supposed that some of the items may have fallen out of our MSS. as they now stand; and in support of this supposition an appeal has been made to the statement in the Apocryphal Book of *Esdras* (ii. 13), where we have the following list:—1000 cups of gold; 1000 of silver; 29 censers of silver; 30 vials of gold; and 2410 of silver; and 1000 other vessels (*Schirmer, Bertheau*).

But it is not certain that the Sacred Writer intended here to specify severally each of the items which when taken together would form the total which he sets down: this opinion is confirmed by the parallel case in ii. 1. See note there.

Some of these vessels were of gold, some of silver; so in a spiritual sense, as St. Paul says, there are in the large house of God's Church "vessels of gold and of silver," "of wood and of earth" (2 Tim. ii. 20); and as the number of the vessels is here set down, so God knows the number of His elect, and He knows each severally (2 Tim. ii. 19: cp. John x. 3). Egypt gave up its gold, and silver, and jewels to Israel at their Exodus; Babylon gave back the vessels of gold and silver to God's house. The enemies of Christ will all one day be made subject and tributary to Him (Acts ii. 35. 1 Cor. xv. 25).

CH. II. 1. *Now these are the children*] In the Apocryphal Book of *Esdras* (v. 1—7) is a section which appears to be designed to be introductory to the history contained in this chapter. A difficulty, it is said, arises from the occurrence of the name of Darius (not Cyrus) in that section, and some (as *Bertheau*) have proposed to substitute the name of Cyrus there; but probably the Author intended by Darius to signify the Darius who is mentioned in the Book of Daniel as associated with Cyrus in the Medo-Persian Monarchy at Babylon (Dan. v. 31; vi. 28).

The list of names in this chapter is to be compared with the list in Nehemiah (vii. 6—73), and in the Apoc. *Esdras* (v. 7—43). Each of these lists gives a sum total of 42,360 men and 7337 men-servants and maid-servants.

The items of the members of families which are specified in the Hebrew text of Ezra here amount to 29,818 in Nehemiah to 31,089

Cp. note above, on the vessels, i. 11; and see below, on v. 64.

The list given by Ezra was originally made in B.C. 536, but was not inserted by him in his record till he received his commission from Artaxerxes, B.C. 458.

The list given by Nehemiah dates also from B.C. 536, and was found by him at Jerusalem about B.C. 433.

In both cases, it must be remembered, the Sacred Writer is quoting a public document; he gives it as he found it. There is no question of inspiration here. At the same time it may be remarked that when the confused condition of Jewish affairs at this time is remembered, the accuracy and harmony of the two documents are very remarkable, and may be regarded as providential. Doubtless Nehemiah was acquainted with Ezra's work (see below, on Neh. viii. 1); his variations from it are not contradictory, but are such as to show that he had independent documents, and are confirmations of Ezra's veracity, with whom, in substance, he agrees.

Some recent critics have alleged that this chapter belongs to the Book of Nehemiah, and is an inaccurate version of what is found in the seventh chapter. But this is an arbitrary and ungrounded assertion.

— *of the province*] Of Judah, the centre of which was Jerusalem (Neh. xi. 3: cp. Apoc. *Esdras*, which will be henceforth quoted simply as *Esdras*, vi. 8.

#### ZERUBBABEL AND JESHUA.

2. *Zerubbabel*] The chief of the children of the Captivity,

and their temporal head at their return; the putative grandson of Jeconiah. See above, on i. 8. The name of *Zerubbabel*, (signifying *born at Babylon*, and given to the Representative of the seed of David, the King of Judah), who, under God's providence, became the temporal Leader and Prince of the new generation of Israelites, delivered from captivity and returning to their own land, and restoring the Temple, brings before us the memorable fact, that God did not forget His people even in Babylon, and preserved a Prince of the royal house of Judah even there, who was raised up of David's seed from the line of Nathan, when the line of Solomon had failed in Jeconiah: and that God fulfilled His promise of their Restoration, which He had foretold by the voice of His holy Prophets, Isaiah and Jeremiah.

This name Zerubbabel, borne by the Representative of David, and the Ancestor of Christ, and the Leader of the returning Israelites, suggests his relation to Christ, Who was born in our nature when we were captives in the Babylon of Sin and Satan, and Whom Zerubbabel foreshadowed by his title and his acts.

— *Jeshua*] The same name in substance as *Joshua*, the older form. Joshua, the son of Nun, is called Jeshua (Neh. viii. 17). This Jeshua was the son of Jozadak, who died at Babylon (see 1 Chron. vi. 15. Hag. i. 1), who was son of Seraiah, the High Priest, who was put to death by Nebuchadnezzar at Riblah. See 1 Chron. vi. 15. 2 Kings xxv. 18. He is called Jeshua by Nehemiah (xii. 1). Hag. i. 1. 14. Zech. iii. 1. The High Priest, who was the spiritual head of the people at their return, bore this remarkable name of *Saviour*, already consecrated by the history of Joshua (see above, on Num. xiii. 8. 16; and *Introduction* to Joshua, p. xiii.; and Josh. i. — x.), and which would be displayed in all the fulness of its spiritual meaning by JESUS, the Divine Saviour of all true Israelites.

As the time drew nearer for the coming of Christ, so the Name approximated more to the form in which it would afterwards be known to the world for evermore—JESUS.

*Zerubbabel*, the Prince of the house of Judah, and *Joshua*, the High Priest, associated with him in the restoration of Israel, form together a type of Him Who is both our Zerubbabel and our Joshua, the Prince and the Priest of His people.

There is a similar conjunction of types, representing the temporal and spiritual power united in Christ, in Moses and Aaron; and also in the history of Joshua himself, the son of Nun, associated with Eleazar, the High Priest (see above, on Josh. xiv. 1; xxiv. 33), and in Nehemiah, the Civil Governor, associated with Ezra, "the Priest and Scribe."

Though Zerubbabel was civil ruler of the returning Israelites, and was of the tribe of Judah, and house of David, yet the Jewish Monarchy was not restored after the captivity, any more than was the Priesthood in its fulness: see below, v. 63. The Monarchy and Priesthood were defective and transitional, and waited for the Advent of Christ; and even by their defects and imperfections excited a greater yearning for that Coming. Prophecy also was about to vanish away, and its disappearance would serve to stimulate their longing for the coming of the GREAT PROPHET, to Whom Moses and all the Prophets bore witness. See *Introduction* to Kings and Chronicles.

That this relation of Zerubbabel and Jeshua to CHRIST is not a fanciful speculation, but is authorized and commended to our devout acceptance by the Holy Spirit, is evident from His own language by the prophet Zechariah, who was the contemporary of Zerubbabel and Jeshua, and who displays them to us in that light. See Zech. iii. 1—9; iv. 6—10; vi. 11—13. *Mather*, on the Types, p. 115; and *Hengstenberg*, *Christol.* on Zech. iii.—vi., who observes that "the Messianic interpretation of those prophecies" (which had their historical groundwork in the office and acts of Zerubbabel and Jeshua) was "the one generally adopted by the earlier Jewish interpreters."

— *Nehemiah*] Not the same as the celebrated Nehemiah,

Before  
CHRIST  
about  
536.  
|| Or, *Nehum*.  
c See Neh. 7. 10.  
d Neh. 7. 11.

|| Or, *Binnui*,  
Neh. 7. 15.

|| Or, *Harijph*,  
Neh. 7. 24.

|| Or, *Gibeon*,  
Neh. 7. 25.

|| Or, *Beth-  
azmaveth*,  
Neh. 7. 28.

e See ver. 7.

|| Or, *Harid*, as it  
is in some copies.

f 1 Chron. 24. 7.

|| Rehum, Baanah. The number of the men of the people of Israel: <sup>3</sup>The children of Parosh, two thousand an hundred seventy and two. <sup>4</sup>The children of Shephatiah, three hundred seventy and two. <sup>5</sup>The children of Arah, <sup>c</sup>seven hundred seventy and five. <sup>6</sup>The children of <sup>d</sup>Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve. <sup>7</sup>The children of Elam, a thousand two hundred fifty and four. <sup>8</sup>The children of Zattu, nine hundred forty and five. <sup>9</sup>The children of Zaccai, seven hundred and three-score. <sup>10</sup>The children of || Bani, six hundred forty and two. <sup>11</sup>The children of Bebai, six hundred twenty and three. <sup>12</sup>The children of Azgad, a thousand two hundred twenty and two. <sup>13</sup>The children of Adonikam, six hundred sixty and six. <sup>14</sup>The children of Bigvai, two thousand fifty and six. <sup>15</sup>The children of Adin, four hundred fifty and four. <sup>16</sup>The children of Ater of Hezekiah, ninety and eight. <sup>17</sup>The children of Bezai, three hundred twenty and three. <sup>18</sup>The children of || Jorah, an hundred and twelve. <sup>19</sup>The children of Hashum, two hundred twenty and three. <sup>20</sup>The children of || Gibbar, ninety and five. <sup>21</sup>The children of Beth-lehem, an hundred twenty and three. <sup>22</sup>The men of Netophah, fifty and six. <sup>23</sup>The men of Anathoth, an hundred twenty and eight. <sup>24</sup>The children of || Azmaveth, forty and two. <sup>25</sup>The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three. <sup>26</sup>The children of Ramah and Gaba, six hundred twenty and one. <sup>27</sup>The men of Michmas, an hundred twenty and two. <sup>28</sup>The men of Beth-el and Ai, two hundred twenty and three. <sup>29</sup>The children of Nebo, fifty and two. <sup>30</sup>The children of Magbish, an hundred fifty and six. <sup>31</sup>The children of the other <sup>e</sup>Elam, a thousand two hundred fifty and four. <sup>32</sup>The children of Harim, three hundred and twenty. <sup>33</sup>The children of Lod, || Hadid, and Ono, seven hundred twenty and five. <sup>34</sup>The children of Jericho, three hundred forty and five. <sup>35</sup>The children of Senaah, three thousand and six hundred and thirty. <sup>36</sup>The priests: the children of <sup>f</sup>Jedaiah, of the house of Jeshua, nine hundred

whose acts are recorded in the Book that bears his name: see Neh. i. 1.

— *Seraiah, Reelaiah*] In Neh. vii. 7, we have Azariah, Raamiah, and after him Nahamani, who is called Eneuius in 1 Esdras v. 8.

— *Mordecai*] Not Esther's kinsman.

— *Baanah*] The names, including Zerubbabel, amount to twelve. These twelve were the heads of the new community of Israel.

— *The number of the men of the people of Israel*] This is the title or superscription of the catalogue which follows. Cp. vv. 36. 40—43. 55. The name *Israel* is applied to all collectively, although their central city was Jerusalem, in *Judah*. The schism between Israel and Judah had been healed by their captivity. So God brings good out of evil. See *Intro.* p. 299.

3. 4. *Parosh—Shephatiah*] The same numbers of their children are given in Neh. vii. 8, 9; and this identity is found in the two lists (viz. the list here, and that in Neh. vii.) of the children of Elam, Zaebai, Ater, Jorah, Gibbar (Gibeon), Anathoth, Azmaveth, Kirjath-arim, &c. (v. 25), Rama, and Gaba, Michmas, Nebo (Acher), Elam (the second, v. 31), Harim, and Jericho.

With regard to the names of families in this list, such as Parosh and others, we find them recurring in the subsequent history of the settlers at Jerusalem (see viii. 5; x. 18—44), which confirms the accuracy of this list.

They also show with what care the records of the families of Israel were preserved during the captivity.

5. *Arah*] The number here is 775; in Neh. vii. 10 it is *less*, 652; and a similar remark may be made with regard to the sons of Bethel and Ai (v. 28), and Zattu (v. 8), and Lod, &c. (v. 33). Magbish (in v. 30), is not mentioned in Nehemiah. As to the discrepancies on the other side, see the following note.

Cp. *Ven. Lord A. Hervey*, B. D. ii. 492, who supposes an error in the MSS. here.

6. *Pahath-moab*] The sum total of these in this list is 2812; in the parallel place, in Neh. vii., it is rather larger, viz. 2818.

There is also an *increase* in the list in Nehemiah in the following families, viz. Bani, Bibai, Azgad, Adonikam, Bigvai, Adin, Bezai, Hashum, and Senaah.

13. *six hundred sixty and six*] This number (666), in Rev. xiii. 18, is the number of the power of evil. Here they are the children of *Adonikam*, which means *the Lord rose up* (i. e. to help and conquer), and they return to Jerusalem.

This *restoration* of the number 666, may be compared to the tribute paid to Solomon of 666 talents (see above, on 1 Kings x. 14. 2 Chron. ix. 13), and may perhaps represent a recovery, restoration, and subjection of what is evil and worldly to what is spiritual and divine.

On the sons of Adonikam, see further below, on viii. 13.

18—33. *Jorah*] The names which follow to v. 33, are names of *places*, most of which, such as Gibbar (Gibeon), Bethlehem, Anathoth, Kirjath-jearim, Ramah, Gaba (Geba), Michmas, Bethel and Ai, were not far from Jerusalem; and the specification of them is a remarkable proof that the inhabitants of the same town were grouped together in the lists made even at Babylon, and that the natives of Judah and Benjamin were attracted by a strong centripetal force toward the land of their forefathers, especially toward Jerusalem.

21. *Beth-lehem*] From among this small company the Messiah came: cp. Micah v. 2.

36—39. *The priests*] The items here specified, and their totals, correspond exactly to those in Neh. vii. 39—42. These

seventy and three. <sup>37</sup> The children of <sup>g</sup> Immer, a thousand fifty and two. <sup>38</sup> The children of <sup>h</sup> Pashur, a thousand two hundred forty and seven. <sup>39</sup> The children of <sup>i</sup> Harim, a thousand and seventeen.

<sup>40</sup> The Levites: the children of Jeshua and Kadmiel, of the children of || Hodaviah, seventy and four.

<sup>41</sup> The singers: the children of Asaph, an hundred twenty and eight.

<sup>42</sup> The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.

<sup>43</sup> <sup>k</sup> The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth, <sup>44</sup> The children of Keros, the children of || Siaha, the children of Padon, <sup>45</sup> The children of Lebanah, the children of Hagabah, the children of Akkub, <sup>46</sup> The children of Hagab, the children of || Shalmai, the children of Hanan, <sup>47</sup> The children of Giddel, the children of Gahar, the children of Reaiah, <sup>48</sup> The children of Rezin, the children of Nekoda, the children of Gazzam, <sup>49</sup> The children of Uzza, the children of Paseah, the children of Besai, <sup>50</sup> The children of Asnah, the children of Mehumim, the children of || Nephusim, <sup>51</sup> The children of Bakbuk, the children of Hakupha, the children of Harhur, <sup>52</sup> The children of || Bazluth, the children of Mehida, the children of Harsha, <sup>53</sup> The children of Barkos, the children of Sisera, the children of Thamah, <sup>54</sup> The children of Nezhiah, the children of Hatipha.

<sup>55</sup> The children of <sup>l</sup> Solomon's servants: the children of Sotai, the children of Sophereth, the children of || Peruda, <sup>56</sup> The children of Jaalah, the children of Darkon, the children of Giddel, <sup>57</sup> The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of || Ami. <sup>58</sup> All the <sup>m</sup> Nethinims, and the children of <sup>n</sup> Solomon's servants, were three hundred ninety and two.

<sup>59</sup> And these were they which went up from Tel-melah, Tel-harsa, Cherub, || Addan, and Immer: but they could not shew their father's house, and their || seed, whether they were of Israel: <sup>60</sup> The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two. <sup>61</sup> And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of <sup>o</sup> Barzillai the

Before  
CHRIST  
about  
536.

g 1 Chron. 24. 14.  
h 1 Chron. 9. 12.  
i 1 Chron. 24. 8.

|| Or, Judah,  
ch. 3. 9.  
called also  
Hodevah.  
Neh. 7. 43.

k 1 Chron. 9. 2.

|| Or, Sia.

|| Or, Shamlai.

|| Or, Nephi-  
shesim.

|| Or, Bazlith,  
Neh. 7. 54.

l 1 Kings 9. 21.

|| Or, Perida,  
Neh. 7. 57.

|| Or, Amon,  
Neh. 7. 59.

m Josh. 9. 21, 27.  
1 Chron. 9. 2.  
n 1 Kings 9. 21.

|| Or, Addon,  
Neh. 7. 61.

|| Or, pedigree.

o 2 Sam. 17. 27.

coincidences show with what minute accuracy the names and number of the Priests were reckoned.

36. *Jeshua*] The head of the ninth class or course of Priests, in 1 Chron. xxiv. 11.

37. *Immer*] The sixteenth course (1 Chron. xxiv. 14).

38. *Pashur*] See Jer. xx. 1; xxi. 1. Cp. 1 Chron. ix. 12.

39. *Harim*] The third course. Even to the time of Ezra it seems that only four of the twenty-four classes of Priests had returned. See Ezra x. 18—22 (*Bertheau*). But each of these four courses was subdivided into six, so that the original number of courses instituted by David (viz. twenty-four), with their original names, was restored. See below, on Luke i. 5.

The Priests, though from only four courses, were more than 4200, i. e. more than a *tenth* of the whole congregation: see v. 64.

The Levites, including the singers, &c., were very few in proportion, not more than 350: see v. 40. Formerly the Levites had been more zealous than the Priests (2 Chron. xxix. 34); but their office being more mechanical and material than that of the Priests, who were the appointed teachers of God's law, the theologians of the Hebrew nation (Mal. ii. 7), they seem to have declined in religious zeal and earnestness. Here is a warning to the Church in the latter days.

40. *the Levites*] The number here coincides with that in Neh. vii. 43.

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41. *the singers*] In Neh. vii. 44, we have 148.

— *Asaph*] There is no mention of any children of Heman or Jeduthun: cp. 1 Chron. xxv.

42. *the porters*] In Neh. vii. 45, are 138.

43. *Nethinims*] Those who were given by David to help the Levites: see 1 Chron. ix. 2.

55. *The children of Solomon's servants*] Probably some of the Canaanitish labourers, whom Solomon had employed in the earlier part of his reign in the work of the Temple (see 1 Kings ix. 20, 21. 2 Chron. viii. 7, 8), and who had become proselytes. They are mentioned here, and in Neh. vii. 60, together with the Nethinims: see also Neh. xi. 3. In other places (Neh. iii. 26. 31; x. 29) they seem to be included in the Nethinims: cp. here, v. 35.

59. *Tel-melah, Tel-harsa*] Names of Chaldaean cities. These persons were not forbidden to go up to Jerusalem; but their claim to be reckoned as members of the fathers' houses of Israel was kept in abeyance, like that of the Priests, mentioned in the following verses, till it could be determined by definitive authority: see v. 63.

61. *the children of Habaiah*] Whose priestly ancestor appears to have married an heiress of the celebrated Barzillai, the Gileadite (see 2 Sam. xvii. 27; xix. 32—39. 1 Kings ii. 7), and to have called her children by her famous ancestor's name: see on Num. xxxvi. 8.

X

Before  
CHRIST  
about  
536.

p Num. 3. 10.  
† Heb. they were  
polluted from the  
priesthood.  
‡ Or, governor:  
See Neh. 8. 9.  
q Lev. 22. 2, 10,  
15, 16.  
r Exod. 28. 30.  
Num. 27. 21.  
s Neh. 7. 66, &c.

Gileadite, and was called after their name: <sup>62</sup> These sought their register among those that were reckoned by genealogy, but they were not found: <sup>63</sup> therefore † were they, as polluted, put from the priesthood. <sup>64</sup> And the † Tirshatha said unto them, that they <sup>a</sup> should not eat of the most holy things, till there stood up a priest with <sup>r</sup> Urim and with Thummim.

<sup>64</sup> s The whole congregation together was forty and two thousand three hundred and threescore, <sup>65</sup> Beside their servants and their maids, of whom there

62. *These sought their register—not found*] Rather, *These searched their register* (entitled), *the enrolled, and were not found*. The register which they searched bore the title, “*The enrolled*.” Cp. Neh. vii. 64. See *Bertheau*, p. 39; *Gesen.* 346; and above on 1 Chron. iv. 33.

— *put from the priesthood*] A proof of the exactness with which the succession of the Priests was observed, and of the strictness with which strangers were debarred from executing the priestly functions. See Num. xvi. 40. Cp. *Selden*, de Success. Pontif. ii. c. 2, and c. 3. “If we could not fetch the line of our pedigree from Christ and His Apostles, we were not fit for evangelical altars. Our calling is by grace of inward abilities, and outward ordination; if we cannot approve both these, we are justly abandoned” (*Bp. Hall*).

63. *The Tirshatha*] The governor, viz. Zerubbabel: cp. Neh. vii. 65—70. This Persian title, Tirshatha, is also given to Nehemiah (Neh. viii. 9; x. 1; xii. 26). It is probably derived from a Persian adjective, *torsh*, or *tursh*, which signifies *strict, severe*. Cp. the German title, “*Gestrenger Herr*” (*Gesen.* 875). The Hebrew title for these governors was *Pechah*. See Neh. v. 14. 18; xii. 26. Cp. the Turkish *Pacha*.

It has been inferred by some (B. D. ii. 493), that the Tirshatha here means *Nehemiah*, and that what is related refers to Nehemiah's time, and not to Zerubbabel's (but see Neh. vii. 5—7), and that the census here inserted is an interpolation from the Book of Nehemiah (chap. vii.). But if this had been the case, surely the two lists would have tallied.

— *they should not eat of the most holy things*] Of the sacrifices which were the portion of the Priests; such as the remnant of the meat-offering, the sin-offering, and the right shoulder of the peace-offerings. See Lev. ii. 3; x. 12—14. 16, 17. Num. xviii. 9, 10.

#### THE PRIEST THAT SHOULD ARISE WITH URIM AND THUMMIM.

— *till there stood up a Priest with Urim and with Thummim*] Or, as it is in Neh. vii. 65, “Till there stood up the Priest with Urim and Thummim,” who would try and prove them, and declare whether they were of the line of Aaron or not.

This sentence shows,—

(1) That the Temple, built under Zerubbabel, did not possess the Urim and Thummim, by which God had declared His will of old to the High Priests, at and from the setting up of the Tabernacle at Sinai. See note above, on Exod. xxviii. 30.

And this is acknowledged by the Hebrew Rabbis, in the Talmud, Yoma, c. i.; Sota, c. 9. Cp. *Buxtorf*, de Urim, c. 5; *Vitringa*, Observ. vi. 6; *Pfeiffer*, Dubia, p. 253.

(2) That the Hebrews expected, that a Priest would afterward arise, with the Urim and Thummim. And the Rabbis add that this would be fulfilled in the days of the Messiah (Talmud, Sota, c. 9; *R. Jachiades*, here).

These expectations have now been fulfilled in CHRIST.

(3) In the language of our English Expositor of the Creed, The Messiah was to be the glory of the people Israel, yea, even of the God of Israel. He (was to be) the Urim and Thummim, by whom the will of God, as by a greater oracle, was revealed; He, the true Ark of the covenant, the only propitiatory by His blood (cp. Jer. iii. 16, 17); He, which was to baptize with the Holy Ghost, and with fire,—the true fire,—which came down from heaven; He, which was to take up His habitation in our flesh, and to dwell among us, that we might behold His glory; He, who received the Spirit without measure, and from whose fulness we do all receive. In Him were all those signs of the divine glory united, which were thus divided in the first Temple; in Him they were all more eminently contained than in those: therefore, His Coming to the second Temple, was in the sufficient, so the only, means by

which the *glory of it could be greater than the glory of the first* (Hag. ii. 6—9).

If, then, the *Messias* was to come while the second Temple stood, as appeareth by God's prediction and promise (Mal. iii. 1. Hag. ii. 6—9); if that Temple many ages since hath ceased to be, there being not one stone left upon a stone; if it certainly were, before the destruction of it, in greater glory than ever the former was; if no such glory could accrue unto it, but by the coming of the *Messias*,—then is that *Messias* already come (*Bp. Pearson*, on the Creed, Art. ii. p. 83; and see *A Lapid* here, and *M. Henry*).

In the interval between the building of the Second Temple, and the Coming of Christ, God appointed a long fast or vigil, from the spiritual banquet of divine prophecy and illumination, in order to humble the Jews, and to teach them that He was no more their God than of the Gentiles, and to whet their appetites for that time of spiritual fulness, when He would *pour out of His Spirit upon all flesh* (Joel ii. 28. Acts ii. 17), and that His chosen people, the Jews, might become more meek and mild, and apt to congregate together with His other flock from the Gentile world, and become one fold under one Shepherd (John x. 16. *Dean Jackson*, on the Creed, i. c. xi. p. 74).

(4) In the present verse, the appearance of “the Priest with Urim and Thummim,” is mentioned in connexion with the determination of the question, *Who* were to be acknowledged as *priests of God*, and be admitted to *eat of the holy things*?

The use of the Urim and Thummim, was that the Priest might ascertain God's will thereby, and reveal it, and pronounce judgment accordingly.

It was prophesied of Christ, the Great High Priest, that He should “purify the sons of Levi, and purge them as gold and silver” (Mal. iii. 3), and that a severance would be made by Him between “him that served God, and him that served Him not” (Mal. iii. 18).

All Christians are, in a certain sense, Priests to God (1 Pet. ii. 5. 9. Rev. i. 6; v. 10), by virtue of their profession; and Christ came into the world, that the thoughts of many hearts might be revealed (Luke ii. 35); and at the Great Day of His Second Coming He will determine by the *Urim and Thummim* of His Infallible Judgment, *who* are His faithful and true Priests, and *who* shall be admitted to *eat of the most holy things* of His heavenly Temple for evermore.

#### THE NUMBER OF THOSE WHO CAME TO JERUSALEM.

64. *The whole congregation together was forty and two thousand three hundred and threescore*] This number 42,360, coincides exactly with the total in Neh. vii. 66. It represents the total of those who came to Jerusalem, and were probably counted there:—

The particular items in the component lists of families here amount to	29,818
In Nehemiah the component lists of families make up	31,089
The number of those persons who are mentioned in Ezra, and are not mentioned in Nehemiah, is	494
The number of those who are mentioned in Nehemiah, and are not mentioned in Ezra, is	1,765
Now if we add Nehemiah's surplus to the list of families in Ezra, we have—	
29,818 + 1765 =	31,583
And if we add Ezra's surplus to the list of families in Nehemiah, we have—	
31,089 + 494 =	31,583

Hence we arrive at the same difference (viz. 10,777) between the totals thus obtained (31,583), and the aggregate total of those who arrived in Jerusalem.

were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. <sup>66</sup> Their horses were seven hundred thirty and six; their mules, two hundred forty and five; <sup>67</sup> Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

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CHRIST  
about  
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<sup>68</sup> And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place: <sup>69</sup> They gave after their ability unto the "treasure of the work three-score and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

<sup>70</sup> So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

III. <sup>1</sup> And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

<sup>2</sup> Then stood up || Jeshua the son of Jozadak, and his brethren the priests, and || Zerubbabel the son of <sup>a</sup> Shealtiel, and his brethren, and builded the altar of

Zorobabel, Matt. 1. 12. Luke 3. 27.

a Matt. 1. 12. & Luke 3. 27, called Salathiel.

A similar remark may be made upon the numbers of the Singers and the Porters (Ezra ii. 41, 42. Neh. vii. 44, 45):—

In Ezra the Singers	In Nehemiah the Singers
are . . . . . 128	are . . . . . 148
The Porters . . . . . 139	The Porters . . . . . 138
Ezra's total . . . . . 267	Nehemiah's total . . . . . 286
Added to Nehemiah's excess . . . . . 20	Added to Ezra's excess . . . . . 1
Gives a total of . . . . . 287	Gives the same total . . . . . 287

In both lists the names of families, and the numbers both of the Priests and of the Levites correspond to each other.

This coincidence of these totals is remarkable, especially when taken together with the other coincidence of the aggregate numbers of all who came to Jerusalem, as stated in Ezra and Nehemiah (i. e. 42,360). The variation of the numbers set down in the two lists of the members of families, in certain cases, show that the lists are independent. In some cases, the author of the list in Ezra seems to have had fuller returns of the families to which the people belonged; in other cases, the returns in Nehemiah are more complete. This was natural; but the two coincidences above specified show that the one list confirms the other. It is not surprising that the members of the constituencies of the several families do not always tally in the two lists. By means of levirate marriages, or adoptions, the same persons might indifferently belong to two different fathers' houses; and if women are reckoned, they might be ranged under the house of their father on one list, and of their husband on another.

Since Ezra's number, together with Nehemiah's excess, produces the same result as Nehemiah's number with Ezra's excess, it seems that this result (viz. 31,583) represents the same persons; and (as is suggested by *Alting*) the difference of 10,777 between the 31,583, who are reckoned in Ezra and Nehemiah, according to their genealogies, and the aggregate total in both, viz. 42,360, seems to represent those persons who could not be reckoned according to any genealogy, and belonged to that class which is indicated in v. 59, who "could not show their father's house," and the Priests, in v. 62, who could not find their names in the registers.

— *forty and two thousand three hundred and threescore*] A very small number. A great many Jews had become wealthy in the land of their captivity, and were unwilling to return (*Josephus*, Antt. xi. 1. 3. Cp. on Esther iii. 9).

<sup>65</sup> two hundred] In Neh. vii. 67, we have 245.  
— *singing women*] Who seem to have been admitted into the service of the Sanctuary, or at least to increase the joy of religious festivals (1 Chron. xxv. 5, 6). Perhaps on the occasion of their return such Psalms as lxxxv. and lxxxvi. and cxxvi. were chanted by them. Psalms lxxxvii. cvii. cxi. cxii. cxiii. cxiv. cxvi. cxvii. cxv. cxviii. cxviii. and cxxiv. are also sup-

posed by some to be connected with this period. Now had the children of Israel taken down their harps from the willows of Babylon, and could sing unbidden the songs of Zion (*Bp. Hall*).

<sup>66</sup>, <sup>67</sup>. horses—mules—camels—asses] The numbers of these animals respectively coincide with those in Neh. vii. 68, 69.

<sup>68</sup>. some of the chief of the fathers] The persons here mentioned differ from those in Neh. vii. 70—72, and therefore the offerings also are different. Here is another evidence of the independence of the lists. Cp. *Lord A. Hervey*, B. D. ii. 492.

— *when they came to the house*] That is, to the former site on which it was to be rebuilt.

<sup>69</sup>. drams of gold] Heb. *darcemonim*: a Persian coin of gold, supposed by some to signify the *King's bow*, from the figure of the archer engraved upon it; or it may be derived simply from the Persian *dara*, or *King*, or from *Darius*. See *Gesen.* 15. 208; and note above, on 1 Chron. xxix. 7.

<sup>70</sup>. all Israel] Cp. Neh. vii. 73. All who returned together with those who had not been carried away captive.

— *in their cities*] Which were allotted to them by public authority (*Bertheau*).

CH. III. 1. *seventh month*] *Tisri*: which, according to the Levitical Law, was the consummation of the religious year of the Hebrews. On the first day of it, was a holy convocation (Num. xxix. 1); on the tenth day of it, was the yearly fast of the great day of Atonement (Num. xxix. 7), described in Lev. xvi.; and on the fifteenth, was the great feast of Tabernacles. See Exod. xxiii. 16. Lev. xxiii. 34—43. Num. xxix. 12.

This seventh month, here mentioned, was probably in the first year of their return. See below, v. 8; and *Bertheau*.

— *gathered themselves together*] There was a convocation under Jeshua and Zerubbabel in the *seventh month* for the building of the Altar, and for the foundation of the Temple; and there was afterwards a similar convocation under Ezra and Nehemiah, for the reading of the Law. See the description in Neh. viii. 1, which adopts the language used here.

<sup>2</sup>. Jeshua] The High Priest (ii. 2). Jeshua here stands before Zerubbabel. In v. 8, he is put after him, because here the sacred writer is speaking of offering sacrifices; and there he is describing the preparations for rebuilding the Temple. Compare the similar modification in the position of the names of Ezra and Nehemiah, Neh. viii. 1—9; and on x. 1.

— *Zerubbabel*] The governor (ii. 2). The High Priest, Jeshua, and the Civil Ruler, Zerubbabel, were joined together in making a type of Christ, Who is both Priest and King: "Unam figuram Salvatoris complent: Josue propter Sacerdotium, Zerubbabel propter regnum" (*Bede*. Cp. *Introd.* p. 237).

— *builded the altar*] Before they had laid the foundations of the Temple: see v. 6

Before  
CHRIST  
about  
536.  
b Deut. 12 5.

the God of Israel, to offer burnt offerings thereon, as *it is* <sup>b</sup> written in the law of Moses the man of God.

c Num. 28. 3, 4.  
d Neh. 8. 14, 17.  
e Zech. 14. 16, 17.  
f Exod. 23. 16.  
g Num. 29. 12, &c.  
† Heb. *the matter of the day in his day.*  
h Exod. 29. 38.  
i Num. 28. 3, 11, 19, 26. & 29. 2, 8, 13.  
† Heb. *the temple of the LORD was not yet founded.*  
j Or, *workmen.*  
k 1 Kings 5. 6, 9.  
l 2 Chron. 2. 10.  
m Acts 12. 20.  
n 2 Chron. 2. 16.  
o Acts 9. 36.  
p ch. 6. 3.  
535.

<sup>3</sup> And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even* <sup>c</sup> burnt offerings morning and evening. <sup>4</sup> <sup>d</sup> They kept also the feast of tabernacles, <sup>e</sup> as *it is* written, and <sup>f</sup> offered the daily burnt offerings by number, according to the custom, <sup>†</sup> as the duty of every day required; <sup>5</sup> And afterward offered the <sup>g</sup> continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a free will offering unto the LORD. <sup>6</sup> From the first day of the seventh month began they to offer burnt offerings unto the LORD. But <sup>†</sup> the foundation of the temple of the LORD was not *yet* laid. <sup>7</sup> They gave money also unto the masons, and to the <sup>h</sup> carpenters; and <sup>h</sup> meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of <sup>i</sup> Joppa, <sup>k</sup> according to the grant that they had of Cyrus king of Persia.

l 1 Chron. 23. 24, 27.

m ch. 2. 40.

n Or, *Hodaviah*, ch. 2. 40.  
† Heb. *as one.*

<sup>8</sup> Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; <sup>1</sup> and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD. <sup>9</sup> Then stood <sup>n</sup> Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of <sup>h</sup> Judah, <sup>†</sup> together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

n 1 Chron. 16. 5, 6, 42.

o 1 Chron. 6. 31. & 16. 4. & 25. 1.  
p Exod. 15. 21.  
q 2 Chron. 7. 3.  
r Neh. 12. 24.  
s q 1 Chron. 16. 34.  
t Ps. 136. 1.  
u 1 Chron. 16. 41.  
v Jer. 33. 11.

<sup>10</sup> And when the builders laid the foundation of the temple of the LORD, <sup>n</sup> they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the <sup>o</sup> ordinance of David king of Israel. <sup>11</sup> <sup>p</sup> And they sang together by course in praising and giving thanks unto the LORD; <sup>q</sup> because *he is* good, <sup>r</sup> for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the

3. *they set the altar upon his bases*] Upon its ancient foundations.

— *for fear was upon them*] Therefore they set up the Altar upon its old foundations, that they might have a refuge there, in the might and mercy of Him, Who had so often defended and delivered their forefathers, who sacrificed to Him in the same place, even since the days of David, who was commanded to build the Altar on that side, when he and his city were delivered from the pestilence. See above, on 2 Sam. xxiv. 18.

#### THE FEAST OF TABERNACLES.

4. *the feast of tabernacles*] In thankful commemoration of past mercies, and in faithful anticipation of future blessings in the Incarnation of the Son of God, *tabernacling* in our flesh. See above, the notes on Lev. xxiii. 34—43. Deut. xvi. 13—15; and on 1 Kings viii. 65, which describes the Dedication of the Temple, the type of Christ, at the feast of Tabernacles; and below, Neh. viii. 16, which records the celebration of the Feast of Tabernacles, after the rebuilding of the walls of Jerusalem, the prophetic era from which Daniel's weeks of years to the Passion of Christ are dated. See above, on 2 Chron. xxxvi. 22, 23.

7. *unto them of Zidon—Tyre*] Thus he imitated the example of Solomon, when preparing to build the Temple. See 1 Kings v. 9, 10. 2 Chron. ii. 10—15.

8. *twenty years old and upward*] According to David's ordinance. See 1 Chron. xxiii. 24.

9. *Jeshua*] Not the High Priest, but a Levite, mentioned in ii. 40.

— *Judah*] Called *Hodaviah* (which has a similar sense), in ii. 40: cp. *Gesen.* 219.

— *Henadad*] A remarkable name for a Levite, signifying *grace*, or *kindness* of *Hadad*, a Syrian deity, whence *Benhadad* (*Gesen.*, *Fuerst*).

10. *in their apparel*] Clothed in their priestly vestments: see ii. 69. The Hebrew word here used is the plural *paal* particip., from *labash*, to clothe oneself (*Gesen.* 430).

— *after the ordinance of David*] See above, xvi. 7; xxiii. 18; xxv. 1.

11. *they sang together by course*] The Hebrew verb here used is *anah*, which signifies *to sing*, especially by *responses* (*Gesen.* 641, 642). It is the same word as is translated by *answered*, in x. 2. 12. Neh. viii. 6; and so in numerous other places; and so it is rendered here by *Sept.*: and (as *Mede*, book i. disc. xvi., and others suppose) it here describes an antistrophical chant (cp. Isa. vi. 3); so that, when one part of the choir sang, "Praise the Lord; for He is good," the other answered, "For His mercy endureth for ever." See Ps. cxxxvi., and cvi. cvii. cxvii. cxxxvi., which were probably sung at this time. Cp. 1 Chron. xvi. 34. 41. 2 Chron. v. 13; vii. 3; xx. 21.

By this song of praise, at the foundation of the Second Temple, they revived, and, as it were, re-echoed the encharistical chant, which had been sung at the Dedication of the First Temple: see 2 Chron. v. 13.

Thus also they fulfilled the prophecy of Jeremiah (xxiii. 10): "Again there shall be heard in this place the voice of them that shall say, Praise the LORD of hosts; for the LORD is good, and His mercy endureth for ever; and of them that shall bring the sacrifice of praise into the house of the LORD: for I will cause to return the captivity of the land."



LORD, because the foundation of the house of the LORD was laid. <sup>12s</sup> But many of the priests and Levites and chief of the fathers, *who were ancient men*, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: <sup>13</sup> So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

IV. <sup>1</sup> Now when <sup>a</sup> the adversaries of Judah and Benjamin heard that <sup>†</sup> the children of the captivity builded the temple unto the LORD God of Israel; <sup>2</sup> Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*; and we do sacrifice unto him <sup>b</sup> since the days of Esar-haddon king of Assur, which brought us up hither. <sup>3</sup> But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, <sup>c</sup> Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as <sup>d</sup> king Cyrus the king of Persia hath commanded us. <sup>4</sup> Then <sup>e</sup> the people of the land weakened the hands of the people of Judah, and troubled them in building, <sup>5</sup> And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

<sup>6</sup> And in the reign of <sup>†</sup> Ahasuerus, in the beginning of his reign, wrote they

Before  
CHRIST  
535.  
s See Hag. 2. 3.

a See ver. 7, 8, 9.  
† Heb. *the sons*  
of the  
transportation.

about  
678.  
b 2 Kings 17, 24,  
32, 33, & 19. 37.  
ver. 10.  
c Neh. 2. 20.

d ch. 1. 1, 2, 3.  
e ch. 3. 3.  
534.

529.  
† Heb. *Ahash-*  
*verosh.*

#### THE WEEPING AND THE SHOUTING.

12. *many of the priests—wept with a loud voice; and many shouted aloud for joy*] The aged men, who remembered the glory of the former House (which had been destroyed about fifty-two years, or at most fifty-nine years before), wept. For the reason of this, see above, on ii. 63, and below, Hag. ii. 3. Zech. iv. 10. The younger shouted for joy, because the foundation of the second House was laid; and they were comforted by Haggai the Prophet with promises of the future glory of the latter house, which was to eclipse that of the former house (Hag. ii. 9. Cp. Esdras v. 59—65). On one side were tears of penitential sorrow, because they remembered that the former house, so beautiful and magnificent, had been destroyed on account of the sins of their forefathers; on the other side were shouts of joy and thanksgiving for God's mercy in raising up another Temple on the foundations of the old, and of exultation and hope, inspired by the gracious prophecies of Christ's Presence, and of other evangelical blessings, with which the Temple would be endowed and beautified.

Here is an apt emblem of every thing, however joyous, which is done in the Church Militant on earth. Her march of victory is through a vale of tears; her restorations are memorials of sins which caused the destruction of that which had been dissolved. Even when she celebrates the glories of the Incarnation of Christ, Who made our nature to be a Temple of the Godhead, she may not forget to weep for the ruin into which the Temple of that nature fell by sin.

The seventh month, in which the Altar was laid on its old foundation, had its *Fast of Atonement* for sin on the tenth day, as well as on the fifteenth its *Feast of Tabernacles*, which prefigured the Incarnation of Christ. So in the Church Militant the sound of weeping is ever mingled with shouts of joy; but in the Church glorified, all tears will be wiped from all faces by the hand of God, who will dwell therein (Rev. vii. 15, 17; xxi. 4), and the sound of Hallelujahs and Hosannahs will never cease.

#### THE SAMARITAN ADVERSARIES HINDER THE BUILDING OF THE TEMPLE.

CH. IV. 1. *the adversaries*] The Samaritans (v. 10). See on 2 Kings xvii. 24.

— *children of the captivity*] Or, *of the migration* (*Gesen.* 171).

2. *Esar-haddon*] The son of Sennacherib. See 2 Kings xix. 37; and on 2 Chron. xxxiii. 11.

3. *Ye have nothing to do with us to build*] Ye do not profess the true faith, nor worship the God of our fathers with a pure and holy worship; and therefore we cannot admit you to build with us.

The history of the Samaritans (see 2 Kings xvii. 3. 24—34) displayed their evil temper at this time (*ev.* 4, 5), and evinced the justice of this answer; which conveys a salutary warning against hollow and heartless compromises in religion among persons who are not agreed in the fundamentals of doctrine, and in the essentials of worship. “Non est hæreticorum ædificare domum Domini, quæ est Ecclesia, a quâ ipsi probantur esse alieni” (*Bede*).

5. *all the days of Cyrus*] Who was engaged in wars with the Lydians and Scythians, and died in the beginning of B.C. 529, in the seventh year after the return of the Jews. Cp. *Josephus*, Antt. xi. 2. 1. *Ussher*, Annals. p. 83.

#### DARIUS AND AHASUERUS.

— *Darius*] Darius, the son of Hystaspes; he was raised to the throne after the death of Pseudo-Smerdis, B.C. 521 (*Scaliger, Witsius, Keil*). The Hebrew word for Darius, *Dareyavesh*, in the cuneiform inscriptions of Behistân and Persepolis, is *Darayavus* (see *Spiegel*, pp. 3—51), and signifies “conservator” (*Gesen.* 207; *Fuerst*, 337); *Herodotus* (vi. 98) renders it by *ἐργεῖν*. In the cuneiform inscriptions he calls himself “Darius, the great King, the King of Kings, King of Provinces, son of Vistaspa, grandson of Arsâma, the Achæmenid.” See *Spiegel*, Die Alt-persischen Inschriften, Leipzig, 1862, p. 3.

The Sacred Writer extends his range to Darius (passing over two intervening kings, Cambyzes and Pseudo-Smerdis, to whom, however, he returns) just as in vi. 14 he passes over Darius to Artaxerxes, omitting the intervening monarch, Xerxes, who did nothing for the restoration of the Jews, and who even issued an edict for their destruction throughout his dominions, as is related in the Book of Esther: see *Introd.* to that Book.

6. *Ahasuerus*] Heb. *Ahashverosh*, most probably Cambyzes, the son and successor of Cyrus (*Fatablus, Ussher, Karpov, Jahn, Prideaux, Rosenmüller, Gesenius, Ewald, Hüevernick, Bp. Cotton, Dr. W. Smith, Dr. Pusey*).

The word *Ahashverosh* is the same word as *Khsayarsâ* in the cuneiform inscriptions (see *Spiegel*, pp. 54. 194); the first portion of the word is from *Khshi*, to be powerful, whence the old Persian *Khsayathiya*, for King (*Spiegel*, 76), and probably the Persian *Shah* (king). The initial A is merely the prosthetic *aleph* (cp. *Gesen.* 34; *Fuerst*, 66; below, on Esther i. 1). It has been supposed by some that the Ahasuerus here mentioned

Before  
CHRIST  
522.  
|| Or, in peace.  
† Heb. societies.  
|| Or, secretary.  
† Chald.  
societies.  
f 2 Kings 17. 30,  
31.  
g ver. 1.  
about  
678.  
h So ver. 11, 17.  
& ch. 7. 12.  
† Chald.  
cheeneth.  
522.

unto him an accusation against the inhabitants of Judah and Jerusalem. <sup>7</sup> And in the days of Artaxerxes wrote || Bishlam, Mithredath, Tabeel, and the rest of their † companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. <sup>8</sup> Rehum the chancellor and Shimshai the || scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: <sup>9</sup> Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their † companions; † the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, <sup>10</sup> And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, <sup>11</sup> and † at such a time. <sup>11</sup> This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

<sup>12</sup> Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have || set up the walls thereof, and † joined the foundations. <sup>13</sup> Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not † pay † toll, tribute, and custom, and so thou shalt endamage the || revenue of the kings. <sup>14</sup> Now because † we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have

|| Or, finished.  
† Chald. saved  
together.

† Chald. give.  
i ch. 7. 24.

|| Or, strength.  
† Chald. we are  
salted with the  
salt of the palace.

is Xerxes, and that Artaxerxes in v. 7 (Heb. *Artachshashta*) is Artaxerxes Longimanus (so Kleinert, Schultze, Hengst., Keil, Bunsen); but this would introduce a violent anachronism into the text. See the following note, and Keil, über die Bücher der Chronik, pp. 98—103; Bertheau, on Ezra iv. 23; Dr. Pusey on Daniel, pp. 166. 333.

It has been imagined by some (as Hengstenberg) that this section (vv. 6—23) is an interpolated one, and has no reference to the building of the Temple, but of the Walls; see his *Christol.* on Dan. ix. 24—27, and on Hag. i. But this opinion is at variance with the framework of the whole chapter, and its context.

**7. Artaxerxes]** In the cuneiform inscriptions *Artakhsatra*. Heb. *Artachshashta*, a Persian name, the etymology of which is *Arta* = great (an adjective which occurs in *Arta-banes*, *Artaphernes*, and in other Persian words; and the name *Artaeus* is explained as signifying a hero by Hesychius), and *Khsathra*, *kingdom* (*Spiegel*, p. 185). The name is rendered great warrior by Herodotus (vi. 98). The name *Xerxes* (as Herodotus states, vi. 98) appears to be merely an appellative. Herodotus interprets it by *warlike*, and therefore we need not be surprised that the corresponding name, *Ahasuerus*, should be given to different Persian Kings. The Ahasuerus of the Book of Esther is Xerxes the son of Darius. See below, the *Introd.* to Esther.

The King here mentioned appears to be *Pseudo-Smerdis*, who succeeded Cambyses in B.C. 522, and was succeeded by Darius Hystaspis in B.C. 521. See Clinton, *Fasti* Hell. ii. 312; Ewald, iv. 119; Dr. Pusey on Daniel, pp. 166. 333. Josephus (*Antt.* xi. 2. 1) supposes Artaxerxes to be another name for Cambyses; or he may have thought that similar letters to those here recited were sent to him, and he seems to have known nothing of Pseudo-Smerdis. See his *Antt.* xi. 1. 1.

This Pseudo-Smerdis, Magus, had various appellations in different historians; he is called Mardus by Æschylus (*Pers.* 771), Smerdis by Herodotus, Spendaniades by Ctesias, Oropastes by Troguus (*Stautl.* in Æschyl. *Pers.* 771).

Since the name Artaxerxes (like Ahasuerus = Xerxes) was properly a royal, official title, like Caesar, and Augustus, therefore Pseudo-Smerdis took the title Artaxerxes, on the same ground as Bessus did, when, on assuming the royal apparel, he commanded that he should be called Artaxerxes (*Curtius*, vi. 6. Cp. *Hävernick*, *Einleit.* ii., p. 294; Pusey on Daniel, p. 334).

It has been shown to be very probable that Pseudo-Smerdis should have been induced to restrain the Jews from rebuilding their city (*Hävernick*, p. 295).

On the various forms of the name Artaxerxes in the cunei-

form inscriptions see *Spiegel*, p. 110. It sometimes appears as *Artasharssha*, sometimes as *Artakhsatra*.

— *written in the Syrian tongue*] Written in Aramaic characters, as well as in the Aramaic language (*Schürer*). Cp. Esther i. 22; viii. 9, where the word “writing” (Heb. *cethab*) is used in the same sense as here.

**8. Rehum the chancellor]** This portion of the Book is in Chaldee, to vi. 18, and was probably transcribed by Ezra from some collection of Chaldee records. Cp. Bertheau, p. 9.

**9. the chancellor]** Literally, the master of judgment.

— the scribe] Or secretary.

— Dinaites] Probably from a city in Media (*Ewald*, *Bertheau*).

— Apharsathchites] A Medo-Persian Tribe.

— Tarpelites] Who seem to have come from the eastern region of Elymais.

— Apharsites] Of Persian origin.

— Archevites] In Babylonia. See Gen. x. 10.

— Susanchites] From Susa.

— Dehavites] The Däi of Herod., i. 125.

— Elamites] Of Elymais in Persia.

**10. Asnapper]** Either Esarhaddon, King of Assyria (2 Kings xix. 37), or, rather, one of his officers.

**11. on this side the river]** On the west of Euphrates. They pretend that other tribes besides themselves are aggrieved by the building of the Temple.

**12. building the rebellious and the bad city]** In their craftiness, they do not mention the Temple, which the Jews were building, and which Cyrus had encouraged them to build (see i. 1—4); but they mention the City, which they were not building (*Buddens*, *Hist.* Eccl. ii. 900; *Keil*, *Chronik.* 131; *Hävernick*, ii. p. 296). These adversaries of Jerusalem call it “the rebellious and the bad city.” Such is the language with which the Church of God is described by its enemies: “Talem hæretici catholicam unitatem judicant” (*Bede*).

**13. thou shalt endamage the revenue]** They pretend zeal for the royal revenue of Persia, when they would prevent the building of the Temple; so the Jews pretended zeal for the imperial power of Rome, when they would destroy the Lord of the Temple (Luke xxiii. 2. John xix. 12). And in modern days many profess zeal for the Royal Supremacy, when they would oppress God's Church, which teaches loyalty and obedience to kings, and prays for them, and is the best Guardian of Thrones. Cp. *Tertullian*, *Apol.* 33.

**14. we have maintenance from the king's palace]** Literally, we are salted with the salt of the palace: “memores salis quod in palatio comedimus” (*Iul.*). We are bound to the king by

we sent and certified the king; <sup>15</sup> That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have † moved sedition † within the same of old time: for which cause was this city destroyed. <sup>16</sup> We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

Before  
CHRIST  
522.

† Chald. *made*.  
† Chald. *in the*  
*midst thereof*.

<sup>17</sup> Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their † companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. <sup>18</sup> The letter which ye sent unto us hath been plainly read before me. <sup>19</sup> And † I commanded, and search hath been made, and it is found that this city of old time hath † made insurrection against kings, and *that* rebellion and sedition have been made therein. <sup>20</sup> There have been mighty kings also over Jerusalem, which have <sup>k</sup> ruled over all *countries* <sup>1</sup> beyond the river; and toll, tribute, and custom, was paid unto them. <sup>21</sup> † Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me. <sup>22</sup> Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

† Chald. *societies*.

† Chald. *by me a*  
*decree is set*.

† Chald. *lifted up*  
*itself*.

k 1 Kings 4. 21.  
Ps. 72. 8.  
1 Gen. 15. 18.  
Josh. 1. 4.  
† Chald. *Make a*  
*decree*.

<sup>23</sup> Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease † by force and power. <sup>24</sup> Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

† Chald. *by arm*  
*and power*.  
520.

V. <sup>1</sup> Then the prophets, <sup>a</sup> Haggai the prophet, and <sup>b</sup> Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them. <sup>2</sup> Then rose up <sup>c</sup> Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

520.  
a Hag. i. 1.  
b Zech. i. 1.  
c ch. 3. 2.

<sup>3</sup> At the same time came to them <sup>d</sup> Tatnai, governor on this side the river,

d ver. 6.  
ch. 6. 6.

ties of hospitality, and also of interest; as having tasted of his salt, and being bound to him by a "covenant of salt" (2 Chron. xiii. 5), and as receiving a stipend (*salarium*) from him (*Junius, Bertheau*).

This speech also may be applied spiritually, "Sal in palatio comedunt Samaritani; hæretici sapore mundanæ philosophiæ, cum suavitate rhetoricæ, cum versutiâ dialecticæ artis, institunt" (*Bede*), and they are often favoured by worldly powers, and are encouraged to injure the Church of God.

Some expositors interpret those words thus, "we have salted" (the city of Jerusalem) "with the salt of the palace," and as meaning that they had helped in its destruction, and had sown it with salt (so *Spanheim, Bochart, Noldius*, and *Luther*, and some of the Rabbis. See *Pfeiffer*, *Dubia* 253); but the other interpretation is preferable.

17. *an answer*] Heb. *pithgama*, a Persian word. See *Esther* i. 20.

20. *mighty kings*] Such as David and Solomon.

24. *Then ceased the work of the house of God*] Yet they had a Tabernacle and an Altar.

— *Darius*] Who came to the throne of Persia B.C. 521. See on v. 5.

#### THE PROPHETS HAGGAI AND ZECHARIAH.

CH. V. 1. *Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied*] Haggai (whose name signifies *festival of the Lord*) reproved them for dwelling in ceiled houses while God's house lay waste (Hag. i. 2—5), and encouraged them with the promise of the glory of the Lord, coming to His Temple (Hag. ii. 3, 4).

Zechariah, the son of Iddo,—or rather the grandson, for he was the son of Barachiah the son of Iddo (Zech. i. 1),—exhorted them to repentance, and he also cheered them with prophecies of Christ's Advent to the Temple. See Zech. iii. 8—10; vi. 12—15; xii. 7—11).

They prophesied in the second year of Darius (B.C. 520). Haggai in the sixth month (Hag. i. 1); Zechariah in the eighth month (Zech. i. 1).

God had visited the land with dearth for the neglect of which the Jews were guilty, in not pursuing the work of building the Temple, while they themselves were dwelling at ease (Hag. i. 6—11; ii. 17. 19). In the ninth month, the twenty-fourth day, the people resumed the work (Hag. ii. 18), and the prophet Haggai promised that the dearth would be changed into plenty (Hag. ii. 10—19), and delivered a special message from God, of encouragement and favour to Zerubbabel (Hag. ii. 21).

The Church of God possesses an inestimable treasure in the Books of the prophets Haggai and Zechariah, because those writings show with what feelings the holy and faithful men of that time contemplated the work of rebuilding the Temple of Jerusalem. They prove that they looked forward to CHRIST, coming to that Temple, and making it more glorious than the Temple of Solomon. The prophecies of Haggai and Zechariah are divinely inspired commentaries on the Book of Ezra, and teach us how to read it aright. Similarly the prophecy of Malachi expounds the Book of Nehemiah.

3. *governor on this side the river*] Tatnai was governor (Heb. *pechah*) of Syria; and Zerubbabel was governor of the Israelites who had returned from Babylon (Hag. i. 1—14; ii.

Before  
CHRIST  
520.  
e ver. 9.  
f ver. 10.  
† Chald. *that*  
*build this*  
*building?*  
g See ch. 7. 6,  
28.  
Ps. 33. 18.

h ch. 6. 6.

519.

i ch. 4. 9.

† Chald. *in the*  
*midst whereof.*

† Chald. *stones*  
*of rolling.*

k ver. 3, 4.

l 1 Kings 6. 1.  
m 2 Chron. 36.  
16, 17.

n 2 Kings 24. 2.  
& 25. 8, 9, 11.  
536.

o ch. 1. 1.

p ch. 1. 7. 8. &  
6. 5.

q Hag. 1. 14. &  
2. 2, 21.  
|| Or, *deputy.*

r ch. 3. 8, 10.

s ch. 6. 15.

t ch. 6. 1, 2.

and Shethar-boznai, and their companions, and said thus unto them, ‘Who hath commanded you to build this house, and to make up this wall? <sup>4</sup> Then said we unto them after this manner, What are the names of the men † that make this building? <sup>5</sup> But <sup>g</sup> the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned <sup>h</sup> answer by letter concerning this matter.

<sup>6</sup> The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, <sup>i</sup> and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king: <sup>7</sup> They sent a letter unto him, † wherein was written thus; Unto Darius the king, all peace.

<sup>8</sup> Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with † great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. <sup>9</sup> Then asked we those elders, *and* said unto them thus, <sup>k</sup> Who commanded you to build this house, and to make up these walls? <sup>10</sup> We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them. <sup>11</sup> And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded <sup>l</sup> and set up. <sup>12</sup> But <sup>m</sup> after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of <sup>n</sup> Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. <sup>13</sup> But in the first year of <sup>o</sup> Cyrus the king of Babylon *the same* king Cyrus made a decree to build this house of God. <sup>14</sup> And <sup>p</sup> the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, <sup>q</sup> whose name *was* Sheshbazzar, whom he had made || governor; <sup>15</sup> And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place. <sup>16</sup> Then came the same Sheshbazzar, *and* <sup>r</sup> laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and <sup>s</sup> yet it is not finished. <sup>17</sup> Now therefore, if *it seem* good to the king, <sup>t</sup> let there be search made in the king’s treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

2. 21). Zerubbabel’s relation to Tatnai resembled that of the Tetrarchs of portions of Palestine to the Roman Procurators in the Imperial times. Darius had divided his kingdom into twenty satrapies or prefectures (*Herod.*, iii. 89). On the intervention of Tatnai compare the narrative in *Esdras* vi. 3.

4. *Then said we*] The writer of these words seems to have been living at that time (*viz.*, in the second year of Darius), and to have been then present at Jerusalem (so *Michaelis*). Cp. *Josh.* v. 1, “until *we* were passed over.” The *Sept.*, *Syr.*, and *Arabic* have the *third* person plural; and so *Bertheau* and *Schirmer*. The *Vulgate* has the first person, “respondimus.”

Since the events here described took place (B.C. 520) sixty-three years before Ezra’s own commission to Jerusalem (B.C. 457), and since Ezra co-operated with Nehemiah in the work of reformation, who did not come to Jerusalem till B.C. 444 (*Neh.* ii. 1), it is not probable that Ezra himself was present at the time here mentioned. It seems probable that the Chaldean portion contains the letters addressed by the Governors of Syria to the Kings of Persia, and their rescript was composed by a contemporary writer, and was adopted by Ezra as a trustworthy document, and inserted verbatim in his history. Cp. *Havernick*, 312

*Einleit.* ii. 291; *Keil*, *Einleit.* p. 456, § 146; *Apol. Vers.* p. 115; *Pusey* on *Daniel*, p. 334.

— *after this manner, What are the names*] Rather, *accordingly, what the names were*: “We told them *what* the names were, accordingly;” that is, in reply to their question. We were not ashamed of the work, but gloried in it, though it might expose us to danger. The sentence is not a question, but an answer to it (*Munster*, *Tirinus*, *Vatablus*: cp. *Pusey* on *Daniel*, p. 334).

6. *Apharsachites*] See *iv.* 9.

8. *to the house of the great God*] These governors are more honest than the Samaritans, and do not charge the Jews with rebuilding the *city* (as the Samaritans had done, *v.* 12), but the *Temple*.

11. *We are the servants of the God of heaven and earth*] Our God is not a mere local deity, but is Lord of the Universe; therefore you also ought to honour and obey Him.

13. *Cyrus the king of Babylon*] Cyrus made Babylon his royal residence for a large portion of the year (*Xen.*, *Cyrop.* viii. 7). Cp. *Neh.* xiii. 6, where Artaxerxes is so called; and below (*vi.* 22) he is called King of Assyria.

VI. <sup>1</sup> Then Darius the king made a decree, <sup>a</sup> and search was made in the house of the † rolls, where the treasures were † laid up in Babylon. <sup>2</sup> And there was found at † Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written :

Before  
CHRIST  
519.  
a ch. 5. 17.  
† Chald. books.  
† Chald made to  
descend.  
‡ Or, Ecbatana,  
or, in a coffer

<sup>3</sup> In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid ; the height thereof threescore cubits, and the breadth thereof threescore cubits ; <sup>4</sup> With three rows of great stones, and a row of new timber : and let the expences be given out of the king's house : <sup>5</sup> And also let <sup>c</sup> the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and † brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.

b 1 Kings 6. 36.

c ch. 1. 7. & 5. 14.

† Chald. go.

<sup>6</sup> Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and † your companions the Apharsachites, which are beyond the river, be ye far from thence : <sup>7</sup> Let the work of this house of God alone ; let the governor of the Jews and the elders of the Jews build this house of God in his place.

d ch. 5. 3.

† Chald. their societies.

<sup>8</sup> Moreover † I make a decree what ye shall do to the elders of these Jews for the building of this house of God : that of the king's goods, even of the tribute beyond the river, forthwith expences be given unto these men, that they be not † hindered. <sup>9</sup> And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail : <sup>10</sup> That they may offer sacrifices † of sweet savours unto the God of heaven, and † pray for the life of the king, and of his sons. <sup>11</sup> Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, † let him be hanged thereon ; <sup>e</sup> and let his house be made a dunghill for this.

† Chald. by me a decree is made.

† Chald. made to cease.

e ch. 7. 23.

Jer. 29. 7.

† Chald. of rest.

f 1 Tim. 2. 1, 2.

† Chald. let him be destroyed.  
g Dan. 2. 5. & 3. 29.

CH. VI. 1. in Babylon] Where the decree of Cyrus was not found,—as had been expected (v. 17).

#### THE EDICT OF CYRUS IS FOUND.

2. Achmetha] The metropolis of ancient Media, and summer residence of the kings of Persia, called Ecbatana by Greek and Latin writers. It is supposed by some (as Lassen) to signify "station of horses" (Gesen. 32; Fuerst, 61), which is the meaning of *Ispahan*. There were two cities of this name in Media; the most celebrated was the southern, which is now called *Hamadan*, and that was the city here mentioned. Cp. Rawlinson, B. D. i. 473. Niebuhr, Assur. p. 176.

It has been objected (by Voltaire) that if any such decree had been framed, it would not have been found at Ecbatana in Media, but in Babylon. But it appears that in the earlier part of the reign of Darius the Babylonians were ill affected to Darius, and broke into open rebellion in his fifth year (Herod., ii. 150). And it is not unlikely that the royal records and treasures were transferred to Ecbatana for greater security (Duclot); or (as others suppose) the decree may have been given by Cyrus himself at Ecbatana. The decree of Cyrus was found at Ecbatana, and the decree of Darius was issued from Susa; in commemoration of which one of the gates of the Temple, the eastern, was called the gate of *Shushan*, and a representation of that city was sculptured on it, which remained till its destruction by the Romans (Lightfoot, Temple Service, c. 3).

3. In the first year of Cyrus the king] This was the superscription of the roll.

—where they offered sacrifices] Rather, where they may offer (may be offering) sacrifices. Cyrus sanctioned it by his authority as a place set apart for public religious worship.

—let the foundations—be strongly laid] Rather, let them be set up. See Gesen. 578; Fuerst, 966.

—height—threescore cubits] Only half the height of Solomon's. See 2 Chron. iii. 4: cp. Josephus, Antt. xv. 11. 1.

—breadth—threescore cubits] It has been said that the second Temple (this of Zerubbabel) was therefore wider than that of Solomon, which was only twenty cubits in breadth (1 Kings vi. 2. 2 Chron. iii. 3). But if the side chambers of Solomon's Temple are included, the measures would coincide (see Prideaux, part i. book iii. p. 202), and it is not at all probable that the second Temple exceeded the first in any material respect. See above, on iii. 12.

4. three rows] Rather, three storeys, as in Solomon's Temple (1 Kings vi. 6). The Hebrew word here used, *nidbac*, occurs only here (Gesen. 534); it is rendered *δύοις* by Joseph. xi. 5. 4; and so Sept., and Esdras vi. 4. Cp. Fergusson, B. D. ii. 1459; and Bertheau here.

5. in the house of God] Here ends the decree of Cyrus, recited by Darius; and Darius now addresses his orders to Tatnai and Shethar-boznai.

10. that they may offer sacrifices] These were burnt-offerings; not sin-offerings, which were not offered for Gentiles (Maimon.). Josephus (de B. Jud. ii. 31) speaks of such sacrificial thank-offerings from Gentiles. See also his Antiq. xii. 2. 5; c. Apion ii. 5; and cp. Jer. xxix. 7. 1 Mace. vii. 33; xii. 11. 2 Mace. iii. 35; xiii. 23. Here was a foreshadowing of the time when all Nations would be admitted to worship the One True God (Isa. ii. 2. Mal. i. 11).

—the king, and of his sons] Darius had married Atossa, the daughter of Cyrus, and her sister Artisona; and Parmys, the daughter of Smerdis, the brother of Cambyses; and Phedyma, the daughter of Otanes, by whom the imposture of Pseudo-Smerdis the Magian was detected; and by these he had many sons and daughters (cp. Herod. iii. 88).

11. and being set up, let him be hanged thereon] Or, let him, being lifted up (i. e. crucified: see Gesen. 252; Bertheau, 84),

Before  
CHRIST  
519.  
h 1 Kings 9. 3.

<sup>12</sup> And the God that hath caused his <sup>h</sup> name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

i ch. 5. 1, 2.

<sup>13</sup> Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. <sup>14</sup> And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the † commandment of <sup>k</sup> Cyrus, and <sup>l</sup> Darius, and <sup>m</sup> Artaxerxes king of Persia. <sup>15</sup> And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

† Chald. *decree*.  
k ch. 1. 1. &  
5. 13. ver. 3.  
l ch. 4. 24.  
m ch. 7. 1.

515.

† Chald. *the sons of the transportation*.  
n 1 Kings 8. 63.  
2 Chron. 7. 5.  
o ch. 8. 35.

p 1 Chron. 24. 1.  
q 1 Chron. 23. 6.  
† Chald. *according to the writing*.  
r Num. 3. 6. &  
8. 9.

s Exod. 12. 6.

t 2 Chron. 30. 15.

u 2 Chron. 35. 11.

x ch. 9. 11.

<sup>16</sup> And the children of Israel, the priests, and the Levites, and the rest of † the children of the captivity, kept <sup>n</sup> the dedication of this house of God with joy, <sup>17</sup> And <sup>o</sup> offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel. <sup>18</sup> And they set the priests in their <sup>p</sup> divisions, and the Levites in their <sup>q</sup> courses, for the service of God, which *is* at Jerusalem; † <sup>r</sup> as it is written in the book of Moses.

<sup>19</sup> And the children of the captivity kept the passover <sup>s</sup> upon the fourteenth day of the first month. <sup>20</sup> For the priests and the Levites were <sup>t</sup> purified together, all of them *were* pure, and <sup>u</sup> killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. <sup>21</sup> And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the <sup>x</sup> filthiness of the heathen of the

*be fastened thereon* (Gesen. 462). This punishment was common among the Persians. See below, on Esther ii. 23: cp. Esther vii. 9; ix. 13. *Herod*. iii. 125; iv. 43; vii. 194. *Baumgarten*, de fide Estheræ, p. 107.

— *a dunghill*] A draught-house, latrina. See 2 Kings x. 27. *Hitzig* on Dan. ii. 5.

<sup>12</sup>. *And the God—destroy*] In a cuneiform inscription set up by Darius at *Behistân* are the following words: “Darius the King saith, If thou hidest this decree, and dost not publish it to the people, may Auramazda destroy thee, and thy house perish!” (see in *Spiegel*, p. 35, and *ibid.* p. 37). “If thou destroyest this inscription and statue may Auramazda destroy thee, and thy house perish!” The words of Darius may be contrasted with those of Cyrus, above, i. 1—4.

Darius does indeed call the God of the Jews by the title, “the God of heaven” (v. 9, 10), but he regards Him as only a local and national deity (v. 7); and the same may be said of Artaxerxes (vii. 15—25). But Cyrus had spoken of Him as “the LORD God of heaven,” Who had given him “all the kingdoms of the earth;” and had said “the LORD God of Israel, He is the God” (i. 2, 3).

<sup>14</sup>. *the elders of the Jews builded*] The date of the reception of the decree of Darius, and renewal of the work of building the Temple, was A.D. 518, the fourth of Darius (see Zech. vii. 5: cp. *Prideaux*, i. p. 257), which was just *seventy* years from the destruction of the city and the Temple in the eleventh of Zedekiah.

Another period of *seventy* years dates from the fourth of Jehoiakim, when Nebuchadnezzar first subjugated Judea to the issuing of the edict of Cyrus (2 Chron. xxxvi. 20—23).

There was yet another recurrence of a period of *seventy* years in the interval between the birth of Christ and the destruction of the *material* Temple of Jerusalem, when the *spiritual* Temple, His Universal Church, rose more gloriously in its place and out of its ruins.

— *Artaxerxes king of Persia*] The Sacred Writer extends the range of his chronological observation here to B.C. 465,

when Artaxerxes Longimanus came to the throne. He passes over Xerxes, just as in iv. 5 he had passed over Cambyses and Pseudo-Smerdis, to whom he afterwards returns in iv. 6, 7: cp. notes there, and *Bertheau*, p. 85, who observes that the Sacred Writer groups together the names of those Persian Kings which were best known to his countrymen.

It is remarked by *Michaelis* and *Le Clerc* that though the Temple was finished (as the Sacred Writer himself states) under Darius, yet Artaxerxes Longimanus did much to adorn and beautify it, and therefore might justly be commemorated here.

#### THE TEMPLE IS FINISHED; THE FEAST OF DEDICATION.

<sup>15</sup>. *this house was finished on the third day of the month Adar*] The twelfth month (i. e. the month before Abib or Nisan, in which the Passover was celebrated, see vi. 19—22), corresponding to half February and March; in the *sixth* year of Darius, B.C. 515.

This was twenty years from the issuing of the decree of Cyrus.

<sup>16</sup>. *kept the dedication of this house—with joy*] Probably with the singing of the cxlvi. cxlvii. and cxlviii. Psalms, which in the *Sept.* are called Psalms of Haggai and Zechariah. Perhaps also Psalm cxviii. was then composed and sung.

<sup>17</sup>. *according to the number of the tribes of Israel*] So that the second Temple might be the means of healing the schism between Israel and Judah, and be a centre of religious unity. Compare Elijah's act (1 Kings xviii. 31). How much more is this realized in Him, Who is the true Temple! See John ii. 19; xi. 52.

<sup>18</sup>. *the book of Moses*] Num. iii. 6; viii. 9, 10; and Leviticus, *passim*.

<sup>19</sup>. *And the children of the captivity*] On the genuineness of this section (v. 19—22), which has been impugned by some, see *Keil*, *Chronik*. p. 123.

— *the passover*] In the month immediately following the completion of the building: see v. 15.



land, to seek the LORD God of Israel, did eat, <sup>22</sup> And kept the <sup>y</sup> feast of unleavened bread seven days with joy: for the LORD had made them joyful, and <sup>z</sup> turned the heart <sup>a</sup> of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

VII. <sup>1</sup> Now after these things, in the reign of <sup>a</sup> Artaxerxes king of Persia, Ezra <sup>b</sup> the son of Seraiah, the son of Azariah, the son of Hilkiah, <sup>2</sup> The son of Shallum, the son of Zadok, the son of Ahitub, <sup>3</sup> The son of Amariah, the son of Azariah, the son of Meraioth, <sup>4</sup> The son of Zerahiah, the son of Uzzi, the son of Bukki, <sup>5</sup> The son of Abishua, the son of Phinchas, the son of Eleazar, the son of Aaron the chief priest: <sup>6</sup> This Ezra went up from Babylon; and he was <sup>c</sup> a ready scribe in the law of Moses, which the LORD God of Israel had

Before  
CHRIST  
515.  
y Exod. 12. 15. &  
13. 6.  
z Chron. 30. 21. &  
33. 17.  
a Prov. 21. 1.  
b 2 Kings 23. 29.  
c 2 Chron. 33. 11.  
ch. 1. 1. &  
ver. 6, &c.  
457.  
a Neh. 2. 1.  
b 1 Chron. 6. 14.

c ver. 11, 12, 21.

22. of the king of Assyria] Even of the King of that country which had sent forth its armies to destroy Israel and Judah.

The Medo-Persian King is called "King of Assyria," because Persia had now absorbed the power formerly possessed by Nineveh and Babylon. Cp. above, v. 13, where Cyrus is called King of Babylon; and below, Neh. xiii. 6, where Artaxerxes Longimanus is called "King of Babylon;" and see *Ussher*, Ann. p. 91; and *Hävernick*, Einleit. ii. 287, who observes, that "Since the time of Darius Hystaspis, Assyria formed the principal Persian province." Darius and other Persian Kings used the Assyrian language in inscriptions and other public documents (*Herod.* iv. 87; *Thucyd.* iv. 50).

#### PRELIMINARY NOTE TO CHAP. VII.

Between the foregoing chapter and the present is an interval of about fifty-eight years.

In it falls the reign of Xerxes, who succeeded Darius, and occupied the Persian throne twenty-one years, viz. from B.C. 466, to B.C. 465, when he was succeeded by Artaxerxes Longimanus.

THE BOOK of ESTHER is to be placed in this interval.

That Book is supplementary to the Book of Ezra; perhaps it was written by him: see below, *Introduction* to it. The Book of EZRA relates what happened to those Jews who listened to the voice of God, speaking to them in the edict of Cyrus, and who returned from the heathen lands of their captivity to Jerusalem, and helped to rebuild its Temple. The Book of ESTHER is a record of His providential interference in behalf of those Jews, who remained in the kingdom of Persia. See below, the *Introduction* to ESTHER.

On the circumstances which probably exercised influence over the mind of Artaxerxes, and induced him to grant so large and liberal a commission to Ezra, the Hebrew Priest and Scribe, as is described in this chapter, see below, on vii. 23—25; and above, *Introduction*, p. 300.

CH. VII. 1. Now] Or rather, *and*. By this copulative, the author (who is Ezra) joins his own personal narrative, which now follows, to that which has gone before, and which he derived from earlier documents. See V. 4. Cp. *Keil*, p. 456.

— in the reign of Artaxerxes king of Persia] Artaxerxes Longimanus, who came to the throne of Persia B.C. 465. He was the son of Xerxes, by Amestris, the daughter of Otanes (*Ctesias*, Pers. c. 20). This is the Artaxerxes of the Book of Nehemiah (Neh. ii. 1; v. 14. *Gesenius*, *Bertholdt*, *Kleinert*, *Berthau*; and see *Keil*, *Chronik*, p. 103).

#### COMMISSION TO EZRA IN THE SEVENTH YEAR OF ARTAXERXES.

— Ezra] Whose name signifies *helper* (*Gesen.* 619); he came to Jerusalem in the seventh year of Artaxerxes (v. 7), namely, B.C. 458.

— the son of Seraiah] That is, the descendant of Seraiah, the celebrated High Priest. There was nearly a century and a half between Ezra and Seraiah, who was slain at Riblah, by command of Nebuchadnezzar (2 Kings xxv. 18—21.) The name of Seraiah, the well-known High Priest, is mentioned, in order that Ezra's genealogy may be traced up to Aaron. Cp. the genealogy in 1 Chron. vi. 3—14, where many links in that pedigree are supplied, which are omitted here. Ezra probably was not of the elder line of Seraiah, who had a son Jehozadak (1 Chron. vi. 14).

6. This Ezra went up from Babylon] With authority and commission from the King of Persia (v. 21—26).

Ezra is here spoken of in the *third* person (v. 6—11). In vv. 27, 28, the writer speaks of himself in the *first* person, as Ezra himself. This change of person does not, as some allege, indicate any difference of authorship, or militate against the opinion of the ancient Hebrew Church, as well as Christian, ascribing this book to Ezra. Nothing is more common in Hebrew writers than such changes of person. In the Book of Deuteronomy, Moses sometimes speaks of himself in the first person, e.g. (chap. iv.) v. 1. 21, 22, and sometimes in the third (v. 41—46), in the same chapter. Cp. Ezek. i. 1—3. Zech. i. 1; ii. 1; vii. 1. 4. *Hävernick*, Einleit. ii. 281; *Keil*, Apol. Vers. 121; Einleit. § 146. Such changes of person were suggested by the circumstances of the case, and will easily be accounted for by the attentive reader: for example, in the present verse, it would have been less graceful in Ezra to have said, "I was a ready scribe;" but he looks on himself, *ab extra*, and uses the *third* person. Or rather, may we not say, that the *Holy Spirit*, who guided him, speaks *by* him, and *of* him? See the next note. Cp. note below, on x. 1.

— and he was a ready scribe] Heb. *sopher mahir* (from *mahar*, to hasten, to act quickly: *Gesen.* 454), *scriba velox* (*Sept.*). He was quick in apprehending, and prompt in expressing, the meaning of God's word delivered in the Law of Moses. On this use of the word *scribe*, see 1 Chron. xxvii. 32. Jer. viii. 8. Cp. Ps. xlv. 2: "My tongue is the pen of a ready writer." Ezra connects himself with Moses, as being appointed and enabled by God to restore the religious fabric, which God founded by Moses. Moses in Egypt, Ezra in Babylon, were prepared to do God's work.

The terms in which Ezra here speaks of himself, may be compared with the language of Moses, describing his own character. See note above, on Num. xii. 3. Cp. *Keil*, *Chronik*, p. 125. Ezra ascribes all his strength and success to God's grace (see vv. 27, 28) given to his prayer (v. 10), and blesses God for it.

The self-praise of Ezra amounts merely to this, that he gives himself his own proper title. That title, "Scribe of the law of the God of heaven," is twice ascribed to him in the decree of Artaxerxes (vii. 12. 21), and was his official designation. It is added, that he was a *ready* scribe in the Law, and why? Because he made that Law the study of his life. He presents himself to us as a person qualified to speak, just as St. Paul does, when he introduces himself to us as "Paul an Apostle, not of men, neither by man, but by Jesus Christ" (Gal. i. 1). Ezra meant, that he was a "ready writer" of what he was taught by God, Who used him as an instrument, as He used the tongue of the Psalmist (Ps. xlv. 2). And since Ezra was specially employed by God to preserve and settle the Canon of Scripture, it is providential that his fitness for the office should be authenticated in this book, which has been ever received by the Hebrew Church as part of divinely inspired Scripture, and is authenticated as such by Jesus Christ Himself. Cp. *Dr. Pusey*, on Daniel, p. 336; *Hävernick*, Einleit. ii. 281.

Ezra was a descendant of Aaron, as well as a representative of Moses. He was not High Priest, but he united the priestly office with that of a restorer and expounder of the Law. Cp. Neh. viii. 1; xii. 26—36. In this respect he foreshadowed the twofold office of Christ, our Divine Ezra or Helper, Who joins the functions of a Priest to those of a Prophet and Teacher of the Divine Law, and brings up the Israel of God from their Land of Captivity to the heavenly Jerusalem (*Bede*).

With regard to Ezra's work (both what it was, and what

Before  
CHRIST  
457.  
d ver. 9.  
ch. 8. 22, 31.  
e ch. 8. 1.  
f See ch. 8. 15,  
&c.  
g ch. 2. 43. &  
8. 20.

about  
457.  
† Heb. was the  
foundation of the  
going up.  
h ver. 6.  
Neh. 2. 8, 18.  
i Ps. 119. 45.  
k ver. 6. 25.  
Deut. 33. 19.  
Neh. 8. 1—8.  
Mal. 2. 7.

l Ezek. 26. 7.  
Dan. 2. 37.  
|| Or, to Ezra the  
priest, a perfect  
scribe of the law  
of the God of  
heaven, peace, &c.  
m ch. 4. 10.

† Chald. from  
before the king.  
n Esth. 1. 14.

o 2 Chron. 6. 2.  
Ps. 135. 21.  
p ch. 8. 25.

q 1 Chron. 29.  
6, 9.

r Num. 15. 4—13.  
s Deut. 12. 5, 11.

given: and the king granted him all his request, <sup>d</sup> according to the hand of the LORD his God upon him. <sup>7e</sup> And there went up *some* of the children of Israel, and of the priests, and <sup>f</sup> the Levites, and the singers, and the porters, and <sup>g</sup> the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. <sup>8</sup> And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king. <sup>9</sup> For upon the first *day* of the first month <sup>†</sup> began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, <sup>h</sup> according to the good hand of his God upon him. <sup>10</sup> For Ezra had prepared his heart to <sup>i</sup> seek the law of the LORD, and to do *it*, and to <sup>k</sup> teach in Israel statutes and judgments.

<sup>11</sup> Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

<sup>12</sup> Artaxerxes, <sup>l</sup> king of kings, || unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, <sup>m</sup> and at such a time. <sup>13</sup> I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. <sup>14</sup> Forasmuch as thou art sent <sup>†</sup> of the king, and of his <sup>n</sup> seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand; <sup>15</sup> And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, <sup>o</sup> whose habitation is in Jerusalem, <sup>16p</sup> And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, <sup>q</sup> offering willingly for the house of their God which *is* in Jerusalem: <sup>17</sup> That thou mayest buy speedily with this money bullocks, rams, lambs, with their <sup>r</sup> meat offerings and their drink offerings, and <sup>s</sup> offer them upon the altar of the house of your God which *is* in Jerusalem. <sup>18</sup> And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. <sup>19</sup> The vessels also that are given thee for the

it was *not*), in the revision of the sacred Canon of the Old Testament, see *S. Iren.* iii. 25 (with the note of Fenarientius); *Euseb.* II. E. v. 8; *S. Jerome*, c. Helvid. c. 1; *S. Hilar.*; and *Theodoret*, Præf. in Psalmos; *Bp. Cosin*, on the Canon, ch. ii.; *Buxtorf*, Tiberias, c. ii.; *Prideaux*, part i. book v. vol. ii. p. 106; *Carpzov*, Intro. in Vet. Test. c. xviii. p. 307; *Hävernick*, Einleit. pp. 28—34. 42—49. 63. Some of the early Christian writers seem to have been deceived by the legendary account in the Apocryphal 2 Esdras xiv. 21—42.

Ezra, a divinely inspired person, assisted by the prophets of his time, revised the copies then extant of the Hebrew Scriptures, and completed the Canon of the Old Testament. Cp. *S. Chrysost.*, in Epist. ad Heb. Hom. 8, who adds, that when the Son of God came into the world, He adopted and authorized that Canon of the Hebrew Scriptures, and His Apostles diffused those Scriptures every where.

Now that prophecy was about to cease, the office of the Scribes, learned in the Holy Scriptures, became more important.

**8. [fifth month]** The month Ab, in which the destruction of the First Temple took place, and also that of the Second, which is said to have happened on the same day. Cp. *Zech.* viii. 19. *Allen's Judaism*, p. 401. It was at the end of July.

— **seventh year]** B.C. 458. Some chronologers date the commencement of Daniel's weeks from this Edict of Ahasuerus, in the seventh year of his reign. Thus *Prideaux* (part i. book v.), "The seventy weeks being divided into three periods (that is, into seven weeks, sixty-two weeks, and one week), the first reaches from the time of the going forth of the commandment to Ezra for the restoring of the Church and State of the Jews, in the seventh year of Artaxerxes Longimanus, to the finishing of that work by Nehemiah forty-nine years after: the Second, from the end of that period, to the Coming of the Messiah, 434 years after; and the last, from His Coming, to

His Cutting off by His Death on the Cross, which was one week or seven years after; and all these put together, fully made up the seventy weeks, or 490 years of the prophecy; and as the going out of the commandment to Ezra, whence they began, was in the month Nisan, so the commission of Christ was also in the same month, just 490 years after."

The seventh year of Artaxerxes has also been chosen as the starting-point by some ancient later expositors. See *Browne*, *Ordo Sæclorum*, p. 380; and especially *Dr. Pusey*, on Daniel, p. 163. On this point, see further below, on Dan. ix. 24.

**9. began he to go up]** Literally, *he laid the foundation of his going up*. So *Sept.* As to the stages of his journey, see viii. 15. 21—31.

**10. Ezra had prepared his heart]** Which he strengthened by prayer and fasting (viii. 21. 23).

**11. Ezra the priest]** See v. 1. In the Alexandrine Version the Book of Esdras is entitled, "The Priest."

**12. Artaxerxes]** This decree (vv. 12—26) is in Chaldee.

— **king of kings]** The title claimed by the Persian monarchs in extant public monuments, such as the inscription at *Behistân* (*Spiegel*; *Keil*, *Inscriptions*, pp. 3. 41. 47. 49. Cp. below, on Esther i. 1). A cuneiform inscription, still extant, of Artaxerxes Mnemon, discovered at Susa, thus begins: "Thus speaks Artaxerxes, the great King, the *King of Kings*, the King of the countries, the King of this earth, the Son of King Darius." See *Spiegel*, 64. 114. This title had been assumed by the Kings of Babylon (Dan. ii. 37. Ezek. xxvi. 7). It is borne by Christ in the Apocalypse (Rev. xvii. 14; xix. 16).

**14. seven counsellors]** Who "saw the King's face;" see Esther i. 14. This number may have been derived from Darius Hystaspis, and his associates (*Herod.* iii. 70). The number *seven* was a favourite one with the Persians: see Esther i. 10.

**19. the vessels]** See below, viii. 25—27. These vessels were

service of the house of thy God, *those* deliver thou before the God of Jerusalem.

<sup>20</sup> And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

<sup>21</sup> And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, <sup>22</sup> Unto an hundred talents of silver, and to an hundred † measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without pre-

scribing *how much*. <sup>23</sup> † Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? <sup>24</sup> Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. <sup>25</sup> And thou, Ezra, after the wisdom of thy God, that is in thine hand, † set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and † teach ye them that know *them* not. <sup>26</sup> And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or † to banishment, or to confiscation of goods, or to imprisonment.

<sup>27</sup> \* Blessed be the LORD God of our fathers, † which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem: <sup>28</sup> And † hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as † the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

VIII. <sup>1</sup> These *are* now the chief of their fathers, and *this is* the genealogy of

Before  
CHRIST  
about  
457.

† Chald. *cors*.

† Heb. *What-*  
*soever is of the*  
*decree.*

† Exod. 18. 21, 22.  
Deut. 16. 18.

u ver. 10.  
2 Chron. 17. 7.  
Mal. 2. 7.  
Matt. 23. 2, 3.

† Chald. *to*  
*rooting out.*

x 1 Chron. 29. 10.  
y ch. 6. 22.

z ch. 9. 9.

a See ch. 5. 5. &  
ver. 6. 9. &  
ch. 8. 18.

about  
457.

of a different character from those which were taken to Jerusalem by Zerubbabel and Jeshua, and which are described above, i. 7—11.

Those were vessels which had belonged originally to the Temple, and had been carried by Nebuchadnezzar to Babylon, and were given back to the Temple by Cyrus. But these were additional vessels, freely offered by the King of Persia to the Temple. In both cases the tribute to God is from heathen powers; but in the one case it is a *restoration*, in the other an *addition*. It represents a twofold act of homage of earthly powers to God and His Church. Cp. *Bede*, who compares the former act to the work of repentance, and the other to the work of conversion.

<sup>22</sup>. *salt without prescribing*] Without measure. The enemies of God's Church had before said that they were "salted with the salt of the palace" (iv. 14, margin); but now the King's decree gives "salt without measure" to Ezra and his company.

<sup>23</sup>. *let it be diligently done*] The word rendered *diligently* is *adrazedda*, a Persian word (*Gesen*. 14. Cp. *Hitzig*, on Dan. ii. 5).

— *why should there be wrath*] The kingdom of Persia had been snarling under some national visitations, — such as Marathon and Salamis, and the disasters in Egypt, — and they were probably attributed by the Persians to the anger of the gods. See *Ussher*, *Annales*, p. 101. Even Artaxerxes, a heathen King, is conscious, and proclaims his persuasion, that the neglect of God and His service brings down God's anger on a nation.

May not Artaxerxes have had some forebodings of the evils which Daniel the Prophet, and prime minister of Persia, had foretold would come upon the Persian Empire; and did he not desire to avert them by propitiating the favour of the King of heaven? See the following note.

<sup>25</sup>. *And thou, Ezra, after the wisdom of thy God—set magistrates*] This commission, from a great heathen king to a Hebrew Priest and Scribe, giving him full civil control to be

exercised according to the Law of God, is very remarkable, and stands in strong contrast to other acts of Eastern Monarchs, and even of Kings of Israel. How is it to be accounted for?

The prophecies of Isaiah and Jeremiah, shown by Daniel to Cyrus, set him in motion, and induced him to issue his edict for the restoration of Israel. See 2 Chron. xxxvi. 22.

Is it not probable, also, that Ezra the Priest, a Scribe, expert in God's Law, revealed to Artaxerxes some visions of the future glorious triumphs of Israel and Israel's God, as displayed in the Hebrew Scriptures of the Prophets? May he not have shown him the prophecies concerning Persia itself, especially in Daniel (viii. 3—21)? And may not the King of Persia have desired to avert the judgments pre-announced therein by the prophet of that God, Whose mighty power and watchful providence over him had been displayed to Nebuchadnezzar, Belshazzar, and Darius? Artaxerxes had already seen a fulfilment, in his own dominions, of *some* of the prophecies contained in the Books of Isaiah, Jeremiah, and Daniel; and would he not reasonably infer from that fulfilment that the rest of these prophecies would be fulfilled also?

<sup>26</sup>. *banishment*] Literally, *uprooting, outlawry*.

<sup>28</sup>. *mercy unto me*] Therefore this part of the Book (where the writer speaks in the *first* person, chapters vii.—ix.) was written by Ezra. Cp. *Hävernick*, *Einleit.* § 183; ii. 279; *Keil*, *Chronik.* p. 121; *Einleit.* § 147. And since the whole Book is joined together as one composition, of an uniform texture and style, therefore it is most reasonable to accept the judgment of the ancient Hebrew and Christian Churches, which have delivered this Book to us as the work of Ezra. See *Introd.* p. 300.

These last two verses are in Hebrew; the decree (*vv.* 12—26) is in Chaldee. On the Chaldee portions of this Book, which afford arguments for its genuineness, see *Keil*, *ibid.* p. 115.

#### THE COMPANIONS OF EZRA.

CH. VIII. 1—14. *These are now the chief*] Or heads of the fathers' houses. Compare the list in 1 *Esdra*s vii. 28—40, where are sundry varieties in the names, and one or two in the

Before  
CHRIST  
about  
457.

a 1 Chron. 3. 22.  
b ch. 2. 3.

|| Or, the  
youngest son.

|| Or, Zaccur, as  
some read.

|| Or, pitched.

c See ch. 7. 7.

† Heb. *I put  
words in their  
mouth*: See 2 Sam. 14. 3, 19.

them that went up with me from Babylon, in the reign of Artaxerxes the king.  
<sup>2</sup> Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; <sup>a</sup> Hattush. <sup>3</sup> Of the sons of Shechaniah, of the sons of <sup>b</sup> Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty. <sup>4</sup> Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males. <sup>5</sup> Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males. <sup>6</sup> Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males. <sup>7</sup> And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males. <sup>8</sup> And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males. <sup>9</sup> Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males. <sup>10</sup> And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males. <sup>11</sup> And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males. <sup>12</sup> And of the sons of Azgad; Johanan || the son of Hakkatan, and with him an hundred and ten males. <sup>13</sup> And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males. <sup>14</sup> Of the sons also of Bigvai; Uthai, and || Zabbud, and with them seventy males.

<sup>15</sup> And I gathered them together to the river that runneth to Ahava; and there || abode we in tents three days: and I viewed the people, and the priests, and found there none of the <sup>c</sup> sons of Levi. <sup>16</sup> Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joarib, and for Elnathan, men of understanding. <sup>17</sup> And I sent them with commandment unto Iddo the chief at the place Casiphia, and † I told them what they

number; e.g. *Gamael* or *Gamaliel* for *Daniel*, in v. 2. *Daniel* occurs in Neh. x. 6 among the Priests.

2. *Hattush*] Cp. 1 Chron. iii. 22, where the same name occurs among the sons of Shemaiah; and see 1 *Esdra*s viii. 29, whence it appears that there ought not to be a full stop after *Hattush*, but the text ought to be read of the sons of David, *Hattush*, of the sons of Shechaniah; and then a new paragraph begins. Cp. *Bertheau*, p. 99.

3. *Pharosh*] See above, ii. 3.

—by genealogy] Rather, a lineage, it is in the nominative case.

4. *Pahath-moab*] See above, ii. 6. Other names here enumerated, e.g. *Adin*, *Elana*, *Shephatiah*, *Bebai*, *Bigvai*, are found in that list.

#### THE LAST SONS OF ADONIKAM.

13. *And of the last sons of Adonikam*] In ii. 13 we read, "The sons of Adonikam six hundred sixty and six. Those returned from Babylon with Zerubbabel and Jeshua."

The present threescore seem to be contrasted here as *last*, with those who had gone *before*. Cp. 2 Sam. xix. 12, 13. 2 Chron. ix. 29, for a similar use of the word here rendered *last*. The word *last* (as *M. Henry* suggests) seems to intimate that no more were left behind, after these.

It is observable that three heads of these threescore are mentioned here. This is the only case in the whole list (vv. 2—14) where three heads are enumerated: in all the other cases (except v. 14, where two are specified) only one head is mentioned.

There seems to be a spiritual meaning in this recital. *Adonikam* means the Lord riseth up, to the rescue. The three heads here mentioned *Eliphelet*, *Jeiel*, and *Shemaiah*, signify God the Saviour, God the remover, and Layer-up, and the Lord has heard.

The number of the sons of Adonikam in ii. 13 is 666,—an ominous number,—and they return to Jerusalem. The significance of this has been already considered there. Here is a further addition of threescore under three heads with very expressive names, and they are restored under Ezra the Priest

and Scribe. Does this represent a further and complete recovery and subjection of evil to good, under the influence of the ministry of His Word?

14. *Bigvai*] See ii. 14. Observe that the number of the heads from the sons of Pharosh (v. 3) to the sons of Bigvai (v. 14), who return with Ezra and the Priests (vv. 1—3), is twelve. The total number, including Ezra and the other three Priests, was 1490.

15. *the river that runneth to Ahava*] In v. 21 the river itself is also called *Ahava*. This is supposed by some (*Ewald*, iii. 154) to be a river south of Babylon, the *Pall-a-capas*, which, it is conjectured, is formed from the Hebrew *peleg-ahava*; others (as *Rawlinson*) suppose it to be the *Hit*, which flows into the Euphrates about 120 miles north of Babylon; and to be connected with *Ivah* and *Avah*. See 2 Kings xviii. 34.

—none of the sons of Levi] But only Priests and laymen. On the slackness of the Levites in the former expedition also, see ii. 40.

16. *Then sent I for Eliezer*] This is rendered by *Tulg.* and *Syr.* *I sent Eliezer*, and it may bear this sense. Cp. *Bertheau*, p. 102.

#### CASIPHIA.

17. *I sent them with commandment unto Iddo the chief at the place Casiphia*] *I gave them instructions to Iddo the chief in Casiphia the place*. Probably Iddo was the head of a theological Seminary, or College of Levites, which was established in a fixed dwelling in Casiphia.

Where was Casiphia?

The root of the word is *casaph*, to be white (*Gesen.* 409), whence *casaph*, ἄργυρος, *argentum* (connected with ἄργυρος, *white*), *silver*; and it is supposed by some to signify the mountains which, either from the snow upon them, or the colour of their cliffs, were called the *white mountains* (cp. the words *Alpes*, *Albania*, &c., connected with *albus*), which were in the south of Media (cp. *Strabo*, i. 506; *Herod.* vii. 67. See *Bede*, *Tatibulus*, *Morinus*, and *Fuerst*, 683). It is remarkable that some of the ancient Versions (*Sept.*, *Arabic*)

should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God. <sup>18</sup> And by the good hand of our God upon us they <sup>a</sup> brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel ; and Sherebiah, with his sons and his brethren, eighteen ; <sup>19</sup> And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty ; <sup>20</sup> <sup>e</sup> Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims : all of them were expressed by name.

Before  
CHRIST  
about  
457.

d Neh. 8. 7. &  
9. 4, 5.

e See ch. 2. 43.

<sup>21</sup> Then I <sup>f</sup> proclaimed a fast there, at the river of Ahava, that we might <sup>g</sup> afflict ourselves before our God, to seek of him a <sup>h</sup> right way for us, and for our little ones, and for all our substance. <sup>22</sup> For <sup>i</sup> I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way : because we had spoken unto the king, saying, <sup>k</sup> The hand of our God *is* upon all them for <sup>l</sup> good that seek him ; but his power and his wrath *is* <sup>m</sup> against all them that <sup>n</sup> forsake him. <sup>23</sup> So we fasted and besought our God for this : and he was <sup>o</sup> intreated of us.

f 2 Chron. 20. 3.

g Lev. 16. 29. &  
23. 29.  
Isa. 58. 3, 5.  
h Ps. 5. 8.  
i So 1 Cor. 9. 15.

k ch. 7. 6, 9, 28.

l Ps. 33. 18, 19. &  
34. 15, 22.  
Rom. 8. 28.  
m Ps. 34. 16.  
n 2 Chron. 15. 2.  
o 1 Chron. 5. 20.  
2 Chron. 33. 13.  
Isa. 19. 22.

p ch. 7. 15, 16.

<sup>24</sup> Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, <sup>25</sup> And weighed unto them <sup>q</sup> the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered : <sup>26</sup> I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents ; <sup>27</sup> Also twenty basons of gold, of a thousand drams ; and two vessels of <sup>r</sup> fine copper, <sup>s</sup> precious as gold. <sup>28</sup> And I said unto them, Ye *are* <sup>t</sup> holy unto the LORD ; the vessels *are* <sup>u</sup> holy also ; and the silver and the gold *are* a freewill offering unto the LORD God of your fathers. <sup>29</sup> Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD. <sup>30</sup> So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

† Heb. *yellow, or, shining brass.*  
† Heb. *desirable.*  
q Lev. 21. 6, 7, 8.  
Deut. 33. 8.  
r Lev. 22. 2, 3.  
Num. 4. 4, 15, 19, 20.

<sup>31</sup> Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem : and <sup>v</sup> the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. <sup>32</sup> And we <sup>w</sup> came to Jerusalem, and abode there three days. <sup>33</sup> Now on the fourth day was the silver and the gold and the vessels <sup>x</sup> weighed in the house of our God by the hand of Meremoth the son of Uriah the priest ; and with him *was* Eleazar the son of Phinehas ; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites ; <sup>34</sup> By number *and* by weight of every one : and all the weight was written at that time.

s ch. 7. 6, 9, 28.

t Neh. 2. 11.

u ver. 23, 30.

render the word by *silver*, doubtless on account of its etymology.

It is probable, from the context, that schools of the Levites were formed in that region, in order to supply ministers and teachers of religion to the Israelites scattered throughout that country, and to keep up a knowledge of the Holy Scriptures among them by means of Schools and Synagogues. Cp. Ezek. xxxiii. 30, 31 ; and Bertheau, pp. 103, 104.

— *I told them what they should say*] Literally, *I put words in their mouth.*

— *to his brethren*] Heb. *to his brother* ; the Auth. Version follows the *Fulg.*, and *Sept.*, and 1 *Esdra* viii. 46.

18. of *Mahli*] i. e. a descendant of Mahli, the son of Merari, the son of Levi (Exod. vi. 16. 1 Chron. vi. 19).

20. *Nethinims*] Ministers of the Levites. See 1 Chron. ix. 2 ; and above, ii. 58.

27. *drams*] *Daries*. See on ii. 69.

— *fine copper*] *Copper shining like gold* (*Gesen.* 229).

31. *the hand of our God was upon us*] To deliver us from our enemies although we had no escort ; as we said would be the case. See v. 22.

It appears from the narrative that Ezra's God was good ; his treasurers faithful ; and his companions devout (as may be inferred from their thankfulness, v. 35) ; and that the royal governors furthered his work (v. 36). Such were the salutary effects of prayer and fasting (v. 21. 23).

32. *abode there three days*] In rest and deliberation, before we proceeded to the transaction of business. Cp. Neh. ii. 11.

Before  
CHRIST  
about  
457.  
x So ch. 6. 17.

y ch. 7. 21.

457.

a ch. 6. 21.  
Neh. 9. 2.  
b Deut. 12. 30,  
31.

c Exod. 34. 16.  
Deut. 7. 3.  
Neh. 13. 23.  
d Exod. 19. 6. &  
22. 31.  
Deut. 7. 6. &  
14. 2.  
e 2 Cor. 6. 14.  
f Job 1. 20.  
g Ps. 143. 4.  
h ch. 10. 3.  
Isa. 66. 2.

i Exod. 29. 39.

<sup>35</sup> Also the children of those that had been carried away, which were come out of the captivity, <sup>x</sup> offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all *this was* a burnt offering unto the LORD. <sup>36</sup> And they delivered the king's <sup>y</sup> commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

IX. <sup>1</sup> Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not <sup>a</sup> separated themselves from the people of the lands, <sup>b</sup> *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. <sup>2</sup> For they have <sup>c</sup> taken of their daughters for themselves, and for their sons: so that the <sup>d</sup> holy seed have <sup>e</sup> mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass. <sup>3</sup> And when I heard this thing, <sup>f</sup> I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down <sup>g</sup> astonished. <sup>4</sup> Then were assembled unto me every one that <sup>h</sup> trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the <sup>i</sup> evening sacrifice.

<sup>36.</sup> *king's lieutenants*] Literally, *satraps*; as to the original word here used, see note on Esther iii. 12.

#### PRELIMINARY NOTE.

##### EZRA'S PENITENTIAL MOURNING AND PRAYER.

CH. IX.] The circumstances stated in this chapter, and the language of it throughout, particularly in the prayer of Ezra, are very important on several accounts, especially as bearing evidence of Ezra's acquaintance with the Pentateuch, and the books of Isaiah and Daniel; and as supplying proof of their genuineness. The reader will observe the parallelism (specified in the margin) in the course of its perusal.

<sup>1.</sup> *the princes*] Not all of them; for some of the princes were themselves implicated in this offence (see v. 2); but *princes*, as distinguished from Priests or Levites, who ought to have been foremost in the Reformation, but greatly needed it themselves: see x. 2.

— *according to their abominations*] They have not separated themselves from them, as, by reason of their abominations, they ought to have done.

These words intimate also, that the heathen women, whom these Israelites had married, had not quitted their abominations. There might have been an excuse for such marriages, if these heathen women had become proselytes of Israel, as Rahab of Jericho did, and Ruth of Moab; but this was not the case. They persisted in their heathen abominations, and seduced their husbands to idolatry.

— *of the Canaanites*] Contrary to the law of Moses (Exod. xxxiv. 12—16; Deut. vii. 2, 3).

<sup>2.</sup> *the hand of the princes and rulers hath been chief in this trespass*] The consequence of intermarriages of Israelites with the heathen, — as God in the law of Moses had forewarned them it would be, — was, that the Hebrew Nation had lapsed into idolatry, and idolatry had provoked God's anger; and their sins in this respect had been visited by Him with severe punishments, especially by the destruction of the Temple and City of Jerusalem, and by the captivity at Babylon, and by the scattering of the Israelites throughout the provinces of the Persian empire.

The Princes and Priests of the restored people had now set an evil example by countenancing these marriages; indeed, they "had been chief in this trespass." They were treading in that disastrous course which had brought shame and misery on the glorious name and kingdom of Solomon.

Here, then, was a critical emergency in the history of the Nation.

If Ezra, the Priest and Scribe of the Law of God, had not been at Jerusalem, and if he had not acted with pious courage, and vigorous energy, in accordance with the requirements of that

Law, it is probable, that the Hebrew Nation would again have fallen into idolatry, and that the City and Temple would have been again reduced to ashes, and that the Jews would have been again carried captive by heathen invaders: see v. 14.

By salutary measures of Reformation, carried on with devout prayer for Divine help, and with strict obedience to the Divine Law, Ezra rescued Israel from the dangers which then threatened them; and God blessed his endeavours, which were imitated and furthered by Nehemiah (Neh. xiii. 23). The consequence of this vigorous energy, and courageous zeal for God and His Law, has been that, from that day to this, idolatry has never lifted up its head in the Hebrew Nation, which formerly was prone to it.

The Ancient Expositors invite us to see in Ezra's actions a foreshadowing of the work of Christ, Who is the true Ezra, or Helper, the Great Priest and Scribe of Israel, the Deliverer of His People from the Babylonish Captivity of Sin and Satan, and their Divine Intercessor with God. And in this act of self-sacrifice, which Ezra required of the people who had married heathen wives, in contravention of the Law of God, we see an adumbration of the teaching of Him, Who came into the world to deliver it from idolatry, and to sanctify marriage, and to espouse the Church to Himself, in pure and holy wedlock; and Who said, "If any man come to Me, and hate not his father, and mother, and wife, and children, yea, and his own life also, he cannot be My disciple; and whosoever doth not bear his cross, and come after Me, cannot be My disciple" (Luke xiv. 26, 27). "He that loveth father or mother more than Me is not worthy of Me" (Matt. x. 37).

<sup>3.</sup> *I rent my garment and my mantle, and plucked off the hair of my head*] I rent my inner and my outer robe, and plucked off my hair in sign of grief and indignation: see v. 5, and Josh. vii. 6. 1 Sam. iv. 12. 2 Sam. i. 2; xiii. 31. 2 Kings xviii. 37. Job i. 20. Cp. Matt. xxvi. 65; and Homer, Odys. x. 567. Bochart, Hieroz. ii. 35.

<sup>4.</sup> *that trembled at the words of the God of Israel*] He imitates Isaiah, lvi. 2.

— *until the evening sacrifice*] At that hour, the hour of the Evening Sacrifice, the hour on which Christ died on the Cross, God often manifested Himself in gracious outpourings of mercy, under both Testaments: see above, on 2 Sam. xxiv. 15. 1 Kings xviii. 36. 2 Kings iii. 20; and below, Dan. ix. 21. Acts x. 3. 30.

The Evening Sacrifice was a figure of the propitiation offered by the Lamb of God, Who, in the eventide of the world, would take away its sins; and we may suppose that as Ezra prayed and wept, he looked with faith to that Sacrifice. He could not but be well acquainted with the annunciation of that great Sacrifice which the Angel Gabriel had made to Daniel, while he



<sup>5</sup> And at the evening sacrifice I arose up from my || heaviness ; and having rent my garment and my mantle, I fell upon my knees, and <sup>k</sup> spread out my hands unto the LORD my God, <sup>6</sup> And said, O my God, I am <sup>l</sup> ashamed and blush to lift up my face to thee, my God : for <sup>m</sup> our iniquities are increased over our head, and our || trespass is <sup>n</sup> grown up unto the heavens. <sup>7</sup> Since the days of our fathers *have* <sup>o</sup> we been in a great trespass unto this day ; and for our iniquities <sup>p</sup> have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to <sup>q</sup> confusion of face, as *it is* this day. <sup>8</sup> And now for a † little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us || a nail in his holy place, that our God may <sup>r</sup> lighten our eyes, and give us a little reviving in our bondage. <sup>9</sup> For we *were* bondmen ; <sup>s</sup> yet our God hath not forsaken us in our bondage, but <sup>t</sup> hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and † to repair the desolations thereof, and to give us <sup>u</sup> a wall in Judah and in Jerusalem. <sup>10</sup> And now, O our God, what shall we say after this ? for we have forsaken thy commandments, <sup>11</sup> Which thou hast commanded † by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the <sup>v</sup> filthiness of the people of the lands, with their abominations, which have filled it † from one end to another with their uncleanness. <sup>12</sup> Now therefore <sup>z</sup> give not your daughters unto their sons, neither take their daughters unto your sons, <sup>a</sup> nor seek their peace or their wealth for ever : that ye may be strong, and eat the good of the land, and <sup>b</sup> leave *it* for an inheritance to your children for ever. <sup>13</sup> And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God <sup>c</sup> † hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this ; <sup>14</sup> Should we <sup>d</sup> again break thy commandments, and <sup>e</sup> join in affinity with the people of these abominations ? wouldest not thou be <sup>f</sup> angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping ? <sup>15</sup> O LORD God of Israel, <sup>g</sup> thou art righteous : for we remain yet escaped, as *it is*

Before  
CHRIST  
457.  
|| Or, affliction.  
k Exod. 9. 29, 33  
l Dan. 9. 7, 8.  
m Ps. 38. 4.  
|| Or, guiltiness.  
n 2 Chron. 28. 9.  
Rev. 18. 5.  
o Ps. 106. 6.  
Dan. 9. 5, 6, 8.  
p Deut. 28. 36,  
64.  
Neh. 9. 30.  
q Dan. 9. 7, 8.  
† Heb. *moment*.  
|| Or, a pin :  
that is, a con-  
stant and sure  
abode : So Isa.  
22. 23.  
r Ps. 13. 3. &  
34. 5.  
s Neh. 9. 36.  
t Ps. 136. 23.  
u ch. 7. 28.  
† Heb. *to set up*.  
x Isa. 5. 2.  
† Heb. *by the*  
*hand of thy*  
*servants*.  
y ch. 6. 21.  
† Heb. *from*  
*mouth to mouth* :  
as 2 Kings 21. 16.  
z Exod. 23. 32. &  
34. 16.  
Deut. 7. 3.  
a Deut. 23. 6.  
b Prov. 13. 22. &  
20. 7.  
c Ps. 103. 10.  
† Heb. *hast*  
*withheld beneath*  
*our iniquities*.  
d John 5. 14.  
e ver. 2.  
f Neh. 13. 23, 27.  
g Neh. 9. 33.  
Dan. 9. 14.

prayed and fasted, at the time of the evening oblation (Dan. ix. 21. 24 ; see *Bede* and *Matthew Henry* here). Indeed, he adopts Daniel's words : see v. 7.

There is a remarkable statement in *Justin Martyr* (c. Tryphon. § 72), and *Lactant.* (Inst. Div. iv. 18), concerning Ezra's foreknowledge of Christ, and faith in Him. *At the Evening Sacrifice, Ezra arose up from his heaviness.* Had he not received some visions then, not unlike those which had been vouchsafed to Daniel the prophet, when he was engaged in a similar manner, at the same time ?

5. *I fell upon my knees*] Ezra the Priest (whose name signifies *Helper*), plucking off his hair, and rending his garment in sorrow (v. 3), and falling on his knees, and spreading out his hands to God in prayer, at the time of the Evening Sacrifice, in the presence of the people before the Temple (x. 1), may remind us of our Great Intercessor and Mediator, Who gave His cheeks to them that plucked off the hair (Isa. l. 6), and prayed in His agony on the Cross, where He stretched out His Hands to save the world, at the time of the *Evening Sacrifice*, being Himself the Great Priest and Sacrifice for the sins of the whole world (cp. *Bede* here).

*I fell upon my knees.* Observe, this confession and prayer of Ezra, the Priest and Scribe, the friend of the King of Persia, was in a public place, at a time of public resort to the Temple. He was not ashamed of repentance, and self-humiliation, and he showed publicly that his trust was in God's help, vouchsafed to fervent prayer at the door of God's house : see below, x. 1.

7. *have we—been delivered into the hand—to captivity*]

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For those self-same sins, which are now threatening us, by reason of these marriages with the heathen, see on v. 2.

— *confusion of face*] Ezra has evidently the confession of Daniel in his mind. Compare, for example, his words here with Daniel's confession (Dan. ix. 5—7), "We have sinned, and have committed iniquity, and have done wickedly. Neither have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day."

These and other parallelisms between Ezra and Daniel show that Daniel's prophecies were known to Ezra, and afford an argument for their genuineness.

8. *a remnant*] Another reference to Isa. i. 9 ; x. 20. 22.

— *a nail*] A pin of wood, for fixing a tent. See above, on Judg. iv. 21 ; and cp. Isa. xxii. 23.

9. *a wall*] A fence ; as of a vineyard (Isa. v. 2. 5). The walls of Jerusalem were not yet built.

11, 12. *The land—for ever*] These words are grounded on the Pentateuch, and are a testimony to it, especially Deut. vii. 1—3 (*Delitzsch, Bertheau*).

12. *nor seek their peace*] A remarkable expression, derived from the Pentateuch (Deut. xxiii. 6) : "Thou shalt not seek their peace nor their prosperity all thy days for ever ;" that is, thou shalt not ally thyself with them, and endeavour to enrich thyself by means of their wealth, and by making common cause with them. This commandment was broken by the Israelites on several occasions : see on Josh. xvi. 10.

Before  
CHRIST

457.

h Rom. 3. 19.  
i 1 Cor. 15. 17.  
k Ps. 130. 3.  
a Dan. 9. 20.  
b 2 Chron. 20. 9.

† Heb. *wept a great weeping.*  
c Neh. 13. 27.

d 2 Chron. 34. 81.

† Heb. *to bring forth.*

e ch. 9. 4.  
f Deut. 7. 2, 3.

g 1 Chron. 28. 10.

h Neh. 5. 12.

i Deut. 9. 18.

this day : behold, we *are* <sup>h</sup> before thee <sup>i</sup> in our trespasses : for we cannot <sup>k</sup> stand before thee because of this.

X. <sup>1</sup> Now <sup>a</sup> when Ezra had prayed, and when he had confessed, weeping and casting himself down <sup>b</sup> before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children : for the people <sup>†</sup> wept very sore. <sup>2</sup> And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have <sup>c</sup> trespassed against our God, and have taken strange wives of the people of the land : yet now there is hope in Israel concerning this thing. <sup>3</sup> Now therefore let us make <sup>d</sup> a covenant with our God <sup>†</sup> to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that <sup>e</sup> tremble at <sup>f</sup> the commandment of our God ; and let it be done according to the law. <sup>4</sup> Arise ; for *this* matter *belongeth* unto thee : we also *will be* with thee : <sup>g</sup> be of good courage, and do it.

<sup>5</sup> Then arose Ezra, and made the chief priests, the Levites, and all Israel, <sup>h</sup> to swear that they should do according to this word. And they swore.

<sup>6</sup> Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib : and *when* he came thither, he <sup>i</sup> did eat no

CH. X. 1. *when Ezra had prayed*] Observe the change from the first person to the third. He does not say here, "When I had prayed, but when *Ezra* had prayed." It has been alleged by some (*Dereser, De Wette*), that this change of person is an evidence that this chapter was not written by the author of the foregoing. But (as *Keil* observes, *Chronik*, p. 122) such changes of person are common in the Bible. Cp. Isa. vi. 5—8; vii. 3; xx. 2; xxxvii. 6, with his other narratives (Jer. xx. 1—6, with Jer. xx. 7; and again with xxi. 1; and again with xxviii. 1, and 5. See also *Hävernick*, *Einleit.* ii. 281. 284; *Hengst.* *Beitr.* i. p. 227; above, on vii. 6; *Pusey*, on Daniel, pp. 332—339.

The change here is very natural. The reason of it probably is, that what Ezra had done, he had done not only as a private individual, but as a public person, representing the whole nation. He was a Priest of God, a Scribe or Teacher of His Law, and a Leader of His people from Babylon. Ezra was like a second Moses and Aaron in one. The place where he prayed was a public one, the forecourt of the Temple. The time was one of general resort there, the hour of evening sacrifice (ix. 5). In that public place, at that public time, he was seen by the people kneeling on his knees, and spreading out his hands to God. His confession was a confession of the sins of the whole nation, of former, as well as of present, generations ; and his prayer was a deprecation of God's wrath not from himself, but from the people. He naturally, therefore, looks on himself, *ab extra*, and says, "Ezra prayed." He will not eulogize himself in an egotistical tone, but regards himself only as an instrument in the hand of God. Here also he imitates Moses.

— *the people wept very sore*] Such was the effect of Ezra's earnest and impassioned prayer : to which the words of St. James might very fitly be applied. See James v. 16.

We do not hear that Ezra rebuked the people with vehement words, but he bewailed their sins with sighs and tears to God ; and thus he moved their hearts. "Turbam ad se fidelium non vociferando sed moriendo traxit" (*Bede*). Prayer may preach ; the sighs and sobs of the penitent are sometimes the best sermons ; but prayers and tears avail not without practice ; see therefore what follows ;

2. *one of the sons of Elam*] See v. 26.

— *answered and said*] He was sent as it were like an angel by God in answer to Ezra's prayer ; as Gabriel was sent to Daniel in answer to his prayer (Dan. ix. 21). It is observable that Shechaniah signifies "dwelt-in by Jehovah ;" the Lord was in him and spake by him. Is it altogether unworthy of notice that the name of *Jehiel* his father, means "he lives of God." (that is, by God's mercy he lives) ; and that the name of *Elam* his ancestor signifies *hidden time, eternity* ? It seems that Shechaniah's father was not exempt from the sin which Ezra bewailed (see below, x. 26) ; but, notwithstanding this, Shechaniah spake his own mind with courage. He imitated the Levites of old, who in the cause of God had "said of their *father*, I have not seen him" (Deut. xxxiii. 9).

#### REFORMATION OF THE STRANGE MARRIAGES.

3. *to put away all the wives*] Shechaniah regards those marriages, which were contrary to God's law, as no marriages at all. The putting away, therefore, of these wives was not divorce *a vinculo matrimonii*, for the marriages were null *ab initio*. The first obligation of the Israelites was to obey God, and no contract was valid which contravened that prior obligation. They must therefore obey God at any cost. And in obeying Him they must also do what charity required for the sustenance of these women and children, by providing as far as they were able for them, and they must commit them with prayer to the mercy of God, Who hates nothing that He has made.

Ezra, a holy and devout man, a Priest and Scribe of the Law of God, doubtless tempered justice with mercy, and commanded others to do so.

It does not appear that the children were put away (see x. 11. 14). How far this command of separation applied in cases where the Canaanite women ceased, as it were, to be Canaanites, by giving up their Canaanitish abominations, and by conforming to the Law of Moses, as Rahab and Ruth did, it was not the purpose of the Sacred Writer to relate.

In this history we have important instruction on two points, which are of great importance to the Church in her Missionary labours among the heathen, viz. :—

(1) How to deal with converts who have practised Polygamy,—a question which has been debated with much eagerness in our own colonies, especially in Southern Africa.

(2) How to deal with converts, whose partners persist in remaining heathens, and who revile Christianity,—a question which has been made the subject of legislation in our East Indian possessions, in the "Native Converts' Marriage Bill." See below, on 1 Cor. vii. 15.

— *of my lord*] The use of this title by Ezra has been made by some (e. g. *Berthold*),—an argument against the genuineness of this book ; but Ezra is only quoting what was said by a third person.

4. *Arise*] A graphic word. Ezra was still *kneeling* on his knees (v. 1).

— *this matter belongeth unto thee*] To thee, "the Priest and Scribe." Matrimonial causes are proper subjects for Ecclesiastical cognizance. It never can be enough deplored, that this principle has been forgotten in our own recent legislation concerning Divorce. If the counsel of the Spirituality had been sought and taken in that matter, then the sins we have committed, and the miseries which we now suffer in England, in this respect, would probably have been avoided.

6. *Johanan*] The son of Eliashib, the High Priest, who succeeded Joiakim the successor of Jeshua (Neh. xii. 10. 23).

It is not certain, that this chamber had received this name at this time. It may, perhaps, be so called here by anticipation ; nor is it said that Johanan was High Priest at this time. See

bread, nor drink water: for he mourned because of the transgression of them that had been carried away. <sup>7</sup> And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; <sup>8</sup> And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be † forfeited, and himself separated from the congregation of those that had been carried away.

<sup>9</sup> Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and <sup>k</sup> all the people sat in the street of the house of God, trembling because of *this* matter, and for † the great rain. <sup>10</sup> And Ezra the priest stood up, and said unto them, Ye have transgressed, and † have taken strange wives, to increase the trespass of Israel. <sup>11</sup> Now therefore <sup>l</sup> make confession unto the LORD God of your fathers, and do his pleasure: and <sup>m</sup> separate yourselves from the people of the land, and from the strange wives.

<sup>12</sup> Then all the congregation answered and said with a loud voice, As thou hast said, so must we do. <sup>13</sup> But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for || we are many that have transgressed in this thing. <sup>14</sup> Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until <sup>n</sup> the fierce wrath of our God || for this matter be turned from us. <sup>15</sup> Only Jonathan the son of Asahel and Jahaziah the son of Tikvah † were employed about this *matter*: and Meshullam and Shabbethai the Levite helped them. <sup>16</sup> And the children of the captivity did so.

And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter. <sup>17</sup> And they made an end with all the men that had taken strange wives by the first day of the first month. <sup>18</sup> And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah. <sup>19</sup> And they <sup>o</sup> gave their hands that they would put away their wives; and *being* <sup>p</sup> guilty, *they offered* a ram of the flock for their trespass. <sup>20</sup> And of the sons of Immer; Hanani, and Zeba-

† Heb. devoted.

k See 1 Sam. 12. 18.

† Heb. the showers.

† Heb. have caused to dwell, or, have brought back.

1 Josh. 7. 19. Prov. 28. 13. m ver. 3

|| Or, we have greatly offended in this thing.

n 2 Chron. 30. 8. || Or, till this matter be dispatched.

† Heb. stood.

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o 2 Kings 10. 15. 1 Chron. 29. 24. p 2 Chron. 30. 8. p Lev. 6. 4, 6.

Hävernick, Einleit. 284; Bertheau, p. 119; and cp. Pusey, on Daniel, p. 338. Nehemiah mentions a chamber, connected with the Temple, which Eliashib had given up to Tobiah the Ammonite (Neh. xiii. 4. 7).

— *he came thither*] It is supposed by some, that the true rendering is, *he abode there*. See Syriac, Arabic; 1 Esdras ix. 2; and Bertheau, p. 119; or the sense may be, *walked there*.

8. *forfeited*] Devoted.

— *separated*] Excommunicated (vii. 64. Neh. xiii. 28).

9. *the men of Judah and Benjamin*] The children of the captivity (i. 5; ii. 1; iv. 1).

— *ninth month*] Four months after Ezra's arrival (vii. 8).

— *the street*] The square or open place before the Temple. See iii. 1. Neh. viii. 1.

— *the great rain*] Which was not unusual at that time, the ninth month, our December (see on Lev. xxvi. 4); but was more violent than ordinary in that year (v. 13). It was the month Cisleu, the same month as that in which the Maccabees afterwards celebrated their Feast of Dedication, and in which "Jesus walked in Solomon's porch." See on John x. 22.

15. *Only*] So Gesen., De Wette, and Bertheau; and this may be the meaning (see Gesen. 42; Fuerst, 82). But the original word is rendered *but*; or *nevertheless*, by Sept., and *therefore*, by Vulg. Michaelis and others prefer the affirmative

and emphatic sense of the word, rather than the restrictive; and Ezra seems to be praising those who helped him (namely, the two Priests and Levites here mentioned), rather than to be censuring any one else. Indeed, he declares the willingness of all by saying, "The children of the captivity did so."

16. *were separated*] From all other business, and devoted themselves entirely to this matter.

17. *first day of the first month*] So as to be clean for the Passover.

18. *the sons of Jeshua the son of Jozadak*] Namely, the descendants of Jeshua, the High Priest, who had come up to Jerusalem with Zerubbabel, about eighty years before (ii. 2). There were 973 Priests of that house (ii. 36).

19. *they gave their hands*] See 2 Kings x. 15.

— *being guilty*] Heb. *ashemin*. See above, on Lev. v. 1.

— *a ram—for their trespass*] Or guilt (Heb. *asham*) according to the Law, see Lev. v. 14—19.

THE NAMES OF THE PRIESTS AND LEVITES WHO REFORMED THEMSELVES.

20—22. *the sons of Immer—Elasah*] All these were priests. See above, ii. 36—39; Neh. vii. 40; and vv. 2—9. This record, which the Holy Spirit gives, of the names of those Priests and Levites who, when they had erred repented, and took part in

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diah. <sup>21</sup> And of the sons of Harim ; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziash. <sup>22</sup> And of the sons of Pashur ; Elieoenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasa. <sup>23</sup> Also of the Levites ; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer. <sup>24</sup> Of the singers also ; Eliashib : and of the porters ; Shallum, and Telem, and Uri. <sup>25</sup> Moreover of Israel : of the sons of Parosh ; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. <sup>26</sup> And of the sons of Elam ; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. <sup>27</sup> And of the sons of Zattu ; Elieoenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. <sup>28</sup> Of the sons also of Bebai ; Jehohanan, Hananiah, Zabbai, and Athlai. <sup>29</sup> And of the sons of Bani ; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth. <sup>30</sup> And of the sons of Pahath-moab ; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. <sup>31</sup> And of the sons of Harim ; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, <sup>32</sup> Benjamin, Malluch, and Shemariah. <sup>33</sup> Of the sons of Hashum ; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. <sup>34</sup> Of the sons of Bani ; Maadai, Amram, and Uel, <sup>35</sup> Benaiah, Bedeiah, Chelluh, <sup>36</sup> Vaniah, Meremoth, Eliashib, <sup>37</sup> Mattaniah, Mattenai, and Jaasau, <sup>38</sup> And Bani, and Binnui, Shimei, <sup>39</sup> And Shelemiah, and Nathan, and Adaiah, <sup>40</sup> || Machnadebai, Shashai, Sharai, <sup>41</sup> Azareel, and Shelemiah, Shemariah, <sup>42</sup> Shallum, Amariah, and Joseph. <sup>43</sup> Of the sons of Nebo ; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah. <sup>44</sup> All these had taken strange wives : and some of them had wives by whom they had children.

|| Or, Machnadebai, according to some copies.

the Reformation, at great personal sacrifice to themselves, is designed by Him to encourage all, especially God's Ministers, to prosecute the work of religious REFORMATION, in obedience to His Word, when a Church has fallen away from it. May not this be an encouragement to the Priesthood of Italy and other continental nations at this time? And may not the Clergy of England profit by it? Cp. below, *Prel. Note* to Neh. iii.

<sup>23</sup>. *Levites ; Jozabad*] See ii. 40. Neh. viii. 7.

<sup>25—43</sup>. *of Israel—sons of Parosh*] See ii. 3—29. All that are named from Parosh, in v. 25 to Shimeon (v. 31), were of Judah.

<sup>26</sup>. *Jehiel*] See v. 2.

<sup>44</sup>. *and some of them had wives by whom they had children*] Literally, and there were of them ("Il y en avait:" see *Gesen.* 376) wives, and they had (literally, they set or placed, they begat of them) children. So *Fulgy*, and *Syriac*, and *Arabic*. And this seems to be the true meaning, notwithstanding the objections of some (e.g. *Bertheau*, p. 126).

These are the concluding words of the Book of Ezra. It seems to end abruptly ; but it must be remembered that it is only the first portion of a work, and that the following Book,

the Book of Nehemiah, is the second. See above, the *Introduction*, p. 295.

The Apocryphal Book of *Esdra*s does not end here, but proceeds to speak of the reading of the Law by Ezra, which is described in Neh. viii. 1—10 ; and this is a very proper connexion.

It would be erroneous to limit our view of Ezra's character and mission to what we read of him in this Book. We see him here coming from Babylon, and bringing a train of followers with him out of the land of captivity. We see him weeping for the sins of the people, and praying to God for them, and conjoining them to renounce those heathen alliances by which their affections had been ensnared, and by which they were beguiled from God. But he did much more than this ; and that is related in the following Book, the Book of Nehemiah, which is called "the Second Book of Ezra" in the *Fulgate* and *Arabic*. There is something significant and interesting in the fact, that Ezra's principal actions in behalf of the Church of God, are not recorded by himself, but by Nehemiah, his fellow-labourer in the cause of religious Restoration (see Neh. viii. 1—9 ; cp. note on Neh. x. 1).

# THE BOOK OF NEHEMIAH.

## I. <sup>1</sup> THE words of <sup>a</sup> Nehemiah the son of Hachaliah.

And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, <sup>2</sup> That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. <sup>3</sup> And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: <sup>b</sup> the wall of Jerusalem also <sup>c</sup> is broken down, and the gates thereof are burned with fire.

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a ch. 10. 1.

b ch. 2. 17.  
c 2 Kings 25. 10.

CH. I. For an *Introduction* to this Book, see above, the *Introduction* prefixed to Ezra, p. 295. Ezra and Nehemiah form one Book (*S. Jerome*, ad Paulinum, Ep. 50). In the *Fulgate*, the Book of Nehemiah is called also "The Second Book of Ezra;" and so *Origen* (cp. *Euseb.* vi. 25), speaks of these two Books "as the First and Second Book of Ezra in One." In the *Arabic*, it is entitled, "The second Book of Ezra the Priest."

1. *The words of Nehemiah*] Nehemiah was not a priest, as has been supposed by some (e. g. the *Arabic* Version). This mistake has arisen from confounding Hachaliah his father, with Hilkiah the Priest. The tradition among the Jews (see *Euseb.* and *Jerome*) is, that he was of the tribe of Judah: cp. v. 2.

The word *Nehemiah* signifies *Comforter* appointed by *Jehovah*; or, the Lord is my *Comforter* (*Gesen.* 514; *Fuerst*, 922); and Nehemiah, in his work of comforting the people of God, and building the walls of Jerusalem, and in reforming its inner life, has been rightly regarded by the Ancient Expositors as a figure of Christ, and as a pattern to all who are placed in high stations in the Church of God (see *Bede* here).

— *Chisleu*] The winter month: see Ezra x. 9.

— *twentieth year*] Of Artaxerxes Longimanus; see ii. 1, B.C. 445, ninety-one years after the edict of Cyrus for the rebuilding of the Temple (Ezra i. 1), seventy years after its Dedication (Ezra vi. 15), and thirteen years after the commission of Ezra (Ezra vii. i. 8). This *twentieth year of Artaxerxes*, in which he gave leave to Nehemiah to go to Jerusalem, and in which the walls of Jerusalem were rebuilt (see ch. iii.), has been regarded by many as the beginning of Daniel's Weeks: see *Bede* and *Ussher*, p. 110. *Wouvers*, *Dilucid.* p. 1115. *Hengstenberg*, *Christol.* i. on Dan. ix. 24—27. *Lord A. Hervey*, on the Genealogy, &c. (ch. xi.), and below, the notes on that prophecy.

— *I was*] The writer of this Book identifies himself with Nehemiah. On this subject, the following summary may find a suitable place here:—

"In the Book of Nehemiah, Nehemiah himself relates, in the *first person*, in one consecutive vivid narrative, the history of the rebuilding of the walls of Jerusalem, from the time that God first put the desire into his mind at the court of Persia, until it was completed, and he had made over the charge of the city (Neh. i.—vii. 4); and ends with his gathering the people together (vii. 5).

"The next portion describes what they did, when so gathered (viii.—x.). The acts being religious, not civil, the prominent part belonged to *Ezra*. *Nehemiah joins himself* in with the rest of the congregation, saying no longer '*I*,' but '*we*' (ix. 38). The eleventh chapter gave no occasion for the first person, being an account of measures taken by the people themselves for the re-peopling of Jerusalem. In the twelfth and thirteenth, Nehemiah had again occasion to speak of himself.

The act, with which the history closes, falls soon after B.C. 414. The whole, then, of the Book which admits of it (ch. i.—vii.; x. 28—39; xii. 27—47; xiii.), is written in the *first person*. Where Nehemiah acted alone (ch. i.—vii.), he necessarily speaks of himself, '*I*;' where the first part belonged to another, he classes himself with others, '*we*' (ch. i.—vii.). Wherever, then, the first person could be used, it is used; and the parts in which it is not used, stand closely connected with these; as the sealing of the covenant (ix. 38), ('*we make a sure covenant*' in the present), with the confession of sin and humiliation before it ('and because of all this,' *ib.*), and this with the previous festival in which (viii. 18), *day by day, from the first day unto the last day*, Ezra read to them in the *Book of the Law of God*. So, then, all marks itself as contemporary, except the arrangement of the re-peopling of Jerusalem, and the enumeration of some towns and villages in which the rest dwelt (xi. 25—36), and a list of Priests and Levites (xii. 1—26). And yet these too are really connected; for the re-peopling of Jerusalem was a measure which Nehemiah says he had at heart (vii. 4, 5). And the enumeration of the Priests and Levites seems to be mentioned in connexion with the Dedication of the Wall (xii. 27, sqq.)."—*Dr. Pusey* (Lectures on Daniel, p. 339).

— *Shushan*] On the Choaspes, about 200 miles S.E. of Babylon, and about the same distance S. of Ecbatana. Susa was the principal residence of the Persian Kings, even from the time of Cyrus, especially in winter: Ecbatana (see Ezra vi. 2), was sometimes their resort in summer. Cp. Dan. viii. 2. *Esther* i. 2. *Herod.* i. 188. *Xenophon*, *Cyrop.* viii. 6. 22. *Strabo*, x. p. 317. *Winer*, *R. W. B.* ii. 547. *Dr. Pusey*, Lectures on Daniel, p. 400.

— *I was in Shushan the palace*] God has His faithful remnant in all places; a Joseph in the court of Pharaoh; a Moses also there; an Obadiah in the family of Ahab; a Daniel at Babylon; a Nehemiah at Susa; and saints in "Cæsar's household" (Phil. iv. 22).

2. *Hanani—came*] From Jerusalem to Susa, where Nehemiah was.

3. *in the province*] Of Judea (Ezra v. 8).

— *wall—broken down, and—gates—burned with fire*] They were in the same desolate condition as that to which they had been reduced by Nebuchadnezzar 142 years before (2 Kings xxv. 9, 10).

It has been objected to this statement by some (e. g. *Bertheau*, 129—132), that Nehemiah would not have been much affected by the mention of the desolate state of the walls and gates of Jerusalem, if Hanani had only been describing to him a condition of things which had continued for many years, and with which Nehemiah was familiar; and therefore it has been conjectured that the walls had been repaired *before* this time, and that Hanani was speaking of some recent demolition of them by the enemies of Jerusalem, who were exasperated

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d Dan. 9. 4.

e Exod. 20. 6.

f 1 Kings 8. 28,

29.

2 Chron. 6. 40.

Dan. 9. 17, 18.

g Dan. 9. 20.

h Ps. 106. 6.

Dan. 9. 5.

i Deut. 28. 15.

k Lev. 26. 33.

Deut. 4. 25, 26,

27. & 28. 64.

l Lev. 26. 39, &c.

Deut. 4. 29, 30,

31. & 30. 2.

m Deut. 30. 4.

n Deut. 9. 29.

Dan. 9. 15

o ver. 6.

p Isa. 26. 8.

Heb. 13. 13.

q ch. 2. 1.

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a Ezra 7. 1.

b ch. 1. 11.

<sup>4</sup> And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven, <sup>5</sup> And said, I beseech thee, <sup>d</sup> O Lord God of heaven, the great and terrible God, <sup>e</sup> that keepeth covenant and mercy for them that love him and observe his commandments: <sup>f</sup> Let thine ear now be attentive, and <sup>f</sup> thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and <sup>g</sup> confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. <sup>h</sup> We have dealt very corruptly against thee, and have <sup>i</sup> not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. <sup>k</sup> Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, <sup>k</sup> If ye transgress, I will scatter you abroad among the nations: <sup>l</sup> But if ye turn unto me, and keep my commandments, and do them; <sup>m</sup> though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. <sup>n</sup> Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. <sup>o</sup> O Lord, I beseech thee, <sup>o</sup> let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who <sup>p</sup> desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's <sup>q</sup> cupbearer.

II. <sup>1</sup> And it came to pass in the month Nisan, in the twentieth year of <sup>a</sup> Artaxerxes the king, *that wine was before him*: and <sup>b</sup> I took up the wine, and

by Ezra's recent legislation for the putting away of the strange wives, and by feelings of inveterate hatred of the Jews.

But this is a precarious hypothesis. Nehemiah's heart was stirred by the news of "the great affliction and reproach" of his countrymen; an affliction and reproach probably aggravated by the sins just mentioned (Ezra x. 18—44), and made more distressing by the desolate and defenceless state in which Jerusalem still remained. The Temple had been rebuilt; but its sacred services were exposed to insult on account of the weakness and wantensness of the city.

The hypothesis above mentioned is liable also to this objection, that it would introduce great uncertainty into the calculation with regard to the beginning of Daniel's weeks (Dan. ix. 25). And here we may observe, that the feelings and actions of such devout Israelites as Nehemiah cannot be understood without reference to the prophecies of Daniel, Haggai, and Zechariah concerning the Messiah, and to the hopes and expectations which holy men entertained of His Coming to Jerusalem. Their words and works are only to be explained from the inner principle of faith in Christ which animated them. Those prophecies, pre-announcing the glorious Coming of the Messiah to Jerusalem and to its Temple, are the best commentaries on the conduct of Nehemiah. And can we be surprised, that he was deeply afflicted by hearing that the walls of Jerusalem were still allowed to remain desolate, when he knew from the prophecy of Daniel, that the Advent "of Messiah the Prince" depended on the *rebuilding* of those walls (Dan. ix. 24—26), and that the longer that rebuilding was delayed, the further that Advent was removed?

<sup>4</sup> 5. *before the God of heaven—O Lord God of heaven*] See ii. 4; and Ezra i. 2; and Dan. ii. 37. The destruction of the material city, and their banishment from it, served to bring out more strongly in the minds of devout Jews a sense of the Divine Omnipresence, and of the majesty and glory of the "Lord God of heaven." See *Introduction*, p. 299.

#### ON THE NAMES OF GOD IN THE BOOK OF NEHEMIAH.

It has been alleged as an argument against the unity of authorship of the Book of Nehemiah, and, consequently, against the opinion that this Book was written by Nehemiah himself, that Almighty God is spoken of by different titles in different

parts of the Book; that He is sometimes called "the Lord," sometimes "the God of heaven;" and sometimes "our God," "their God," "their Lord," or simply as "God;" and that He is addressed sometimes as "my God," and at other times as "O Lord God of heaven."

Such an allegation will have little weight with those who will consider what has already been said with regard to the different significance of Elohim (God), Jehovah (LORD), on Gen. ii. 4, and Exod. vi. 2, 3.

It has been well said (by *Dr. Pusey* on Daniel, p. 340) that "this way of counting the names of God (*Adonai*, יהוה, Jehovah, *Elohim*, *El*), without any reference to the shades of feeling expressed by them," or to the relation of the speaker who utters them, "is a mere disease of the criticism to which it belongs;" and it has been shown (*ibid.*, p. 340—342) that there is a uniform method pervading the Book of Nehemiah in regard to the appellations used in speaking of God, and in addressing Him. See also *Keil*, *Einleitung*, § 149, p. 462.

<sup>5</sup> *that keepeth covenant and mercy—commandments*] Nehemiah, like Ezra (see on Ezra ix. 7. 11), adopts the words of the Pentateuch. See Deut. vii. 9.

<sup>6</sup> *Let thine ear now be attentive*] Nehemiah remembers God's promise in the Law (see Lev. xxvi. 40—45), and Solomon's Prayer at the Dedication of the Temple, in reference to persons like himself, who prayed to God from the land of captivity. See 1 Kings viii. 46—52.

<sup>8</sup> *Remember—the word that thou commandedst thy servant Moses*] Another reference to the Pentateuch. See Lev. xxvi. 33. 39—45. Deut. iv. 25—31; xxviii. 64; xxx. 1—4.

<sup>11</sup> *the king's cupbearer*] Literally, one who gave him to drink (*Gesen.* 520. 847). *I was a cupbearer to the king.* Nehemiah was one of that number: not the only one.

This was providential; for it is noted of the Persian Kings that they were always inclined to grant requests which were preferred to them at banquets; of which we shall have evidence in the history of Esther. See on Esther v. 4.

CH. II. 1. *Nisan*] Abib, the first month (Esther iii. 7).

—*wine was before him*] Perhaps on a festal day: cp. v. 6 (*Bertheau*).



gave it unto the king. Now I had not been *beforetime* sad in his presence. <sup>c</sup> 2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou art not sick? this *is* nothing *else* but <sup>e</sup> sorrow of heart. Then I was very sore afraid, <sup>3</sup> And said unto the king, <sup>d</sup> Let the king live for ever: why should not my countenance be sad, when <sup>e</sup> the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire? <sup>4</sup> Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. <sup>5</sup> And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. <sup>6</sup> And the king said unto me, (the <sup>†</sup> queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him <sup>†</sup> a time. <sup>7</sup> Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; <sup>8</sup> And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* <sup>g</sup> to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, <sup>h</sup> according to the good hand of my God upon me.

<sup>9</sup> Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. <sup>10</sup> When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of *it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

<sup>11</sup> So I <sup>i</sup> came to Jerusalem, and was there three days. <sup>12</sup> And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon. <sup>13</sup> And I went out by night <sup>k</sup> by the gate of the

Before  
CHRIST  
about  
445.

c Prov. 15. 13.

d 1 Kings 1. 31.  
Dan. 2. 4. &  
5. 10. & 6. 21.  
e ch. 1. 3.

† Heb. wife.

f ch. 5. 14. &  
13. 6.

g ch. 3. 7.

h Ezra 5. 5 &  
7. 6, 9, 28.  
ver. 13.

445.

i Ezra 8. 32.

k 2 Chron. 26. 9.  
ch. 3. 13.

2. *sad*] Literally, *evil, ill-favoured* (*Gesen.* 772).

3. *Let the king live for ever*] The usual salutation to Eastern Kings (*Dan.* ii. 4; iii. 9).

— *why should not my countenance be sad*] Nehemiah seems to remember the words of the Psalm which expresses the feelings of the devout Jews in the captivity, "O Jerusalem, If I do not remember thee, let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem in my mirth (*Ps.* cxxxvii. 5, 6).

— *of my fathers' sepulchres*] Literally, *the house of the graves of my fathers*. This reference to their graves implies a belief in their Resurrection. Cp. *Gen.* xlix. 29; i. 24, 25.

5. *If it please the king*] This form of speech, so frequent in the mouth of Nehemiah, was no affected strain of courtship, but a just expression of duty; otherwise that religious man would never have used it (*Bp. Sanderson*, i. 38).

6. *the queen*] The Queen consort. *Heb. shegal*, *Ps.* xlv. 10. *Dan.* v. 2. 3. 23. (*Gesen.* 805).

It occurs only in the above cited places. Probably the Queen favoured his request. She is supposed to be the Queen Damaspia, who is mentioned by *Ctesias* (*Ussher*). On the power of the Queen Consort among the Persians, see below, *Esther* i. 9.

— *sitting*] Not reclining.

— *set him a time*] Nehemiah remained at Jerusalem during twelve years after this. But probably he either returned to Susa, in the course of that time, or he obtained an extension of his leave of absence from the king.

This request of Nehemiah for leave to go to his own country, and the favourable notice which it seems to have received from the queen, may remind the reader of the similar petition of Democedes of Croton, the physician of Darius; in which he was aided by the Queen consort of Darius, Atossa. See *Herod.* iii. 133, 134.

8. *the king's forest*] Probably near Jerusalem, perhaps at

Ætam, about seven miles south of Jerusalem (*Josephus*, *Antt.* viii. 7. 3. *Robinson*).

— *the house*] The official residence of the Tirshatha or Governor.

COMMISSION TO NEHEMIAH IN THE TWENTIETH YEAR OF ARTAXERXES.

— *the king granted me*] It is observable that after his grant to Nehemiah the affairs of the Persians under Artaxerxes, which before had been unprosperous, especially in Egypt, appear to have been blessed by God. See the course of events as recorded in *Thucydides*, *Ctesias*, and *Diodorus*, and as summarized by *Abp. Ussher*, *Annales* p. 110: cp. above, *Introd.* p. 300.

10. *the Horonite*] Not of Beth-horon, about twelve miles N.W. of Jerusalem (see *Josh.* x. 10), as is supposed by some, e. g. *Bertheau*, for then he would not have been an alien, as he was (see *xiii.* 27, 28), namely, a Moabite. Cp. *Isa.* xv. 5. *Jer.* xlviii. 3. 5. 34.

— *the servant*] Perhaps he *had been* a slave (see *Gesen.* 599), and is called the servant, or slave, as Simon is called the "leper" (*Matt.* xxvi. 6), and Matthew is called the Publican (*Matt.* x. 3), though they had *ceased* to be such.

— *the Ammonite*] And therefore an enemy of the Jews. Perhaps also he was connected with some of the Ammonitish strange wives who had been put away. See *Ezra* ix. 1.

NEHEMIAH AT JERUSALEM.

12. *I arose*] See on *Ps.* cii., probably written now.

13. *I went out by night*] This was a journey in darkness and sorrow. Very different was Nehemiah's circuit of Jerusalem when he joined in the festal procession a short time afterwards, at the Dedication of the walls. See below, *xii.* 31—40.

— *gate of the valley*] Probably on the west, near the present *Jaffa Gate*, and so called from leading into the Valley of

Before  
CHRIST  
445.  
1 ch. 1. 3. &  
ver. 17.  
m ch. 3. 15.

n 2 Sam. 15. 23.  
Jer. 31. 40.

o ch. 1. 3.  
Ps. 41. 13. &  
79. 4.  
Jer. 24. 9.  
Ezek. 5. 14, 15. &  
52. 4.  
p ver. 8.  
q 2 Sam. 2. 7.

r Ps. 41. 13. &  
79. 4. & 80. 6.  
s ch. 6. 6.

t Ezra 4. 3.

a ch. 12. 10.

valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were <sup>1</sup>broken down, and the gates thereof were consumed with fire. <sup>14</sup> Then I went on to the <sup>m</sup>gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass. <sup>15</sup> Then went I up in the night by the <sup>n</sup>brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

<sup>16</sup> And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. <sup>17</sup> Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more <sup>o</sup>a reproach. <sup>18</sup> Then I told them of <sup>p</sup>the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they <sup>q</sup>strengthened their hands for *this* good work.

<sup>19</sup> But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they <sup>r</sup>laughed us to scorn, and despised us, and said, What *is* this thing that ye do? <sup>s</sup>'will ye rebel against the king? <sup>t</sup><sup>20</sup> Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: 'but ye have no portion, nor right, nor memorial, in Jerusalem.

III. <sup>1</sup> Then <sup>a</sup>Eliashib the high priest rose up with his brethren the priests,

Hinnom (cp. iii. 13). The sites of the places here named cannot be determined precisely. See *Robinson*, i. 472. *Ferguson*, B. D. i. 1027; *Thénius*; *Bertheau*.

Nehemiah appears to have issued forth on the west side of the city, and to have ridden in a southerly course, with the line of the ruined walls of the city on his left hand, and to have turned round along the southern side of the city till he came to the Brook Kidron. See *v.* 15.

This route is to be compared with the description of the building of the walls in the following chapter (iii. 1—32), and with the account of their Dedication in xii. 31—40.

For a representation of the places mentioned in this and the following chapter, see the first volume of *Dr. Robinson's* *Researches*, with the Plan annexed, and the works of *Williams*, *Vandewelde*, *Thrapp*, *Thénius*, *Tobler*, and *Pierotti*.

— *dragon well*] Probably on the west of Jerusalem, near Gihon (*Robinson*, i. 514).

— *dung port*] Probably on the west of Jerusalem, not far from the modern *Jaffa Gate* (*Bertheau*, p. 168).

— *which were*] On the unusual form of the Hebrew *mem* final here, see *Pfeiffer*, *Dubia* ii. 254.

<sup>14</sup> *the king's pool*] Or pool of Solomon (*Josephus*, B. J. v. 4. 2), south of Moriah, near the well of the *Virgin* (*Thénius*).

— *no place for the beast*] No beaten track for my horse; being full of rubbish.

<sup>15</sup> *the brook*] Kidron, on the east of the city. He probably then rode on the western edge of the Kidron Valley, and skirted the eastern walls in a northerly direction, till he came to the N.E. angle of the city, and then turned in a westerly direction, and coasted the northern side, and so came round again to the western edge of the city (*Bertheau*: cp. *Robinson*, i. 474).

<sup>19</sup> *Geshem the Arabian*] See *vi.* 1. 2. 6. Probably he was the head of a clan of the Arabians who were then settled near Jerusalem (*iv.* 7).

#### PRELIMINARY NOTE TO CHAPTER III.

##### THE REBUILDING OF THE WALLS.

With regard to the order of building, and the persons who performed the work, it may be remarked:—

(1) That the writer of this description of the rebuilding begins at the Sheep gate, on the east side of the City, and proceeds first northwards; and, after passing the north-east corner, goes westward, and so around the City, till he comes back to the same gate: cp. *Robinson*, i. 472. With regard to the places mentioned in this chapter, the reader may refer to the

description of Nehemiah's solitary ride by night (in chap. ii. 13—15), and to the subsequent account of the festal procession round the walls at their dedication (chap. xii. 31—40).

(2) That the portion of the wall, near the *Temple*, especially on the east side of it, was, as might have been anticipated, executed in great part by *Priests*, *v.* 1.

(3) That inhabitants of outlying towns (*Jericho*, *v.* 2; *Gibeon* and *Mizpah*, *v.* 7; *Zanoah*, *v.* 13, &c.) helped in building parts of the wall, and in setting up gates, which looked *towards their own cities*.

(4) That many persons built the parts of the wall that were contiguous to *their own houses* (*vv.* 10, 13, &c.).

(5) The numbers of portions of walls, gates included, is *forty-two*; the number of stations in the wilderness, see above, on *Exod.* xii. 37. Num. xxxiii. 1.

The moral and spiritual application of these incidents is obvious.

The history of the rebuilding of the walls of Jerusalem has a deep interest for every age of the Church, as exhibiting a pattern of pious and loyal zeal in Nehemiah, a courtier of Susa, quitting his post of honour in the royal palace, and devoting himself to the work of religion and patriotism, and stimulating others to co-operate in it.

But it has also a still deeper interest when regarded in its spiritual sense. To adopt the words of an ancient expositor, slightly modified:—

"It would be a tedious task to apply, in a spiritual sense, all the details of the chapter before us. The reader himself will anticipate them. . . . Suffice it to remark, that they who built the walls of Jerusalem, and set up its gates, so as to keep off its enemies, and to give ingress and egress to its citizens, foreshadowed the work of Christ's holy Apostles and Evangelists in building up the Christian Church, and in warding off its enemies, and in admitting others, by the ordered means of grace, into communion of faith and worship; and this is a work which is continued in every age by those spiritual Architects of the Church, who build up the Unity of the Faith of the Catholic Church throughout the world. And as Nehemiah, whose name signifies the *Lord the Comforter*, in this chapter, sets down the *names* of those who took part in building up Jerusalem, and consigns them to eternal remembrance in Holy Scripture, so we doubt not, that God Himself, Who is our Help and Comfort, registers in His own Book of remembrances the names of all who build up *His Church upon earth*" (*Bede*). Cp. above, on *Ezra* x. 20.

<sup>1</sup> and they builded the sheep gate ; they sanctified it, and set up the doors of it ;  
<sup>2</sup> even unto the tower of Meah they sanctified it, unto the tower of <sup>a</sup> Hananeel.  
<sup>3</sup> And <sup>†</sup> next unto him builded <sup>e</sup> the men of Jericho. And next to them builded Zaccur the son of Imri.

<sup>4</sup> But the fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and <sup>8</sup> set up the doors thereof, the locks thereof, and the bars thereof.  
<sup>5</sup> And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana. <sup>6</sup> And next unto them the Tekoites repaired ; but their nobles put not their necks to <sup>h</sup> the work of their Lord.

<sup>7</sup> Moreover <sup>i</sup> the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah ; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof. <sup>7</sup> And next unto them repaired

Before  
CHRIST  
415.

b John 5. 2.  
c ch. 12. 39.  
d Jer. 31. 38.  
Zech. 14. 10.  
† Heb. at his hand.  
e Ezra 2. 34.  
f 2 Chron. 33. 14  
ch. 12. 39.  
Zeph. 1. 10.  
g See ch. 6. 1. & 7. 1.

h Judg. 5. 23.

i ch. 12. 39.

This enlarged view of Nehemiah's work is suggested by the prophecies of Jeremiah, which were doubtless familiar to Nehemiah (cp. below, on xiii. 15), and strengthened and cheered him in his labours. Jeremiah had foretold what Nehemiah was now doing. His order of proceeding round the walls from the east to the north, thence to the west, and so round to the east, is the same as here (see *Vitrunga*, on Isa. xxx. 30 ; *Hengst.* Christol. on Jer. xxxi. 38 ; and on Zech. xiv. 10) ; and he extends his prophetic announcements forward, even to the Coming of Christ, and to the building up of the walls of the spiritual Jerusalem, the Church Universal ; and he connects the imagery of the spiritual city with that of the material. See the whole of the thirty-first chapter of Jeremiah, which is expounded by this third chapter of Nehemiah, and is a divinely inspired commentary upon it.

CH. III. 1. *Eliashib the high priest*] The son of Joiakim, the son of Jeshua : see xii. 10. His name signifies *God restores*, and is very appropriate to the Priest, who set the example in restoring Jerusalem. God worked in him, and by him.

Eliashib, the High Priest, was forward in building up the *material walls* of the Holy City ; but, as we shall see hereafter, he was very negligent of its *inner life* (see xiii. 4. 7), and allowed it to be marred and defiled by its enemies. He is an example of persons who are zealous for the restoration and embellishment of the outward fabric of Churches, but are not zealous for the purity of its faith, and for the holiness of its life.

Nehemiah, however, who was constrained to resist him in his evil deeds (xiii. 7), does not forget the good that he did, and here records with impartiality his zealous promptitude in rebuilding the walls of Jerusalem.

Nehemiah himself is an example of a happy union of zeal for spiritual reformation, and of energy in the restoration of godly discipline, and in practical and persevering efforts for external order, decency, and strength.

— *the sheep gate*] On the east side of Jerusalem, not far from the present *St. Stephen's* gate, and probably near the north-east angle of the Temple area. By this word *sheep gate*, rendered *προβατικὴ* in the *Septuagint*, this narrative is linked with the Gospel history, where the same word occurs. See below, on John v. 2, where the *sheep gate* is mentioned as near the pool of Bethesda, with its five porches, at which our Blessed Lord healed the impotent man, who had been thirty-eight years in that state. On its site, see *Rede's* note here, and *Robinson*, i. 507, who observes, that the fact here mentioned by Nehemiah, that the *sheep gate* was restored by the *Priests*, is explained by its proximity to the Temple.

The building of the walls was begun, as might have been expected, with a restoration of the fortifications nearest to the Temple, in order to defend the House of God and its services from the enemies and assailants of Jerusalem. The sheep gate led to the garden of Gethsemane, and to the Mount of Olives, and toward Bethany.

On the *sheep gate*, the starting-point, and the terminus also of this description of the walls, see below, at v. 32.

— *Meah*] There ought to be a comma here. The following words, *they sanctified it*, refer to the tower of Meah. The origin of the name *Meah*, which signifies a *hundred* (and is

so rendered by *Sept.* and *Vulg.*), is uncertain. Its site was between the sheep gate and the tower of Hananeel.

— *they sanctified it*] They celebrated the building of the gate with a religious dedication : cp. below, xii. 27.

— *Hananeel*] Which signifies *graciously vouchsafed by God*. This tower seems to have been at the north-east corner of the city. It is mentioned below (xii. 39. Jer. xxxi. 38. Zech. xiv. 10). The tower of Meah seems to have been between it and the sheep gate.

Here was a fulfilment of the prophecy of Jeremiah, which, as was before observed (see *Prelim. Note* to this chapter), teaches us to see, in the rebuilding of Jerusalem by Nehemiah, after the return from the captivity at Babylon, a foreshadowing of the work of Christ in building up the ruins of fallen Human Nature by His Incarnation (see Jer. xxxi. 22), and in raising up the walls of the spiritual Jerusalem, His Church. The prophet introduces the names of the towers and gates of Jerusalem in his prophecy, and leads us to connect the type with the Antitype : “Behold the days come, saith the Lord, that the city shall be built to the Lord from the *tower of Hananeel* unto the *gate of the corner*. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath” (on the west of Jerusalem). “And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the *corner of the horse gate towards the east*” (see v. 28), “shall be holy unto the Lord” (Jer. xxxi. 38—40). By this amplification of the city on the west and east, the prophet intimates that the glory of the spiritual city will far exceed that of the material city, and that by reason of grace in Christ it will comprise what had before been regarded as unclean, and had been rejected as such. Cp. *Hengst.* Christol. on Jer. xxxi. 33.

2. *the men of Jericho*] Cp. Ezra ii. 34. They continued the work of the Priests. On the east side of Jerusalem, the side toward their own city, Jericho, they probably built up the gate, called the High Gate, from which the road issued, which led from Jerusalem to Jericho.

We shall find that in many other cases in this work of restoration the inhabitants of neighbouring towns repaired those parts of the wall of Jerusalem, which looked toward their own country.

— *Imri*] *Promise of the Lord*. The name occurs among the children of Judah (1 Chron. ix. 4).

3. *the fish gate*] Probably on the north side, and north-west of the tower of Hananeel, and near the fish-market, mentioned in xiii. 16, which was frequented by salesmen of fish coming from the north, viz. Tyre. Cp. 2 Chron. xxxiii. 14.

4. *next unto them*] He is proceeding westwards, on the north side.

5. *of their Lord*] Supposed by some to mean Nehemiah himself. Cp. Gen. xl. 1. 2 Sam. x. 3. 1 Kings xii. 27. But it seems more probable that it means God Himself. Cp. Ps. viii. 1. 9, where the word *Adonai* (Lord) has a pronominal suffix, as here.

6. *the old gate*] On the north side of the city, between the fish gate and the gate of Ephraim. It led toward Anathoth, Gibeon, Ramah, Bethel, Shiloh, and Samaria. It may have been called the old gate, as being a remnant of the fortifications of the old city of the Jebusites.

Before  
CHRIST  
445.  
k ch. 2. 8.

|| Or, *left*  
*Jerusalem unto*  
*the broad wall.*  
l ch. 12. 38.

† Heb. *second*  
*measure.*  
m ch. 12. 38.

n ch. 2. 13.

o ch. 2. 13.

p ch. 2. 14.

q John 9. 7.

Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the <sup>k</sup> throne of the governor on this side the river. <sup>8</sup> Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they || fortified Jerusalem unto the <sup>l</sup> broad wall. <sup>9</sup> And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem. <sup>10</sup> And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah. <sup>11</sup> Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the † other piece, <sup>m</sup> and the tower of the furnaces. <sup>12</sup> And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

<sup>13</sup> <sup>n</sup> The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto <sup>o</sup> the dung gate.

<sup>14</sup> But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccereem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

<sup>15</sup> But <sup>p</sup> the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of <sup>q</sup> Siloah by

7. *the men of Gibeon, and of Mizpah*] Mizpah and Gibeon were about four miles, and five miles and a half, N.N.W. of Jerusalem: and the part of the walls, which the men of these places built, faced that point of the compass.

— *unto the throne of the governor on this side the river*] The Persian Exarch, or Governor, who, it seems, had an official residence near the walls of Jerusalem, as, in later times, the Roman Governor had his prætorium in the city itself (Matt. xxvii. 27. Mark xv. 16). It is supposed by some (*Le Clerc*, *Bertheau*, and others) that the words, *unto the throne of the governor*, mean that these persons were subject to his jurisdiction and rule. But the former interpretation seems the most natural, and is confirmed by *Sept.*

8. *goldsmiths—apothecaries*] Or *spice compounders*. See Exod. xxx. 33. 1 Sam. viii. 13. Cant. iii. 6. The word *son* is here used in the sense of member of a guild, or company; and the words *one of* would be better omitted.

— *they fortified Jerusalem unto the broad wall*] Rather, *they left out*. The word here rendered *they fortified* is the *kal* of *azab* (see *Gesen.* 617), and it almost always signifies *to leave, to forsake*; it is a word of very frequent occurrence, being found more than 200 times in the Old Testament, and it is only rendered here and iv. 2 by *fortify*, and this rendering (though defended by *Fuerst*, 1034) is not authorized by the Ancient Versions. There seems little doubt that the true meaning is, *they left out Jerusalem* unto the broad walls, that is, *they gave up, or omitted*, a part of the old city, and restricted the circuit within a narrower range. Compare the Apocalypse, xi. 2, where a similar act is described with regard to the spiritual Jerusalem.

The presence of guilds of goldsmiths and compounders of spices and perfumes at Jerusalem at this time, illustrates the statements of Haggai the prophet, reprehending the prevalence of luxury in private houses at a time when the walls of the Temple and City were allowed to lie waste. See Hag. i. 4.

9. *the ruler of the half part of Jerusalem*] Rather, of the half of the *district round* Jerusalem: not the half of the city itself. Cp. v. 15 with v. 19, where Mizpah is distinguished from the region round it. Cp. vv. 16, 17, 18.

10. *over against his house*] He restored the part of the wall which faced his own house (cp. v. 23). An example to all Church-reformers and restorers. Let them look first to their own hearts and lives, and to their own houses and parishes; and then to the Church at home and abroad. If every one would build *over against his own house*, Jerusalem would soon be restored. As *Bede* says here, “In the Church of God, every man ought to endeavour to build up a wall of Christian virtues over against his own house, and to fortify his own heart against the assaults of his spiritual enemy.” And every one ought to

build *over against his own house*, inasmuch as it is the duty of every one to protect those who are committed to his charge with the fence of wholesome discipline, so that they may not be corrupted by vicious practices, or be deceived by heretical doctrines.

— *Hattush*] Who seems to have been a priest. See x. 4; xii. 2.

11. *the other piece*] Literally, *a second piece*, or measure, following that of Hattush.

— *the tower of the furnaces*] See below, xii. 38. It was probably a tower for the protection of those who worked in the brick-kilns which were made there, for rebuilding the city (*Malvenda*, and so *Arabic*).

This tower was on the N.W. corner of the city, between the Ephraim Gate, which was to the east of it, and the Valley Gate, which was on the south of it. It is probable that this tower was near the corner gate, mentioned 2 Kings. xiv. 13. 2 Chron. xxvi. 9. Jer. xxxi. 38. Zech. xiv. 10.

12. *the half part of Jerusalem*] The second half. See v. 9.

— *his daughters*] Who contributed to the work. Women as well as men are ministerial in the building up of the walls of the Church of God. Cp. below, on Rom. xvi. 1. 1 Tim. iii. 11; v. 3—13.

13. *the valley gate*] On the west side of Jerusalem (see ii. 13), not far from the Church of the *Holy Sepulchre*.

— *Zanoah*] About eleven miles W.S.W. of Jerusalem, now *Zannah*. The inhabitants of Zanoah built up that part of Jerusalem which looked toward their own city: cp. v. 7.

— *a thousand cubits on the wall unto the dung gate*] Perhaps from the valley gate. On the *dung gate*, which was west of Jerusalem and south of the valley gate, see ii. 13; xii. 31.

14. *Beth-haccereem*] *House of the vineyard* (see Jer. vi. 1), supposed to lie between Jerusalem and Tekoah, but its site is not certain.

15. *the gate of the fountain*] On the west of the city, south of the valley gate (see ii. 14; and xii. 37), not far from the present *Jaffa gate*.

— *part of Mizpah*] The district round it. See v. 19.

#### SILOAM.

— *the wall of the pool of Siloah*] The Hebrew word, rendered *Siloah* here, is *Shelach*, which signifies *a sending forth*; hence a flowing forth of water, a water-course.

Here is another site, by means of which this narrative of the rebuilding of Jerusalem is connected with the Evangelical history: see v. 1.

It is worthy of remark that this description begins with the *πρωβατικῆς*, or *sheep gate* (so our Margin, rightly, in John v. 2), which is associated in St. John's Gospel with one of our

the king's garden, and unto the stairs that go down from the city of David.

<sup>16</sup> After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

<sup>17</sup> After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

<sup>18</sup> After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah. <sup>19</sup> And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall.

<sup>20</sup> After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.

<sup>21</sup> After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

<sup>22</sup> And after him repaired the priests, the men of the plain. <sup>23</sup> After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

<sup>24</sup> After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner.

<sup>25</sup> Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh.

Before  
CHRIST  
445.

r 2 Kings 20. 20.  
Isa. 22. 11.

s 2 Chron. 26. 9.

|| Or, Zaccai.

t ver. 19.

u Jer. 32. 2. &  
33. 1. & 37. 21.

Lord's miracles at one of its pools, that of *Bethesda* (see above, v. 1); and that it brings us into contact with the scene of another of His gracious works of restoration, that which He wrought at another pool, and which is also recorded in St. John's Gospel, the pool of Siloam. See John ix. 7, where He says to the blind man "Go wash in the pool of Siloam," and the Evangelist adds, "which is, by interpretation, *sent*." On the connexion of these two Miracles, wrought by the Great Restorer of our Jerusalem, the Divine Nehemiah, the CONSOLER from the LORD, see below, the notes on John v. 2, and John ix. 7. The two miracles at the two pools exhibit in a picture the divine work of the restoration of our Jerusalem by means of the Incarnation of Christ.

The pool of Siloam, according to all recent Topographers, is near *Kefr Silwān*, to the S.E. of the city, and is supplied by a subterranean water-course (about 1750 feet long) from the fount of the Virgin, which is conjectured by Robinson (i. 507) to be *Bethesda*, and which is on the N.E. side of the saddle-shaped shelving hill thrown out from the Temple-hill, and supposed to be Ophel, parallel to the valley of Tyropæon, which is on the west of it.

If we consider the context of the present verse, and study the topographical sites of the places mentioned in connexion with Siloam here, it seems most probable that the Sacred Writer is not referring to the pool at the S.E., which is now called Siloam, but to some pool to the west of it, and which was tributary to it. Vestiges of such feeders of the present Siloam are still visible (see *Barclay*, City of the Great King, p. 309; and *Dr. Bonar*, B. D. ii. 1313, 1314); and there may be some ground for the Jewish tradition connecting Gihon itself with Siloam (*Lightfoot* in Matt., p. 51).

There is something very interesting, and almost mysterious, in the secret, subterranean, courses and channels by which the water in the pool of Siloam (see Robinson, i. sect. vii.) seems to have been supplied, especially when we consider it in reference to the history of the Gospel of St. John, where the Evangelist presents it to us as a type of our Blessed Lord Himself. See on John ix. 7—11: cp. Luke iv. 18. John x. 36; and *S. Basil* on Isa. viii. 6, where he traces the resemblance. The secret mystery of His generation, and the unperceived emission and going forth of Him Who cleanses and heals those who are born blind in the spiritual Jerusalem, had their physical type in the waters of Siloam. Compare *Bede* here, who says, "Siloa, quod interpretatur *missus*, ubi cæcus natus illuminatus est, Dominum Salvatorem, qui ad nostram illuminationem a Deo Patre missus est, significat. *Ædificatur muri piscinæ Siloam, cum firmissima*

et inexpugnabilia Scripturarum testimonia, quibus sacramentum Dominicæ Incarnationis designatur, in mente fidelium radi-cantur."

— *king's garden*] See 2 Kings xxv. 4. Robinson, i. 341. 410. 473.

— *the stairs that go down from the city of David*] Probably near the present *Zion gate*, or at the south of Jerusalem. See Robinson, i. 388: and compare below, xii. 37.

<sup>16</sup> *half part*] See v. 9.

— *Beth-zur*] About fifteen miles south of Jerusalem. The men of Beth-zur repaired that part of the wall which looked toward their city: cp. vv. 7. 13. 17.

— *the sepulchres of David*] In Zion; the exact site is unknown. See Robinson, i. 358; Tobler, 145; Stanley, 456.

— *the pool that was made*] Probably in the days of Nehemiah.

— *house of the mighty*] Perhaps the King's body-guard, or of the guards of the Temple (1 Chron. ix. 26).

It has been supposed by some topographers (as Fergusson, B. D. i. 1027), that the former portion of this chapter is a description of the walls of Jerusalem; and that what follows, to the end of the chapter, refers only to Zion, or the city of David. But this opinion can hardly be accepted.

<sup>17</sup> *Keilah*] About fifteen miles south-east of Jerusalem. They also repaired that part of the wall which faced their own country.

<sup>19</sup> *another piece*] A second piece. Perhaps the first is that numbered in v. 17, or v. 15.

<sup>20</sup> *earnestly repaired*] The verb here used is the *hiphil* of *charah*, to be hot (*Gesen.* 303). Baruch being fired with zeal and emulation, repaired the other piece. He was provoked to godly jealousy by Ezra.

<sup>21</sup> *Eliashib*] The High Priest: see v. 1.

<sup>22</sup> *the men of the plain*] Either of Jordan (*Tulg.*), or rather of the plain near Jerusalem: see xii. 28. The part of the wall repaired by these priests was near the Temple, on the south side of it.

<sup>23</sup> *over against their house*] Cp. v. 10.

<sup>24</sup> *another piece*] Cp. v. 19.

<sup>25</sup> *the king's high house*] The royal upper house (contrasted with the palace, which was lower, in the city of David), connected with the Temple. This royal house was near the house of the prison, which was also near the Temple: cp. Jer. xxxix. 14.

— *court of the prison*] Where Jeremiah had been confined (Jer. xxxii. 2; xxxiii. 1).

Before  
CHRIST  
415.  
x Ezra 2. 43.  
ch. 11. 21.  
|| Or, which dwelt  
in Ophel, repaired  
unto.  
y 2 Chron. 27. 3.  
|| Or, the tower.  
z ch. 8. 1, 3. &  
12. 37.  
a 2 Kings 11. 16.  
2 Chron. 23. 15.  
Jer. 31. 40.

|| Or, corner  
chamber.

a ch. 2. 10, 19.

† Heb. leave to  
themselves.

26 Moreover \* the Nethinims || dwelt in <sup>s</sup> || Ophel, unto the place over against <sup>z</sup> the water gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the <sup>a</sup> horse gate repaired the priests, every one over against his house. 29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate. 30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber. 31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the || going up of the corner. 32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

IV. 1 But it came to pass, <sup>a</sup> that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. 2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they † fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish

26. the Nethinims] See 1 Chron. ix. 2.

— Ophel] The shelving hill, on the south of the Temple, and between the valley of Kidron on the east, and the Tyropæon on the west. See 2 Chron. xxvii. 3. Above, on v. 15. Hence we see that the Nethinims, who served in the Temple, had an abode assigned to them near it.

— the water gate] Perhaps so called from its nearness to Siloam. It was toward the north of Ophel; and there was an open space, where Ezra addressed the assembled people (viii. 1. 3. 16. Cp. xii. 36, 37. 40).

— the tower that lieth out] That springeth up from Ophel. Was this the "Tower of Siloam," in Luke xiii. 4?

28. horse gate] Which seems to have been near the south-east of the Temple area. Cp. Jer. xxxi. 40; and Joseph. ix. 7. 3, who says that it led to Kidron.

29. Zadok the son of Immer] See Ezra ii. 37. The Priests and Levites repaired the wall that was east of the Temple; cp. v. 1.

— the east gate] East of the Temple.

30. After him] The Chetib has, after me; but this reading is not supported by the ancient Versions, which all follow the Keri, after him.

— his chamber] A store chamber in the Temple; gazophylacium (Sept. and Vulg.).

31. the goldsmith's son] See vv. 8. 32.

— the gate Miphkad] Probably on the north-east of the Temple. Cp. Ezek. xliii. 21 (Gesen. 499). It is rendered gate of judgment by Vulg. May we not derive a spiritual suggestion from this name—the Gate Miphkad, the Gate of Visitation, the Gate of Judgment? It occurs at the close of the circuit. When the walls of the Jerusalem of the Church Universal are set up, then will the End be, "the day of Visitation;" and Christ will come to judgment (Matt. xxiv. 14).

#### THE SHEEP GATE.

32. the sheep gate] Thus we have been carried round the circuit of the walls, beginning with the sheep gate, mentioned in v. 1; and in the Gospel of St. John as the scene of one of our Lord's miracles, which has justly been regarded by ancient expositors as significant of the great work performed by Him as the Restorer of the City of God. See above, on Num. xiv. 34; and below, on John v. 2—8.

We have viewed the restoration of the walls of Jerusalem, commenced by the High Priest Eliashib, at that point, the sheep gate, probably the very gate through which the "Good Shepherd" passed to His agony in Gethsemane, when He quoted the words of Zechariah (xiii. 7), and applied them to Himself: "I will smite the Shepherd, and the sheep shall be scattered;" and it is probable, that through the same sheep gate the Good Shepherd, Who had left the ninety and nine to

seek the one lost sheep, and Who shed His blood for His sheep, returned to His heavenly fold, in order that He might prepare a place for those whom He will gather together in one in His Heavenly Jerusalem, that there may be "one fold and one Shepherd" (John x. 16).

We have now gone round the walls of Jerusalem, from that point northward, and have then turned westward, and skirted the west side of the city, and have passed near Calvary, and thence by the sepulchres of David, and the pool of Siloam, hallowed by the miracle of Christ (see on v. 15), and near the brook Kidron, and to the gate Miphkad, the gate of Judgment, to the same point from which we started, the Sheep Gate.

It is observable that the Priests began the work there, and it was finished by the goldsmiths and merchants. May not this circumstance suggest a cheering assurance, that the work of Church Restoration, which is wrought by the Divine Nehemiah, JESUS CHRIST, and was begun by His Apostles and Priests, will, in these latter days, be continued by zealous laymen, goldsmiths and merchants, "rich men furnished with ability" (Ecclus. xlv. 6), and deeming it the noblest use of their wealth to consecrate it to repair the breaches of the spiritual Jerusalem, and to build up the old waste places of the Church of God?

CH. IV. 1. Sanballat] See ii. 10. 19.

— that we builded] The writer returns to an earlier point in the history, and relates what occurred before the completion of the building, which is described in the foregoing chapter.

2. the army] Cp. Esther i. 3.

— will they fortify themselves? Literally, will they leave to them? The verb here used is *azab*, the same as in iii. 8: see the note there.

It can hardly be doubted that the verb *azab* has its usual sense here of leaving; but it is not so easy to ascertain what is the particular application of that sense here. The Vulg. renders it, "Will the nations" (i. e. the neighbouring tribes of Canaan) "leave them?" Will they let them go on unmolested, and allow them to finish the work? But this seems a harsh rendering, and would introduce an abrupt change of person into the order of the questions which Sanballat and his companions ask. The sense appears to be this: "What do these feeble Jews? Will they leave to them?" that is, will they trust in them? Will they commit themselves to the guardianship of those weak walls? Will they even sacrifice to them, as if they were their tutelary deities? Cp. Hab. i. 16. On this sense of *azab*, cp. Job xxxix. 11. Ps. x. 14. Some expositors (e. g. Bertheau), who rightly render the words, by "Will they put their trust in them?" suppose that *Elohim* is to be supplied; but this seems less probable.



which are burned? <sup>3</sup> Now <sup>b</sup> Tobiah the Ammonite *was* by him, and he said, Before  
CHRIST  
445. Even that which they build, if a fox go up, he shall even break down their b ch. 2. 10. 19. stone wall.

<sup>4c</sup> Hear, O our God; for we are † despised: and <sup>d</sup> turn their reproach upon their own head, and give them for a prey in the land of captivity: <sup>5</sup> And <sup>e</sup> cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

<sup>6</sup> So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

<sup>7</sup> But it came to pass, *that* <sup>f</sup> when Sanballat, and Tobiah, and the Arabians, f ver. 1. and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem † were made up, *and* that the breaches began to be stopped, then they were very wroth, <sup>8</sup> And <sup>g</sup> conspired all of them together to come *and* to fight against Jerusalem, and † to hinder it. <sup>9</sup> Nevertheless <sup>h</sup> we made our prayer unto our God, and set a watch against them day and night, because of them. <sup>10</sup> And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall. <sup>11</sup> And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

<sup>12</sup> And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, || From all places whence ye shall return unto us *they* || Or, That from all places ye must return to us. *will be upon you.* <sup>13</sup> Therefore set I † in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows. <sup>14</sup> And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, <sup>i</sup> Be not ye afraid of them: remember the Lord, *which is* <sup>k</sup> great and terrible, and <sup>l</sup> fight for your brethren, your sons, and your daughters, your wives, and your houses.

<sup>15</sup> And it came to pass, when our enemies heard that it was known unto us, <sup>m</sup> and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. <sup>16</sup> And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah. <sup>17</sup> They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his

3. a fox] Heb. *shual* (Gesen. 811).

4. Hear, O our God; for we are despised] The feelings of Nehemiah, and other devout Israelites at this time, seem to have found their utterance in several Psalms, either composed or adopted by them, amid these trials and afflictions:—

“Have mercy upon us, O Lord, have mercy upon us;  
For we are utterly despised;  
Our soul is filled with the scornful reproof of the wealthy,  
And with the despitefulness of the proud.”

(Ps. cxxiii. 3, 4. See also Ps. cxxiv. cxxv.; and Ps. cxx. cxxi. cxxvii. cxxix.).

5. cover not their iniquity—blotted out] He adopts the words of the Psalms (Ps. lxxxv. 2; cix. 14).

— they have provoked] The verb here is used absolutely for provoking God; as Deut. xxxi. 29.

6. unto the half] Of the height.

7. that the walls of Jerusalem were made up] Literally, that the bandage (as of a wound: see Gesen. 77) of Jerusalem went up, i. e. was raised: cp. Jer. viii. 22.

8. to hinder it] Literally, to make an error or confusion in it.

12. ten times] Gen. xxxi. 7.

— From all places—upon you] Rather, *they* (i.e.) the enemies will be upon us from all places, when ye shall have returned from helping us. The Jews, who dwelt near the enemy, and were harassed by them, and appealed to Nehemiah for help, sent to him ten times, and said that their foes would be upon them every where, whenever their brethren had left them to return, and build the city; see v. 15, we returned all of us to the wall; and see also v. 22, whence it appears that some of the builders came up from neighbouring villages to build, as is related above (iii. 2, 3. 5. 7).

13. in the lower places] Where, on account of the lowness of the wall (see v. 6), an attack might be expected. This was a defensive measure: what follows was designed to be an aggressive one.

— the higher places] Where, on account of the height of the position, the enemy might more easily be attacked.

— after their families] A wise measure; that one member of the family might stimulate another. The advice of Nestor to Agamemnon, and the arrangement of the Athenian troops at Marathon, were founded on the same principle.

16. habergeons] Corselets.

— the rulers were behind] To encourage them; and as a reserve in case of emergency.

Before  
CHRIST  
445.  
† Heb. *on his*  
*loins.*

n Exod. 14. 14,  
25.  
Deut. 1. 30. &  
3. 22. & 20. 4.  
Josh. 23. 10.

|| Or, *every one*  
*went with his*  
*weapon for*  
*water.* See  
Judg. 5. 11.  
a Isa. 5. 7.

b Lev. 25. 35, 36,  
37.  
Deut. 15. 7.

c Isa. 58. 7.

d Exod. 21. 7.  
Lev. 25. 39.

hands wrought in the work, and with the other *hand* held a weapon. <sup>18</sup> For the builders, every one had his sword girded † by his side, and so builded. And he that sounded the trumpet *was* by me. <sup>19</sup> And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. <sup>20</sup> In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: "our God shall fight for us.

<sup>21</sup> So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. <sup>22</sup> Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. <sup>23</sup> So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, || *saving that* every one put them off for washing.

V. <sup>1</sup> And there was a great <sup>a</sup> cry of the people and of their wives against their <sup>b</sup> brethren the Jews. <sup>2</sup> For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live. <sup>3</sup> Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. <sup>4</sup> There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards. <sup>5</sup> Yet now <sup>c</sup> our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we <sup>d</sup> bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither *is it* in our power *to redeem them*; for other men have our lands and vineyards.

17. *with the other hand held a weapon*] A figurative mode of expression. Cp. Ovid, Epist. xi. 3:—

"Dextra tenet calamus, strictum tenet altera ferrum."

22. *lodge within Jerusalem*] Not in the neighbouring villages: see v. 12.

23. *every one put them off for washing*] A difficult passage. The Hebrew is, *ish shilecho ham-mayim*; literally, *a man, his weapon, the waters*. The substantive, *shelach*, a weapon, occurs above, in v. 17; and the combination *ish shilecho* is found in 2 Chron. xxiii. 10, *every man having his weapon*; and thus we are authorized to supply the participle, *having*, here.

The sentence seems to be clear so far; but what is meant by *ham-mayim*, the waters? The *Vulgate* has "ad baptismum;" and one MS., in *Kennicott*, has *al ham-mayim*, *at the waters*. Some of the ancient Versions (*Syriac* and *Arabic*) seem to have read *yamin*, *days*, instead of *mayim*.

On the whole, the meaning seems to be, that such was their vigilance, that they did not lay aside their garments even for sleeping, and that every man held his weapon, for, or at, the waters; that is, when he drank, washed, or purified himself; and it may be a proverbial expression, that even in the most necessary acts of life, he still held his weapon.

It has been suggested by some, that *mayim* is used here in the same sense as in 2 Kings xviii. 27. Isa. xxxvi. 12 (*De Dieu, Ewald, Bertheau*). That sense may perhaps be included.

#### BUILDING AND FIGHTING.

The history which is presented to us in the foregoing chapter displays as in a picture the mission of the Church in every age of the world. She is beleagured by foes; her life is a Warfare. In this respect she resembles Nehemiah and his associates engaged in restoring the walls of Jerusalem. Her duty is to repair her walls wherever they are broken down, to set up her gates, to strengthen her towers and bulwarks. She has, like him, a double work to perform; she must fight and also build; she must build and also fight. And all her members, especially her clergy, have the same duty. Every one is a soldier, and must also be a builder. Every one is obliged to hold a weapon in one hand, and with the other hand

to labour in the work. Every one must "contend earnestly for the faith once delivered to the Saints" (Jude 3), and every one must endeavour to repair the walls of Jerusalem, "to build the old waste places, and raise up the foundations of many generations, that he may be called a repairer of the breach, a restorer of paths to dwell in" (Isa. lviii. 12).

The reader may be left to make the application of this lesson to the Church of England at this time. They (says our own great Anglo-Saxon doctor, the venerable *Bede*, here) who edify the Church by teaching the faithful, have also a duty to perform, in refuting the unbeliever and the caviller, and in repelling their attacks upon her.

The Church has to perform the duty of protesting against error, whether of Romanism or of Rationalism, and of maintaining, in all their purity and integrity, the doctrines of Scriptural and Catholic Truth, and of preserving and extending the principles of Apostolic government and discipline at home and abroad.

CH. V. 1. *And there was a great cry*] In addition to the assaults from without, there were murmurings within. "Without were fightings, within were fears" (2 Cor. vii. 5).

2. *we take up corn*] We desire to have corn supplied to us. The word here for *take up* is the same as is rendered *buy* in the next verse. In *Vulg.* it is rendered "accipiamus" in both places; and by a similar word in *Sept.*

4. *We have borrowed*] Upon usury (see v. 7), exacted by them against the Law (Exod. xxii. 25).

5. *Yet now*] Or, *And now*—we are of the same flesh and blood as our wealthier brethren, and yet they oppress us as if we were aliens and enemies, and they compel us to bring our children into bondage. If this slavery was perpetual, it was a violation of the Law. See Lev. xxv. 39. 46, and Exod. xxi. 2, where it is commanded that a Hebrew servant was to go out free in the seventh year. Cp. Jer. xxxiv. 8—22.

— *neither is it in our power to redeem them*] Literally, it is not in the power (*le-el*) of our hands. On the phrase *le-el*, which is incorrectly rendered by some, *to the god*, see *Gesen.* 45; *Fuerst*, 90. It is not within our power to relieve ourselves. Therefore they appealed to Nehemiah for redress.

<sup>6</sup> And I was very angry when I heard their cry and these words. <sup>7</sup> Then † I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, <sup>e</sup> Ye exact usury, every one of his brother. And I set a great assembly against them. <sup>8</sup> And I said unto them, We after our ability have <sup>f</sup> redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. <sup>9</sup> Also I said, It is not good that ye do: ought ye not to walk <sup>g</sup> in the fear of our God <sup>h</sup> because of the reproach of the heathen our enemies? <sup>10</sup> I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. <sup>11</sup> Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them. <sup>12</sup> Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, <sup>i</sup> and took an oath of them, that they should do according to this promise. <sup>13</sup> Also <sup>k</sup> I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and † emptied. And all the congregation said, Amen, and praised the LORD. <sup>1</sup> And the people did according to this promise.

<sup>14</sup> Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year <sup>m</sup> even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not <sup>n</sup> eaten the bread of the governor. <sup>15</sup> But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but <sup>o</sup> so did not I, because of the <sup>p</sup> fear of God. <sup>16</sup> Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work. <sup>17</sup> Moreover *there were* <sup>q</sup> at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us. <sup>18</sup> Now *that* <sup>r</sup> which was prepared *for me* daily was

Before  
CHRIST445.  
† Heb. *my heart*  
consulted in me.  
e Exod. 22. 25.  
Lev. 25. 36.  
Ezek. 22. 12.  
† Lev. 25. 48.g Lev. 25. 36.  
h 2 Sam. 12. 14.  
Rom. 2. 24.  
1 Pet. 2. 12.i Ezra 10. 5.  
Jer. 34. 8, 9.  
k Matt. 10. 14.  
Acts 13. 51. &  
18. 6.† Heb. *empty*, or,  
*void*.  
l 2 Kings 23. 3.

m ch. 13. 6.

n 1 Cor. 9. 4, 15.

o 2 Cor. 11. 9. &  
12. 13.  
p ver. 9.q 2 Sam. 9. 7.  
1 Kings 18. 19.

r 1 Kings 4. 22.

7. *Ye exact usury*] The Hebrew word here used is *nashah*, literally, to take, whence *nosheh*, an usurer (Exod. xxii. 25. Gesen. 570). The usury taken was twelve per cent. See v. 11.

— *a great assembly*] See Deut. xxxiii. 4. Here was an example of what our Lord afterwards embodied in His legislation, "Tell it to the Church" (Matt. xviii. 17: cp. 1 Cor. vi. 1—4).

8. *shall they be sold unto us?*] Must we buy them of you if they are to become free? or do you expect that we will imitate you in this traffic, and become slave-owners of our brethren?

10. *money and corn*] Which we had lent them.

— *this usury*] Heb. *mash-sha*, from *nasha*, to lend (Gesen. 513. 570).

11. *the hundredth*] Paid monthly, and therefore equivalent to twelve per cent per annum, the Roman *centesima* (Salmasius, Gesen. 444). It is stated by *Vulney* (Travels, ii. 410) that the ordinary rate of interest in Syria, in his time, was twenty per cent.

12. *I called the priests*] To be witnesses.

13. *I shook my lap*] The *bosom* (Lat. *sinum*), made by the garment gathered up by the two hands. Cp. Ps. cxxix. 7. Isa. xlix. 22; and see Ruth iii. 15. For a remarkable example of the "effusio sinus" as a symbolic act, see the Roman history, Liv. xxi. 18. Compare also the metaphor of a sling, in 1 Sam. xxv. 29; and of a girdle, in Jer. xiii. 9—11; and of an earthen vase, Jer. xix. 10, 11.

14. *unto the two and thirtieth year*] When Nehemiah returned to the court of Artaxerxes. See xiii. 6.

The period of time here specified extended from B.C. 483 to B.C. 445.

— *have not eaten the bread of the governor*] Have not claimed of the people under my charge at Jerusalem any maintenance and salary (see v. 15), to which I was entitled for myself and my retinue, in virtue of my office as Governor.

In this respect Nehemiah, as a civil ruler, acted in the same spirit as that which animated St. Paul as an Apostle. See 1 Thess. ii. 6. 2 Cor. ix. 12. 15; xi. 7. 9; xii. 13, 14. 17. Nehemiah's statement is justified by the same considerations as St. Paul's. It was not self-praise, but self-vindication.

15. *bread and wine, beside forty shekels of silver*] So most earlier interpreters; and *Ewald*. The *Vulg.* renders this, *forty shekels of silver* (daily) *for bread and wine*; and *Bertheau* explains it as *more than forty shekels for bread and wine*. The literal interpretation is, *bread and wine after* (Heb. *achar*, i. e. after the rate of, according to) *forty shekels*. The Hebrew word *achar*, here rendered *beside*, occurs several hundred times in the Bible, but is not rendered *beside* by our Translators in any passage except the present. For the sense *according to* suggested here, compare Jer. iii. 17; xviii. 12.

— *so did not I*] His meaning is, that he did not suffer his servants to do as his predecessors suffered theirs, implying thereby that when the servants of governors oppress the people, it is their masters' doing, or at least their suffering (*Bp. Sanderson*, ii. 237).

16. *neither bought we any land*] We did not take advantage of the necessities of the people, or of the influence of our official position, to enrich ourselves. How different was the conduct of Roman governors! (*Juvenal*, viii. 107.)

18. *were prepared for me*] At mine own cost.

Before  
CHRIST  
445.  
s. rev. 14, 15.

t ch. 13. 22.

a ch. 2. 10, 19. &  
4. 1, 7.  
|| Or, *Gashmu*,  
ver. 6.  
b ch. 3. 1, 3.

c Prov. 26. 24, 25.

d 1 Chron. 8. 12.  
ch. 11. 35.

e Ps. 37. 12, 32.

|| Or, *Geshem*,  
ver. 1.  
f ch. 2. 19.

one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this <sup>a</sup> required not I the bread of the governor, because the bondage was heavy upon this people.

<sup>19</sup> Think upon me, my God, for good, according to all that I have done for this people.

VI. <sup>1</sup> Now it came to pass, <sup>a</sup> when Sanballat, and Tobiah, and || Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (<sup>b</sup> though at that time I had not set up the doors upon the gates;) <sup>2</sup> That Sanballat and Geshem <sup>c</sup> sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of <sup>d</sup> Ono. But they <sup>e</sup> thought to do me mischief. <sup>3</sup> And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? <sup>4</sup> Yet they sent unto me four times after this sort; and I answered them after the same manner.

<sup>5</sup> Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; <sup>6</sup> Wherein *was* written, It is reported among the heathen, and || Gashmu saith *it*, <sup>f</sup> that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. <sup>7</sup> And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together. <sup>8</sup> Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. <sup>9</sup> For they all made

#### NEHEMIAH'S REFERENCE TO HIMSELF.

19. *Think upon me, my God, for good*] Cp. xiii. 14. 31. These expressions of Nehemiah have been censured by some. But Nehemiah did not seek any reward in this world for what he had done, and he does not disguise the fact that he looked forward with faith, and had "respect unto the recompense of the reward" of a future state (Heb. xi. 26).

There is something prophetic in these ejaculations of Nehemiah. As the succeeding history of the Jewish nation showed, he thus taught a salutary and necessary lesson. The sects which grew up among the Jews were influenced by a very different spirit. The Pharisees regarded the glory and wealth of *this world* as a measure and standard of God's favour (Luke xvi. 14); and the Sadducees denied the resurrection of the body (Matt. xxii. 23). Neither of these sought their reward *from God*, by the sacrifice of their own comfort and advantage, or by exposing themselves to reproach, and by incurring danger for His sake. See Matt. vi. 2. 5. 16, where our Lord is referring to their practices. They did all their good deeds "to be seen of men;" and loved "the praise of men rather than the praise of God" (John v. 44; xii. 43). If we contemplate the character and acts of Nehemiah from the point of view which the moral condition of his own nation suggests to us, we shall acknowledge that his example and his language afford a noble protest against the besetting sins of Judaism, and perhaps also even of some in Christendom, who are blest with clearer knowledge of future joys.

The Book of Nehemiah is a part of the Canon of Scripture. Whatever holy men, who wrote by the inspiration of the Holy Ghost, Who is the Author of Scripture, were guided by Him to relate therein concerning *themselves*, was not written in a tone of egotistical vainglory, but for the instruction of others, by means of virtuous examples. They look on themselves, *ab extra*. This is unselfishness. Such narratives are not words of self-praise, but are utterances of the Holy Spirit, teaching us by their means *what* ought to be the rule of *our* lives, and what ought to be the aim and end of our own actions, namely, the Law of God, and the Glory of God. See above, on the language of Moses concerning himself (Num. xii. 3; and on the language of Samuel (1 Sam. xii. 11); and of St. Paul (2 Cor. xii. 3. 1 Cor. xv. 9).

#### CONSPIRACIES AGAINST NEHEMIAH.

CH. VI. 1. *Sanballat*] See ii. 19; iv. 7.

2. *Ono*] Near Lydda (1 Chron. viii. 12). Perhaps at *Kefr-Auna*, about eight miles east of *Jaffa*, and six north of Lydda (*Vandevelde*). A place was chosen near the Philistines, perhaps for the sake of the Ashdodites: see xiii. 24.

4. *they sent unto me four times*] The insidious endeavours of the enemies of Nehemiah and of Jerusalem to entrap him by means of conferences with him, are compared by ancient Expositors to the specious overtures of false Teachers seeking to gain advantage over the orthodox by religious communion with them. See *Bede* here, who says, "Falsi fratres orationis sue hostias unâ cum catholicis gestiunt offerre, quatenus et ipsi, veraciter fideles crediti, per viciniam communionis veros catholicos corrumpere possint." And he adds also, that the true Catholic, like Nehemiah, will not consent to descend from the spiritual heights of his own Jerusalem, and from his religious work there, to make hollow hollow truces with hypocritical pretenders to orthodoxy, in the lowlands of Philistia.

5. *with an open letter*] At first Sanballat had tried to allure Nehemiah by specious professions of friendship, and by plausible and flattering speeches; but these wiles had failed, and he now tries to terrify him by menaces and accusations. This open letter was doubtless to be shown to the Jews at Jerusalem, in order to excite them to rebel against Nehemiah. In like manner, the Pharisees tried at first to win our Lord to themselves by sycophantic speeches (Matt. xxii. 16); and afterwards they stirred up the people to cry, "Crucify him!" and accused Him to Pilate as a rebel (Matt. xxvii. 22. Mark xv. 13.).

6. *Gashmu*] Geshem (v. 1; ii. 19).

— *that thou mayest be their king*] Sanballat, who was plotting against Nehemiah, the lawful representative of the King, charged him with rebellious designs against the King. So the Chief Priests and Pharisees, who fomented rebellion against Rome, accused Christ of aspiring to be King in the place of Caesar (Luke xxiii. 2. John xix. 12).

7. *thou hast also appointed prophets*] He accuses Nehemiah of doing what he himself did (v. 14). Here also Sanballat and his friends were forerunners of the Scribes and Pharisees.

9. *they all made us afraid*] They all endeavoured to terrify us; not that Nehemiah was frightened by them: see v. 11.

us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

Before  
CHRIST  
445.

<sup>10</sup> Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

<sup>11</sup> And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in. <sup>12</sup> And, lo, I perceived that God had not sent him; but that <sup>g</sup> he pronounced this prophecy <sup>g</sup> Ezek. 13. 22. against me: for Tobiah and Sanballat had hired him. <sup>13</sup> Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

<sup>14</sup> <sup>h</sup> My God, think thou upon Tobiah and Sanballat according to these their <sup>h</sup> ch. 13. 29. works, and on the <sup>i</sup> prophetess Noadiah, and the rest of the prophets, that would <sup>i</sup> Ezek. 13. 17. have put me in fear.

<sup>15</sup> So the wall was finished in the twenty and fifth *day of the month* Elul, in <sup>about</sup> fifty and two days. <sup>16</sup> And it came to pass, that <sup>k</sup> when all our enemies heard <sup>k</sup> ch. 2. 10. & thereof, and all the heathen that *were* about us saw *these things*, they were much <sup>4. 1, 7. & 6. 1.</sup> cast down in their own eyes: for <sup>l</sup> they perceived that this work was wrought of <sup>l</sup> Ps. 126. 2. our God.

<sup>17</sup> Moreover in those days the nobles of Judah <sup>†</sup> sent many letters unto Tobiah, <sup>†</sup> Heb. multiplied and the letters of Tobiah came unto them. <sup>18</sup> For *there were* many in Judah <sup>their letters</sup> sworn unto him, because he *was* the son in law of Shechaniah the son of Arah; <sup>passing to</sup> and his son Johanan had taken the daughter of Meshullam the son of Bere- <sup>Tobiah.</sup>

10. *Shemaiah*] Who professed to be Nehemiah's friend, but was a false prophet, and conspired against him (v. 12).

— *who was shut up*] Shemaiah pretended to be a martyr for the truth, and to be confined as a prisoner for his friendship to Nehemiah; and thus he induced Nehemiah to come and visit him in his confinement; and Sanballat, by an act of collusion, made a feint of keeping him a prisoner. The original word here rightly rendered *shut up*, is *atsur*. The same word is used to describe the condition of the true prophet Jeremiah, when he was *shut up*. See Jer. xxxiii. 1; xxxvi. 5; xxxix. 15; and cp. *Sept.* here.

— *Let us meet together in the house of God, within the temple*] Shemaiah pretended a reverence for the Temple, and feigned that he desired to flee to it as to a sanctuary and asylum from Sanballat, whose tool he was. Pretending to be a prophet of the Lord, he professed anxiety for the safety of Nehemiah, and told him that his life was in danger, and implored him to take refuge with him in the Temple. But his real design was to bring Nehemiah into disrepute with the people, as guilty of cowardice, and as unfit to be their leader and protector, and probably also as chargeable with an offence against the dignity of the Priesthood, and against the sanctity of the holy place, which he ought not to enter.

11. *Should such a man as I flee?*] I, who as Governor of Jerusalem, ought to lead and encourage the people, and who have been mercifully defended by my God, shall I show distrust in Him, and dishonour myself, and destroy them, by cowardice and flight? No; heaven forbid!

12. *And, lo, I perceived*] On reflection I discovered, from the fact of his having exhorted me to do an immoral and irreligious act (see v. 13), that he could not be a true prophet of God. Nehemiah exercised that logical and moral prudence, which preserved him from the snares of Shemaiah; and which would have saved the man of Judah from being deceived by the old prophet of Bethel, and from being slain by the lion. See above, on 1 Kings xiii.

14. *My God, think thou upon Tobiah*] Nehemiah did not endeavour to return evil for evil, but “committed himself to Him that judgeth righteously.” Thus he was animated by

the same spirit as showed itself in Michael the Archangel (2 Pet. ii. 11), and in Christ (1 Pet. ii. 23).

— *the prophetess Noadiah*] Cp. on Rev. ii. 20.

#### THE WALLS ARE FINISHED.

15. *Elul—fifty and two days*] Elul was the sixth month (*Gesen.* 50).

In the month of Chisleu, the ninth month, Nehemiah, when at Susa, had heard the tidings of the desolation of Jerusalem (i. 1). In Nisan, the first month, in the twentieth year of Artaxerxes, he obtained leave to visit Jerusalem (ii. 1), and came in that year to the city; and if he began to build in that year, and finished the work in fifty-two days, on the 25th day of Elul, he must have commenced the building on the 3rd day of the month Ab, the 5th month, B.C. 444.

The causes which facilitated the execution of the work in so short a time as *fifty-two days* were as follows:—The wall had been broken down by the Chaldeans, but the materials remained, and could soon be restored to their place: and great was the zeal and harmony of the builders. But the principal cause of the expedition of the work was, as Nehemiah himself declares, and as his enemies perceived, that it was wrought by God (v. 16). The miraculous rapidity with which the walls of Jerusalem were rebuilt, may remind the devout reader of the wonderful speed with which the spiritual Jerusalem, the Church of God, arose on and after the day of Pentecost (the *fifty-second day* after Christ's Passion), when it received the gift of the Holy Ghost. See Acts ii. 41; iv. 4; v. 14.

17. *the nobles of Judah*] Rather, nobles of Judah; not the nobles generally, but some of them, corresponded with Tobiah, literally, *wrote many letters which went to him, and his* (letters) *came to them*; and they connived at and abetted his designs against me and their country.

In this respect also the history of Nehemiah represents the condition of the faithful in God's Church, who, like the Apostles, are “in perils among false brethren” (2 Cor. xi. 26. *Bede*).

18. *Shechaniah the son of Arah*] See Ezra ii. 5.

— *Meshullam*] See above, iii. 4. 30, whence it seems that he was either a Priest or a Levite. Besides this, Tobiah was connected by affinity with the High Priest himself, Eliashib. See xiii. 4.

Before  
CHRIST  
about  
445.  
|| Or, *matters*.  
a ch. 6. 1.

chiah. <sup>19</sup> Also they reported his good deeds before me, and uttered my || words to him. And Tobiah sent letters to put me in fear.

b ch. 2. 8.

c Exod. 18. 21.

VII. <sup>1</sup> Now it came to pass, when the wall was built, and I had <sup>a</sup> set up the doors, and the porters and the singers and the Levites were appointed, <sup>2</sup> That I gave my brother Hanani, and Hananiah the ruler <sup>b</sup> of the palace, charge over Jerusalem: for he *was* a faithful man, and <sup>c</sup> feared God above many. <sup>3</sup> And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them*: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be over* against his house.

† Heb. *broad in spaces*.

<sup>4</sup> Now the city *was* † large and great: but the people *were* few therein, and the houses *were* not builded. <sup>5</sup> And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

about  
536.  
d Ezra 2. 1, &c.

<sup>6</sup> <sup>d</sup> These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city; <sup>7</sup> Who came with Zerubbabel, Jeshua, Nehemiah, || Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel *was this*; <sup>8</sup> The children of Parosh, two thousand an hundred seventy and two. <sup>9</sup> The children of Shephatiah, three hundred seventy and two. <sup>10</sup> The children of Arah, six hundred fifty and two. <sup>11</sup> The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen. <sup>12</sup> The children of Elam, a thousand two hundred fifty and four. <sup>13</sup> The children of Zattu, eight hundred forty and five. <sup>14</sup> The children of Zaccai, seven hundred and threescore.

|| Or, *Bani*.

<sup>15</sup> The children of || Binnui, six hundred forty and eight. <sup>16</sup> The children of Bebai, six hundred twenty and eight. <sup>17</sup> The children of Azgad, two thousand three hundred twenty and two. <sup>18</sup> The children of Adonikam, six hundred threescore and seven. <sup>19</sup> The children of Bigvai, two thousand threescore and seven. <sup>20</sup> The children of Adin, six hundred fifty and five. <sup>21</sup> The children of Ater of Hezekiah, ninety and eight. <sup>22</sup> The children of Hashum, three hundred twenty and eight. <sup>23</sup> The children of Bezai, three hundred twenty and four. <sup>24</sup> The children of || Hariph, an hundred and twelve. <sup>25</sup> The children of

|| Or, *Jora*.

|| Or, *Gibbar*.

|| Gibeon, ninety and five. <sup>26</sup> The men of Beth-lehem and Netophah, an hundred fourscore and eight. <sup>27</sup> The men of Anathoth, an hundred twenty and

19. *Also they reported his good deeds before me*] According to the Hebrew original, they eulogized the *toboth* (good deeds) of Tobiah, who plotted against Nehemiah! Observe the malignity of these Jews, and the affliction which Nehemiah had to suffer from them. They praised the enemies of Jerusalem in the presence of Nehemiah, who was restoring Jerusalem. Such was their insolence and treachery! And he patiently endured it. Such is the condition of faithful leaders in the Church of God in every age. They must expect to listen to praises of the *toboth* of *Tobiah's*; they must be prepared to hear panegyrics of the virtues of Heresiarchs, from the lips even of some in the Church of God.

[II. VII. 1. *the porters*] Of the Temple (1 Chron. ix. 17—27).

2. *my brother Hanani*] See i. 2.

— *ruler of the palace*] Or, rather, *of the fortress* (Heb. *birah*: see ii. 8) at the North of the Temple.

— *charge over Jerusalem*] Over its gates, to provide for the public safety.

3. *and while they stand by*] While Hanani and Hananiah personally inspect them.

— *let them shut the doors*] The porters shall shut the doors, i. e. the *valves* of the *gates*.

4. *the people were few*] And therefore required more watchfulness on the part of its magistrates. The remedy which Nehemiah adopted for this fewness is stated hereafter. See on xi. 1, 2, which shows a continuity of authorship.

5. *I found a register*] Which is inserted in this chapter.

— *of them which came up at the first*] With Zerubbabel and Jeshua to Jerusalem, B.C. 536 (Ezra ii. 1, 2, &c.), about a hundred years before.

6. *These are the children of the province*] See above, Ezra ii. 1—70; and compare the list there, with that in the present chapter; and the notes there (especially v. 64) on the discrepancy of some of the numbers in detail, and on the identity of their totals.



eight. <sup>28</sup> The men of || Beth-azmaveth, forty and two. <sup>29</sup> The men of || Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three. <sup>30</sup> The men of Ramah and Gaba, six hundred twenty and one. <sup>31</sup> The men of Michmas, an hundred and twenty and two. <sup>32</sup> The men of Beth-el and Ai, an hundred twenty and three. <sup>33</sup> The men of the other Nebo, fifty and two. <sup>34</sup> The children of the other 'Elam, a thousand two hundred fifty and four. <sup>35</sup> The children of Harim, three hundred and twenty. <sup>36</sup> The children of Jericho, three hundred forty and five. <sup>37</sup> The children of Lod, Hadid, and Ono, seven hundred twenty and one. <sup>38</sup> The children of Senaah, three thousand nine hundred and thirty.

Before  
CHRIST  
about  
536.  
|| Or, Azmaveth.  
|| Or, Kirjath-  
arim.

e See ver. 12.

<sup>39</sup> The priests: the children of <sup>f</sup> Jedaiah, of the house of Jeshua, nine hundred seventy and three. <sup>40</sup> The children of <sup>g</sup> Immer, a thousand fifty and two. <sup>41</sup> The children of <sup>h</sup> Pashur, a thousand two hundred forty and seven. <sup>42</sup> The children of <sup>i</sup> Harim, a thousand and seventeen.

f 1 Chron. 24. 7.  
g 1 Chron. 24. 14  
h See 1 Chron.  
9. 12. & 21. 9.  
i 1 Chron. 24. 8.

<sup>43</sup> The Levites: the children of Jeshua, of Kadmiel, and of the children of || Hodevah, seventy and four.

|| Or, Hodar'ah,  
Ezra 2. 40.  
or, Judah,  
Ezra 3. 9.

<sup>44</sup> The singers: the children of Asaph, an hundred forty and eight.

<sup>45</sup> The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

<sup>46</sup> The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth, <sup>47</sup> The children of Keros, the children of || Sia, the children of Padon, <sup>48</sup> The children of Lebana, the children of Hagaba, the children of || Shalmal, <sup>49</sup> The children of Hanan, the children of Giddel, the children of Gahar, <sup>50</sup> The children of Reaiah, the children of Rezin, the children of Nekoda, <sup>51</sup> The children of Gazzam, the children of Uzza, the children of Phaseah, <sup>52</sup> The children of Besai, the children of Meunim, the children of || Nephishesim, <sup>53</sup> The children of Bakbuk, the children of Harkupha, the children of Harhur, <sup>54</sup> The children of || Bazlith, the children of Melida, the children of Harsha, <sup>55</sup> The children of Barkos, the children of Sisera, the children of Tamah, <sup>56</sup> The children of Neziah, the children of Hatipha. <sup>57</sup> The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of || Perida, <sup>58</sup> The children of Jaala, the children of Darkon, the children of Giddel, <sup>59</sup> The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of || Amon.

|| Or, Siaha.

|| Or, Shamlai.

|| Or, Nephusim.

|| Or, Bazluth.

|| Or, Peruda.

|| Or, Ami.

<sup>60</sup> All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

<sup>61</sup> <sup>k</sup> And these were they which went up also from Tel-melah, Tel-haresha, Cherub, || Addon, and Immer: but they could not shew their father's house, nor their || seed, whether they were of Israel. <sup>62</sup> The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

k Ezra 2. 59.

|| Or, Addan.

|| Or, pedigree.

|| Or, the governor,  
Ezra, ch. 8. 9.

Before  
CHRIST  
about  
536.

<sup>66</sup> The whole congregation together *was* forty and two thousand three hundred and threescore, <sup>67</sup> Beside their manservants and their maidservants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women. <sup>68</sup> Their horses, seven hundred thirty and six: their mules, two hundred forty and five: <sup>69</sup> *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

† Heb. *part*.  
1 ch. 8. 9.

m So Ezra 2. 69.

<sup>70</sup> And † some of the chief of the fathers gave unto the work. <sup>1</sup> The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments. <sup>71</sup> And *some* of the chief of the fathers gave to the treasure of the work <sup>m</sup> twenty thousand drams of gold, and two thousand and two hundred pound of silver. <sup>72</sup> And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

n Ezra 3. 1.

<sup>73</sup> So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; <sup>n</sup> and when the seventh month came, the children of Israel *were* in their cities.

about  
445.  
a Ezra 3. 1.  
b ch. 3. 26.  
c Ezra 7. 6

VIII. <sup>1</sup> And all <sup>a</sup> the people gathered themselves together as one man into the street that *was* <sup>b</sup> before the water gate; and they spake unto Ezra the <sup>c</sup> scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. <sup>2</sup> And Ezra the priest brought <sup>d</sup> the law before the congregation both of men and women, and all † that could hear with understanding, <sup>e</sup> upon the first day of the seventh month. <sup>3</sup> And he read therein before the street that

d Deut. 31. 11,  
12.

† Heb. *that*  
*understood in*  
*hearing*.  
e Lev. 23. 24.

70. And some of the chief—fathers gave] See Ezra ii. 68.  
73. the seventh month] Tisri: see Ezra. iii. 1.

EZRA READING AND EXPOUNDING THE LAW OF MOSES.

CH. VIII. 1. *all the people gathered themselves together as one man*] On the first day of the seventh month, Tisri; the month next following that of Elul, on which the works were finished (vi. 15).

There is a remarkable coincidence between this public action, done under the direction of Nehemiah and Ezra at Jerusalem, and that which had been done there about a hundred years before, under the guidance of Zerubbabel and Jeshua: and it is also observable, that this congregation of the people under Nehemiah and Ezra, is mentioned here in immediate connexion with the catalogue, just given, of those who returned with Zerubbabel and Jeshua, and who *dwelt in their cities*, and who, when the seventh month *was come*, gathered themselves together as one man to Jerusalem. See Ezra ii. 70; and iii. 1. Evidently Nehemiah and Ezra had their minds fixed on the solemn celebration, which had inaugurated the religious work of Zerubbabel and Jeshua, at the same season of the year, a century before, and they intended that their own proceedings should be regarded as a continuation and completion of the acts of their godly forefathers.

This act of Nehemiah, and the language in which it is described (which is precisely similar to that of Ezra, relating the act of Zerubbabel) is tantamount to a recognition of the truth of Ezra's history, and is grounded upon it.

— *the street*] Rather, the broad open place, or square, probably on the south, or south-east of the Temple. See iii. 26; and below, *vv.* 3. 16; xii. 36, 37. 40. *Bede* says that it was on the east of the Temple; and so *Bertheau*. *Bede* remarks that in a spiritual sense there was something appropriate in the use of this open place at the water gate, before the Temple, for the reading of the Law of God to the People. Christ is the True Temple, and from Him flow the living waters of Divine Truth which refresh all Nations, gathered together in His Church Universal.

CO-OPERATION OF EZRA WITH NEHEMIAH.

— *unto Ezra the scribe*] See above, Ezra vii. 6. Ezra had come to Jerusalem, with a commission from Artaxerxes, in his seventh year B.C. 458 (Ezra vii. 8—28; viii. 1).

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Here we see an evidence of Ezra's modesty, and love of peace and unity. He himself had received a commission from Artaxerxes thirteen years before the appointment of Nehemiah (Neh. i. 1); but he was not jealous of Nehemiah; he did not complain that he was superseded by him, but he co-operated heartily with him.

The commission given to Ezra, the Priest and Scribe, concerned the affairs of Jerusalem as a Church; and the commission given to Nehemiah, the upbearer of Artaxerxes, referred to Jerusalem as a State; the rebuilding of the walls, the setting up of the gates of the city, and the provision for its police, the defence and relief of its population by secular enactments.

By this sub-division and adjustment of duties and employments between Ezra the Priest and Nehemiah the layman, the co-operation of both, in their respective spheres, was facilitated and ensured, and the peace and prosperity of Church and State were promoted and established. Here is instruction and encouragement for all ages of the Church.

A question arises here,—How was it, that the Law had not been read by Ezra to the people before this time?

It seems that the Civil Governors, before Nehemiah, had not been exemplary in the discharge of their duty; they oppressed the people by means of their servants (see v. 15), and they were not likely to have authorized any general convention of the people, such as that which Nehemiah held, for the sake of hearing the Law of Moses, in which their own deeds were reprehended.

But as soon as the godly and religious Governor, Nehemiah, had finished the work of building the walls, he convoked an assembly of all Israel, in order that they might hear the Law of God from the lips of Ezra. Here was an instance of that happy union between the civil and ecclesiastical authorities, which conduces to the efficiency of both, and to the happiness of the people committed by God to their charge.

— *to bring the book of the law of Moses*] They speak of "the Law of Moses" as a well-known document, and they desire Ezra, the Priest and Scribe, to read it to them publicly at this season, the seventh month, according to the spirit of the command of God in the Law (Deut. xxxi. 10, 11).

The Law required that it should be read at the Feast of Tabernacles, in the seventh month, in the year of release; the people, in their eagerness to hear it, anticipated the time.

was before the water gate † from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law. <sup>4</sup> And Ezra the scribe stood upon a † pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Ananiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. <sup>5</sup> And Ezra opened the book in the † sight of all the people; (for he was above all the people;) and when he opened it, all the people † stood up: <sup>6</sup> And Ezra blessed the LORD, the great God. And all the people <sup>g</sup> answered, Amen, Amen, with <sup>h</sup> lifting up their hands: and they <sup>i</sup> bowed their heads, and worshipped the LORD with *their* faces to the ground. <sup>7</sup> Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, <sup>k</sup> caused the people to understand the law: and the people *stood* in their place. <sup>8</sup> So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

<sup>9</sup> And Nehemiah, which *is* || the Tirshatha, and Ezra the priest the scribe, <sup>m</sup> and the Levites that taught the people, said unto all the people, <sup>n</sup> This day is holy unto the LORD your God; <sup>o</sup> mourn not, nor weep. For all the people wept, when they heard the words of the law. <sup>10</sup> Then he said unto them, Go your way, eat the fat, and drink the sweet, <sup>p</sup> and send portions unto them for

Before  
CHRIST  
about  
445.

† Heb. *from the light*.

† Heb. *tower of wood*.

† Heb. *eyes*.

f Judg. 3. 20.

g 1 Cor. 14. 16.

h Lam. 3. 41.

i Tim. 2. 8.

j Exod. 4. 31. & 12. 27.

2 Chron. 20. 18.

k Lev. 10. 11.

Deut. 33. 10.

2 Chron. 17. 7.

8, 9.

Mal. 2. 7.

1 Ezra 2. 63.

ch. 7. 65. & 10. 1.

|| Or, *the governor*.

m 2 Chron. 35. 3.

ver. 8.

n Lev. 23. 24.

Num. 29. 1.

o Deut. 16. 14.

15.

Eccles. 3. 4.

p Esth. 9. 19, 22. Rev. 11: 10.

3. *the ears of all the people were—unto the book*] A striking expression. The people hung upon the book; their ears, eyes, and minds were riveted to it; as they well might be. What an attentive congregation was that!

4. *a pulpit of wood*] Literally, *a tower of wood*; a high platform, which would hold many persons (cp. ix. 4). Ezra, and thirteen others, who (as *Bertheau* observes) appear to have been Priests (see iii. 4. 6. 11. 14. 21. 23. 25. 31) stood upon it.

—*for the purpose*] Rather, *for the word*; a remarkable expression: “ad loquendum” (*Vulg.*).

5. *opened the book*] Unrolled it.

—*stood up*] In reverence for the Word of God (Judges iii. 20. Job xxix. 8; xxxvii. 14).

6. *Amen, Amen*] This was a devout expression of thankfulness for God’s Holy Word. The 119th Psalm is probably a record of Ezra’s feelings at this time.

7. *Bani—Sherebiah—Pelaiah*] Some of these names occur again in xii. 8, among the Levites.

—*and the Levites*] That is, and the other Levites. Cp. the phrase in Acts ii. 37.

7, 8. *caused the people to understand the law*] Ezra, as president of the assembly, superintended the reading of the Law, and took the lead in the exposition of it; and he was assisted by the Levites, who spoke by his direction and instruction. *They read distinctly* (literally, they read it, so that it was clearly laid out, spread out: see *Gesen.* 693). *They gave the sense*, and explained what they read (cp. Ezra iv. 7). Some suppose that this was done by means of a translation, or paraphrase of the Hebrew, into Aramaic or Chaldee. See *Bp. Pearson* on the Creed, Art. ii. p. 81. And this is the opinion of many of the Rabbis. See *Lightfoot*, *Hor. Heb.* p. 250; *Pfeiffer*, *Dubia*, p. 254.

This at least is evident from the words of the original here, that Ezra and the Levites with him, read the Hebrew Pentateuch to the people in an audible and clear voice, and that wherever he thought it necessary, it was accompanied with an exposition (see *Pfeiffer*, p. 254; *Gesen.*, p. 693; *Bertheau*, p. 213). This was imitated in the primitive Church of Christ (1 Cor. xii. 10; xiv. 26).

The reading of Holy Scripture with intelligence, and in a clear, audible voice, so that the People may hear and understand what is read, is here inculcated by the Divine Author of Scripture. It is a duty “to pray with the spirit, and to pray with the understanding also; and to sing with the spirit, and to

sing with the understanding also,” and it is not less necessary to imitate Ezra “the Priest the Scribe” in the reading of Holy Scripture in the public congregation. May not the Christian Church profit by this example in the present times?

—*and caused them to understand the reading*] Rather, and *they* (i. e. the people) *understood the reading* (so *Sept.*, *Vulg.*: cp. below, v. 12. Dan. ix. 23; x. 1): and (as we read in v. 12) *they rejoiced greatly because they understood what they heard*. Here is instruction for the Church of God in every age. The Ministers of God’s Word, who are appointed to read the Holy Scripture to the People, are bound (as has been already said) to take care to read it clearly, audibly, and intelligently; and the result of their reading ought to be, that the people on their part may be able to understand it, and may take delight in listening to it, and *may rejoice with holy joy* in understanding what they hear. It is never to be forgotten, that the *reading* of the Holy Bible to the people is the best *preaching*; as has been shown by *Richard Hooker*, V. xxi. xxii.

9. *And Nehemiah*] Observe the change of person. Ezra the Priest now holds the most prominent place, the act which is being described being a sacred one; and therefore Nehemiah, the lay governor, retires into the background, and no longer speaks of himself in the *first* person (which he had done when he was relating his own *civil* acts), but in the *third*, or in the *first plural* “we” (see ix. 38; x. 1). All this is quite natural, and is no sign (as some have supposed) of difference of authorship. Cp. *Keil*, Versuch ü. d. Chronik. p. 107; and see above, on i. 1. *Introduction*, p. 300.

—*the Tirshatha*] Or Governor: the Persian title of that office (see above, Ezra ii. 63. Neh. vii. 65. 70). The Hebrew title was *Pechah* (v. 14).

—*all the people wept*] Compare what Josiah had done (2 Kings xxii. 11).

10. *drink the sweet*] The new wine of that season of the year.

The people were now fed with the bread of life, and were being refreshed with the water of life, without money and without price (Isa. lv. 1), in hearing the Word of God. Fit, therefore, it was, that they, who were enriched with spiritual things, should show their thankfulness by dispensing of their carnal things to their poorer brethren. Some there are who eat the fat, and drink the sweet, and give no portion, no, not even crumbs, to the poor; but God’s bounty should make us bountiful.

—*send portions*] Cp. Deut. xvi. 14. Esther ix. 19. 22.

Before  
CHRIST  
about  
445.

q ver. 10.

r ver. 7, 8.

|| Or, that they  
might instruct in  
the words of the  
law.

† Heb. by the  
hand of.

s Lev. 23. 34, 42.

Deut. 16. 13.

t Lev. 23. 4.

u Deut. 16. 16.

x Lev. 23. 40.

v Deut. 22. 8.

z ch. 12. 37.

a 2 Kings 14. 13.

ch. 12. 39.

b 2 Chron. 30. 21.

whom nothing is prepared: for *this* day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength. <sup>11</sup> So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. <sup>12</sup> And all the people went their way to eat, and to drink, and to <sup>a</sup>send portions, and to make great mirth, because they had <sup>r</sup>understood the words that were declared unto them.

<sup>13</sup> And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even || to understand the words of the law. <sup>14</sup> And they found written in the law which the LORD had commanded † by Moses, that the children of Israel should dwell in <sup>s</sup> booths in the feast of the seventh month: <sup>15</sup> And <sup>t</sup>that they should publish and proclaim in all their cities, and <sup>u</sup>in Jerusalem, saying, Go forth unto the mount, and <sup>x</sup>fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written. <sup>16</sup> So the people went forth, and brought *them*, and made themselves booths, every one upon the <sup>v</sup>roof of his house, and in their courts, and in the courts of the house of God, and in the street of the <sup>z</sup>water gate, <sup>a</sup>and in the street of the gate of Ephraim. <sup>17</sup> And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very <sup>b</sup>great gladness.

— *this day—holy*] The new moon of the seventh month (v. 2), the feast of trumpets. Cp. Lev. xxiii. 24. Num. xix. 1.

— *the joy of the LORD is your strength*] Joy in God is a religious duty. The devout soul derives strength from godly thankfulness and holy joy, because it knows that God will help those who praise Him, and rejoice in Him. If the strength of the Lord is our joy, then the joy of the Lord will be our strength (*Bp. Andrewes*, iv. 217; *Dr. Barrow*, Sermon on the Nativity, iii. 427—450). Holy joy is like oil to the wheels of our obedience (*M. Henry*). The original word here rendered *joy* (*chedevah*), is found only here, and 1 Chron. xvi. 27; and Ezra vi. 16.

#### THE FEAST OF TABERNACLES.

**14. they found written**] Not that this was a *discovery*. It could not but be well known to “Ezra the Scribe,” who was learned in the Law of Moses; and the Feast of Tabernacles had been celebrated before this time by those who returned with Zerubbabel (Ezra iii. 4). But the verb, *they found*, means they *came* to that passage, in the course of their public reading. Cp. Luke iv. 17, where it seems that the phrase, *he found written*, describes the act of turning to the appointed Proper Lesson in the Calendar. Cp. below, xiii. 1, “They read in the Book of Moses in the audience of the people, and therein was found written.”

— *they found written in the law—that the children of Israel should dwell in booths*] See Lev. xxiii. 39—43. Dent. xvi. 13—15; and the notes there concerning the institution, ceremonial, and spiritual meaning of the Feast of *Booths* or *Tabernacles*.

The Feast of Tabernacles commemorated the dwelling of the Israelites in booths in the wilderness: it was a record also of God's Presence dwelling with them in the Tabernacle of Witness, which journeyed with them through the wilderness to Canaan; and it foreshadowed the Incarnation of the Son of God, tabernacling in human flesh, as in a temple; and it prefigured also the everlasting union of God, dwelling with His saints, glorified in heaven.

Solomon's Temple at Jerusalem, the type of Christ's Body (John ii. 19. 21), had been inaugurated with a seven days' Feast of Dedication, which flowed on in a continuous stream into the seven days of the Feast of Tabernacles. See on 1 Kings vii. 65. The return of the Jews to Jerusalem from the Babylonian Captivity, which was an historical adumbration of the restoration of Mankind from the bondage of sin to the favour of God in Christ, was also celebrated by the setting up

of the Altar at Jerusalem, with praise and thanksgiving, at the Feast of Tabernacles. See above, on Ezra iii. 4. And now the completion of the building of the walls of Jerusalem, which had been connected by the voice of Divine prophecy, speaking by Daniel, with the Coming of Messiah the Prince (Dan. ix. 24—27), is followed by the celebration of the Feast of Tabernacles, which prefigured the Advent of Christ, Emmanuel, God with us, God manifested in the flesh. And, therefore, the conversion of the nations to the Gospel of the Son of God Incarnate, is described by the prophet Zechariah (who perhaps saw this very celebration), as a *keeping of the Feast of Tabernacles* at Jerusalem (Zech. xiv. 16).

These celebrations of the Festival of Tabernacles, at these critical eras of Hebrew history, were like golden links in a continuous chain, reaching down from the first Institution of the Festival in the wilderness at Mount Sinai for a thousand years, and leading the faithful onward to the consummation of the Festival in the Incarnation of Christ, and to His future everlasting union with His saints in visible presence in the heavenly Jerusalem. See on Rev. vii. 15; xxi. 3.

**15. Go forth unto the mount**] Of Olives.

— *olive—pine*] Rather, *olive*, and *wild olive*. The former is the Heb. *zaiṭh*, the latter is *shemen* (*Gesen.* 835), whence *Gethsemane*.

— *thick trees*] See Lev. xxiii. 40.

**16. every one upon the roof of his house**] The roofs being flat (Dent. xxii. 8), became places for joyful entertainment in these leafy arbours of olive-branches, myrtle and palm, in the fresh air, with a pleasant prospect of the Temple, and of the walls and gates of Jerusalem, now completed, and of the surrounding country; and for sweet converse and holy meditation on the blessings vouchsafed to their forefathers for a thousand years since the Institution of the Festival of Tabernacles, and on the history, prophecies, promises and warnings, of the Books of Moses, which they had just heard read to them by Ezra near the Temple.

Did not those roofs of the houses of Jerusalem, in such circumstances as these, become to the faithful Israelites like holy Pisgahs of spiritual contemplation, whence they looked forward to the still greater blessings to be vouchsafed to them by the Incarnation of Christ, prefigured by that festival which they were then celebrating, and to all those evangelical mercies which were promised and presignified by the Law of Moses, which they had heard?

— *in the street of the gate of Ephraim*] In the broad open space within the gate, which led from Jerusalem, northward, toward Shiloh. See above, iii. 6, 7.

**17. had not—done so. And there was very great gladness]**

<sup>18</sup> Also <sup>c</sup> day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* † a solemn assembly, <sup>d</sup> according unto the manner.

IX. <sup>1</sup> Now in the twenty and fourth day of <sup>a</sup> this month the children of Israel were assembled with fasting, and with sackclothes, <sup>b</sup> and earth upon them. <sup>2</sup> And <sup>c</sup> the seed of Israel separated themselves from all † strangers, and stood and confessed their sins, and the iniquities of their fathers. <sup>3</sup> And they stood up in their place, and <sup>d</sup> read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God. <sup>4</sup> Then stood up upon the || stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God. <sup>5</sup> Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said,

Stand up *and* bless the LORD your God for ever and ever: and blessed be <sup>e</sup> thy glorious name, which is exalted above all blessing and praise. <sup>f</sup> *Thou,* *even* thou, art LORD alone; <sup>g</sup> thou hast made heaven, <sup>h</sup> the heaven of heavens, with <sup>i</sup> all their host, the earth, and all *things* that *are* therein, the seas, and all that is therein, and thou <sup>k</sup> preservest them all; and the host of heaven worshippeth thee.

<sup>7</sup> Thou art the LORD the God, who didst choose <sup>l</sup> Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of <sup>m</sup> Abraham; <sup>8</sup> And foundest his heart <sup>n</sup> faithful before thee, and madest a <sup>o</sup> covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it, I say,* to his seed, and <sup>p</sup> hast performed thy words; for thou art righteous:

<sup>9</sup> And didst see the affliction of our fathers in Egypt, and <sup>r</sup> heardest their cry by the Red sea; <sup>10</sup> And <sup>s</sup> shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they <sup>t</sup> dealt proudly against them. So didst thou <sup>u</sup> get thee a name, as *it is* this day.

<sup>11</sup> And thou didst divide the sea before them, so that they went through the

Before  
CHRIST  
about  
445.  
c Deut. 31. 10,  
&c.  
† Heb. *a*  
*restraint*.  
d Lev. 23. 36.  
Num. 29. 35.  
445.  
a ch. 8. 2.  
b Josh. 7. 6.  
1 Sam. 4. 12.  
2 Sam. 1. 2.  
Job 2. 12.  
c Ezra 10. 11.  
ch. 13. 3. 30.  
† Heb. *strange*  
*children*.  
d ch. 8. 7. 8.  
|| Or, *scaffold*.  
e 1 Chron. 29. 13.  
f 2 Kings 19. 15,  
19.  
Ps. 86. 10.  
Isa. 37. 16. 20.  
g Gen. 1. 1.  
Exod. 20. 11.  
Rev. 14. 7.  
h Deut. 10. 14.  
1 Kings 8. 27.  
i Gen. 2. 1.  
k Ps. 36. 6.  
1 Gen. 11. 31. &  
12. 1.  
m Gen. 17. 5.  
n Gen. 15. 6.  
o Gen. 12. 7. &  
15. 18. & 17. 7. 8.  
p Josh. 23. 14.  
q Exod. 2. 25. &  
3. 7.  
r Exod. 14. 10.  
s Exod. 7. 8, 9,  
10, 12, & 14,  
chapters.  
t Exod. 18. 11.  
u Exod. 9. 16.  
Isa. 63. 12, 14.  
Jer. 32. 20.  
Dan. 9. 15.  
x Exod. 14. 21.  
22, 27, 28. Ps. 78. 13.

This statement is not at variance (as some allege) with the record of the observance of the Feast of Tabernacles under Zerubbabel (Ezra iii. 4). What it means is, they had not celebrated the festival with so much general joy, and careful observance of the requirements of the Law. Cp. 2 Chron. xxxv. 18. As was before observed, the building of the Walls of the city, which was now finished, was the prophetic era, from which the Coming of Messiah, the Prince, was to be dated (Dan. ix. 24. 27). Well then might they celebrate with exceeding joy the festival which prefigured His Incarnation, and was fulfilled in it.

<sup>18</sup> *from the first day unto the last day, he read in the book*] They had listened on the first day of the month from morning unto mid-day; but the more they heard the Word of God, the more desirous were they to hear it. The more men converse with the Scriptures, the more they will wish and love to do so.  
— *the eighth day*] The great day of the feast. See Lev. xxiii. 36; and John vii. 37.

CH. IX. 1. *in the twenty and fourth day*] The festival being over on the 22nd, the 23rd was an ordinary day. The Jews now observe the 23rd as the “festival of the Law;” and on the Sabbath after it, they begin their Calendar of Lessons with the first *parashah* of Genesis (see above, on Gen. i. 1; vi. 8), and so proceed through the Pentateuch to the end of it.

#### THE FASTING AND CONFESSION OF SINS.

— *with fasting*] See viii. 9, which describes the mourning of the people when they heard the words of the Law. They did not allow the joys of the Feast of Tabernacles to efface the

penitential sorrow which they had felt before it. Holy joy had not indisposed them for godly sorrow, but rather quickened it.

— *earth upon them*] Cp. 1 Sam. iv. 12. 2 Sam. i. 2. Job ii. 12.

<sup>2</sup> *from all strangers*] Children of strange marriages. See Ezra ix. 2; x. 2.

<sup>3</sup> *their place*] Probably the *scaffold* described in viii. 4.

<sup>4</sup> *the stairs*] The scaffold.

— *Jeshua—Chenani*] As to these names of Levites, compare iii. 17; vii. 43; x. 10. 14; xii. 8. 24; and Ezra ii. 40; iii. 9.

<sup>6</sup> *Thou—art LORD alone*] This confession of the Unity, Omnipresence, and Omnipotence of Jehovah, the God of Israel (see v. 7), as Creator and Preserver of all things, to the exclusion of all rival, co-ordinate, and local deities, is a protest against the Polytheism of the heathen, and against the Dualism of the Magians of Persia. Cp. *Bp. Pearson*, Art. i. pp. 64—66.

— *the heaven of heavens*] They adopt the words of the Pentateuch (Deut. x. 14), and of Solomon, at the Dedication of the Temple (1 Kings viii. 27).

<sup>7</sup> *broughtest him forth out of Ur*] See above, on Gen. xi. 31; xii. 1.

— *name of Abraham*] See above, Gen. xvii. 5.

<sup>9</sup> *and didst see*] They borrow the words of the Pentateuch (Exod. iii. 7; xiv. 10; xv. 4).

<sup>10</sup> *shewedst signs—Pharaoh*] From Ps. cv. 27; cvi. 7; cxxxv. 9.

— *get thee a name*] See Exod. ix. 16; xiv. 17, 18.

Before  
CHRIST  
445.  
y Exod. 15. 5, 10.  
z Exod. 13. 21.

a Exod. 19. 20. &  
20. 1.

b Ps. 19. 8, 9.  
Rom. 7. 12.

† Heb. *laws of truth.*

c Gen. 2. 3.  
Exod. 20. 8, 11.

d Exod. 16. 14, 15.

John 6. 31.  
e Exod. 17. 6.

Num. 20. 9, &c.  
f Deut. 1. 8.

† Heb. *which thou hadst lift up thine hand to give them.*

Num. 14. 30.  
g ver. 29.

Ps. 106. 6.

h Deut. 31. 27.  
2 Kings 17. 14.

2 Chron. 30. 8.  
Jer. 19. 15.

i Ps. 78. 11, 42, 43.

k Num. 14. 4.  
† Heb. *a God of pardons.*

l Exod. 34. 6.  
Num. 14. 18.

Ps. 86. 5, 15.  
Joel 2. 13.

m Exod. 32. 4.  
n ver. 27.

Ps. 106. 45.  
o Exod. 13. 21, 22.

Num. 14. 14.  
l Cor. 10. 1.

p Num. 11. 17.  
Isa. 63. 11.

q Exod. 16. 15.  
Josh. 5. 12.

r Exod. 17. 6.  
s Deut. 2. 7.

t Deut. 8. 4. &  
29. 5.

u Num. 21. 21, &c.

x Gen. 22. 17.

y Josh. 1. 2, &c.

z Ps. 44. 2, 3.

† Heb. *according to their will.*

a ver. 35.  
Num. 13. 27.

Deut. 8. 7, 8.  
Ezek. 20. 6.

b Deut. 6. 11.  
|| Or, *cisterns.*

† Heb. *tree of food.*

midst of the sea on the dry land; and their persecutors thou threwest into the deeps, <sup>y</sup> as a stone into the mighty waters. <sup>12</sup> Moreover thou <sup>z</sup> leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. <sup>13</sup> <sup>a</sup> Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them <sup>b</sup> right judgments, and <sup>†</sup> true laws, good statutes and commandments: <sup>14</sup> And madest known unto them thy <sup>c</sup> holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: <sup>15</sup> And <sup>d</sup> gavest them bread from heaven for their hunger, and <sup>e</sup> broughtest forth water for them out of the rock for their thirst, and promisedst them that they should <sup>f</sup> go in to possess the land <sup>†</sup> which thou hadst sworn to give them.

<sup>16</sup> <sup>g</sup> But they and our fathers dealt proudly, and <sup>h</sup> hardened their necks, and hearkened not to thy commandments, <sup>17</sup> And refused to obey, <sup>i</sup> neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed <sup>k</sup> a captain to return to their bondage: but thou *art* <sup>†</sup> a God ready to pardon, <sup>1</sup> gracious and merciful, slow to anger, and of great kindness, and forsookest them not. <sup>18</sup> Yea, <sup>m</sup> when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations; <sup>19</sup> Yet thou in thy <sup>n</sup> manifold mercies forsookest them not in the wilderness: the <sup>o</sup> pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. <sup>20</sup> Thou gavest also thy <sup>p</sup> good spirit to instruct them, and withheldest not thy <sup>q</sup> manna from their mouth, and gavest them <sup>r</sup> water for their thirst. <sup>21</sup> Yea, <sup>s</sup> forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their <sup>t</sup> clothes waxed not old, and their feet swelled not. <sup>22</sup> Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of <sup>u</sup> Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. <sup>23</sup> <sup>x</sup> Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*. <sup>24</sup> So <sup>y</sup> the children went in and possessed the land, and <sup>z</sup> thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them <sup>†</sup> as they would. <sup>25</sup> And they took strong cities, and a <sup>a</sup> fat land, and possessed <sup>b</sup> houses full of all goods, || wells digged, vineyards, and oliveyards, and <sup>†</sup> fruit trees in abun-

12. *cloudy pillar—pillar of fire*] From Ps. lxxviii. 15; cv. 38. The Margin will supply the references to the Pentateuch, and other portions of the Old Testament which form the substance of this supplication. Suffice it to observe, once for all, that the spirit of the Pentateuch, the Psalms, and the Prophets, especially Daniel, breathes through this prayer.

14. *madest known unto them thy holy sabbath*] Here is a confirmation of the opinion that the Sabbath existed before the legislation of Sinai. See above, on Exod. xvi. 23; xx. 8.

17. *appointed a captain*] See Num. xiv. 4. The meaning of the Hebrew phrase (*nathan rosh*) has been disputed. It has been supposed that it means, *to turn the head*, with a view of doing a thing; and this sense is in accordance with the rendering of the *Sept.* here, and is adopted by *Grotius*, *Tirinus*, and *Bertheau*. But the rendering in our Authorized Version seems preferable, and is confirmed by the *Sept.* in Num. xiv. 4. The meaning is, in their heart, they *appointed a head*; the thing was as good as done; the will is taken for the deed.

20. *thy good spirit*] Which was upon Moses and the elders (Num. xi. 16, 17), and Joshua (Deut. xxxiv. 9. Cp. Ps. cxliii. 10; and below, v. 30).

21. *their clothes waxed not old*] See Deut. viii. 4; xxix. 5. The opinion of some expositors (*Peyrierius*, *Kurtz*, *Gesch.* ii. 407; *Bertheau*, p. 223; and which is called by him the popular opinion), rejecting the literal meaning of these words, and resolving them into a mere assertion, that the Israelites were abundantly supplied with clothing in the wilderness, will hardly gain acceptance with the reverent readers of Holy Scripture.

22. *didst divide them into corners*] Or, *didst divide them to a corner* (Heb. *pēah*; see Lev. xix. 9; xxiii. 22: cp. Jer. ix. 26; xlix. 32). Thou didst apportion thy people by tribes to every extremity of the Promised Land, thou gavest the whole to them without any reservation to the heathen (*Rambach*, *Gussel*). This word *pēah* occurs several times in the description of the allotment of the land by Joshua (Josh. xv. 5; xviii. 12, 14, 15, 20).



dance: so they did eat, and were filled, and <sup>c</sup>became fat, and delighted themselves in thy great <sup>d</sup>goodness.

<sup>26</sup> Nevertheless they <sup>e</sup>were disobedient, and rebelled against thee, and <sup>f</sup>cast thy law behind their backs, and slew thy <sup>g</sup>prophets which testified against them to turn them to thee, and they wrought great provocations. <sup>27</sup> <sup>h</sup>Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou <sup>i</sup>heardest *them* from heaven; and according to thy manifold mercies <sup>k</sup>thou gavest them saviours, who saved them out of the hand of their enemies. <sup>28</sup> But after they had rest, <sup>†</sup>they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and <sup>m</sup>many times didst thou deliver them according to thy mercies; <sup>29</sup> And testifiedst against them, that thou mightest bring them again unto thy law: yet they <sup>n</sup>dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (<sup>°</sup> which if a man do, he shall live in them;) and <sup>†</sup>withdrew the shoulder, and hardened their neck, and would not hear. <sup>30</sup> Yet many years didst thou <sup>†</sup>forbear them, and testifiedst <sup>p</sup>against them by thy spirit <sup>†</sup><sup>q</sup>in thy prophets: yet would they not give ear: <sup>r</sup>therefore gavest thou them into the hand of the people of the lands. <sup>31</sup> Nevertheless for thy great mercies' sake <sup>s</sup>thou didst not utterly consume them, nor forsake them; for thou art <sup>t</sup>a gracious and merciful God.

<sup>32</sup> Now therefore, our God, the great, the <sup>u</sup>mighty, and the terrible God, who keepest covenant and mercy, let not all the <sup>†</sup>trouble seem little before thee, <sup>†</sup>that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, <sup>x</sup>since the time of the kings of Assyria unto this day. <sup>33</sup> Howbeit <sup>y</sup>thou art just in all that is brought upon us; for thou hast done right, but <sup>z</sup>we have done wickedly: <sup>34</sup> Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. <sup>35</sup> For they have <sup>a</sup>not served thee in their kingdom, and in <sup>b</sup>thy great goodness that thou gavest them, and in the large and <sup>c</sup>fat land which thou gavest before them, neither turned they from their wicked works. <sup>36</sup> Behold, <sup>d</sup>we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: <sup>37</sup> And <sup>e</sup>it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have <sup>f</sup>dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

<sup>38</sup> And because of all this we <sup>g</sup>make a sure covenant, and write it; and our princes, Levites, and priests, <sup>†</sup><sup>h</sup>seal unto it.

X. <sup>1</sup> Now <sup>†</sup>those that sealed were, <sup>a</sup>Nehemiah, || the Tirshatha, <sup>b</sup>the son of

sealed.

h ch. 10. 1.

† Heb. at the sealings, ch. 9. 38.

a ch. 8. 9.

|| Or, the governor.

h ch. 1. 1.

26. *slew thy prophets*] Cp. Matt. xxiii. 37. Acts vii. 52.  
27. *saviours*] See on Judges iii. 9; and Bp. Pearson, Art. ii. p. 75.

29. *withdrew the shoulder*] Like a restive animal, impatient of the yoke (Zech. vii. 11. Hos. iv. 16).

30. *thy spirit in thy prophets*] See 1 Pet. i. 10, 11. 2 Pet. i. 21.

33. *we have done wickedly*] They identify themselves with their forefathers. Cp. the prayer of Daniel (Dan. ix. 5—20), which seems to have been in the minds of the Levites here, as it was in the mind of Ezra (ix. 6—11).

38. *a sure covenant*] Cp. Exod. xix. 5. 8. Josh. xxiv. 21. 2 Kings xxiii. 3. 2 Chron. xxxiv. 31. Ezra x. 3.

Before  
CHRIST  
415.

c Deut. 32. 15.  
d 11os. 3. 5.  
e Judg. 2. 11, 12.  
f Ezek. 20. 21.  
g 1 Kings 18. 9.  
Ps. 50. 17.

h 1 Kings 18. 4.  
& 19. 10.  
2 Chron. 24. 20, 21.

i Matt. 23. 37.  
Acts 7. 52.  
h Judg. 2. 14 &  
3. 8, &c.

Ps. 106. 41, 42.  
i Ps. 106. 44.  
k Judg. 2. 18. &  
3. 9.

† Heb. they  
returned to do  
evil.

l So Judg. 3. 11,  
12, 30. & 4. 1. &  
5. 31. & 6. 1.  
m Ps. 106. 43.

n ver. 16.

o Lev. 18. 5.  
Ezek. 20. 11.  
Rom. 10. 5.  
Gal. 3. 12.

† Heb. they gave  
a withdrawing  
shoulder.

Zech. 7. 11.  
† Heb. protract  
over them.

p 2 Kings 17. 13.  
2 Chron. 36. 15.  
Jer. 7. 25. &  
25. 4.

† Heb. in the  
hand of thy  
prophets.

q See Acts 7. 51.  
1 Pet. 1. 11.  
2 Pet. 1. 21.

r Isa. 5. 5. &  
42. 24.  
s Jer. 4. 27. &  
5. 10, 18.

t ver. 17.  
u Exod. 34. 6, 7.  
ch. 1. 5.

† Heb. weariness.  
† Heb. that hath  
found us.

x 2 Kings 17. 3.  
y Ps. 119. 137.  
Dan. 9. 14.

z Ps. 106. 6.  
Dan. 9. 5, 6, 8.  
a Deut. 28. 47.  
b ver. 25.

c ver. 25.

d Deut. 28. 48.  
Ezra 9. 9.

e Deut. 28. 33,  
51.

f Deut. 28. 48.

g 2 Kings 23. 3.  
2 Chron. 29. 10.  
& 34. 31.  
Ezra 10. 3.

ch. 10. 29.  
† Heb. are at the  
sealing, or,

h ch. 1. 1.

#### THE SEALING TO THE COVENANT.

CH. X. 1. *those that sealed*] Or, *over the sealed* (Sept.) They who took the lead in sealing and subscribing their names to the covenant, as representatives of the rest, were the following. On the sealing of documents by way of attestation, see Jer. xxxii. 10; and 2 Tim. ii. 19. Rev. vii. 3; x. 4. John iii. 33.

The Sacred Writer sets down the names of those who sealed the Covenant with God: and we are thus led to look forward to the enumeration of the True Israel, who are described in the Apocalypse as sealed with the seal of God (Rev. vii. 2—7).

Before  
CHRIST  
445.  
e See ch. 12.  
1—21.

Hachaliah, and Zidkijah, <sup>2</sup> Seraiah, Azariah, Jeremiah, <sup>3</sup> Pashur, Amariah, Malchijah, <sup>4</sup> Hattush, Shebaniah, Malluch, <sup>5</sup> Harim, Meremoth, Obadiah, <sup>6</sup> Daniel, Ginnethon, Baruch, <sup>7</sup> Meshullam, Abijah, Mijamin, <sup>8</sup> Maaziah, Bilgai, Shemaiah: these were the priests.

<sup>9</sup> And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; <sup>10</sup> And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, <sup>11</sup> Micha, Rehob, Hashabiah, <sup>12</sup> Zaccur, Sherebiah, Shebaniah, <sup>13</sup> Hodijah, Bani, Beninu.

d See Ezra 2, 3,  
&c.  
ch. 7. S, &c.

<sup>14</sup> The chief of the people; <sup>4</sup> Parosh, Pahath-moab, Elam, Zathu, Bani, <sup>15</sup> Bunni, Azgad, Bebai, <sup>16</sup> Adonijah, Bigvai, Adin, <sup>17</sup> Ater, Hizkijah, Azzur, <sup>18</sup> Hodijah, Hashum, Bezai, <sup>19</sup> Hariph, Anathoth, Nebai, <sup>20</sup> Magpiash, Meshullam, Hezir, <sup>21</sup> Meshezabeel, Zadok, Jaddua, <sup>22</sup> Pelatiah, Hanan, Anaiah, <sup>23</sup> Hoshea, Hananiah, Hashub, <sup>24</sup> Hallohesh, Pileha, Shobek, <sup>25</sup> Rehum, Hashabnah, Maaseiah, <sup>26</sup> And Ahijah, Hanan, Anan, <sup>27</sup> Malluch, Harim, Baanah.

e Ezra 2. 36—43.

f Ezra 9. 1. &  
10. 11, 12, 19,  
ch. 13. 3.

<sup>28</sup> And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; <sup>29</sup> They

— *Nehemiah, the Tirshatha*] The representative of the People, as being the Civil Governor.

#### EZRA AND ELIASHIB;—ABSENCE OF THEIR NAMES.

Two names of eminent persons, *Ezra*, “the Priest and Scribe,” and *Eliashib*, the High Priest, do not appear in this list. This absence of their names, says *Menochius*, is almost inexplicable.

Some have supposed that Ezra was not at Jerusalem at the time when this engagement was made. But this is scarcely credible. The Covenant appears to have been made immediately after the Feast of Tabernacles, in which Ezra had the principal part (viii. 1—13).

The reason seems to be, that this Covenant was a Covenant between two parties, viz., God on the one side, and Israel on the other.

Ezra, the Priest and Scribe, was a divinely commissioned and divinely inspired personage; he was a second Moses, a mediator between God and the People (Gal. iii. 19). He declared the terms of the Covenant in God’s name, and he received the stipulation of Nehemiah the Tirshatha, and of the Priests, Levites, and People, subscribing the Covenant and setting their seals to it.

This being Ezra’s character and office on this occasion, we should not expect his name to be added to those of the persons who contracted with God, and affixed their signatures to the engagement.

Ezra, the Priest and Scribe, was raised up by an extraordinary commission from God to do what he did.

This was the more providential, because, as we may now proceed to observe, there is another remarkable name which does not appear in this list.

This name is the name of *Eliashib, the High Priest*. Eliashib the High Priest did not subscribe the covenant. Nor does he seem to have taken any part in the solemn reading and exposition of the Law of Moses to the People at the Festival of Tabernacles, and in the public penitential exercises, described in the foregoing chapters (chapters viii. and ix.).

Eliashib the High Priest seems to have been under a cloud at this time. This is more surprising, because he had taken an active part in building the walls (iii. 1).

What was the cause of this?

The clue to the omission of Eliashib’s name from the list, and to his non-intervention on the solemn religious occasion just mentioned, appears to be afforded by an incident related below, in chap. xiii. 4. 7. 28. There we find that Eliashib was allied by friendship with *Tobiah the Ammonite*, and by affinity with *Sanballat the Horonite*.

Eliashib, therefore, could not have joined in this Covenant

with a good conscience. He could not have set his seal and signature to such a contract as this (see *vv.* 28—30), which he had violated, and was still violating at this time: and even if he had been willing, he would not have been allowed by Ezra and Nehemiah to do so.

This moral incapacity of Eliashib accounts for the part which Ezra took on the occasion just described. Almighty God supplied the lack of the ministry of the lawful hierarchical Head of the Hebrew Nation, by raising up Ezra with an extraordinary commission to read and explain the Law, and to direct His Church in its public religious exercises, and to invite the people to make a solemn covenant with the Lord.

Here is comfort for the Church in times of Priestly or Episcopal degeneracy, and of Pontifical corruption. Her Eliashibs may fail, but God will raise up Ezras in their room.

In this respect Ezra was a signal type of the Great Mediator, Jesus Christ, Who was not an High Priest of the order of Aaron, and Who, in times of Priestly degeneracy, came forth to preach the Law of God to the Jewish Nation and to the World; and to expound its true meaning in the Gospel, and to invite Mankind to subscribe their names to a new Covenant with God.

— *Zidkijah*] Who was probably associated with Nehemiah, as Jeshua and the Levites had been with Ezra (viii. 7).

2—8. *Seraiah—priests*] There are twenty-one names of Priests in these seven verses; it has been supposed with probability that these twenty-one Priests were the heads of twenty-one out of the twenty-four classes of Priests (*Bertheau*). Cp. Ezra ii. 1, 2, 36—39; and below, xii. 1—8. 12—21.

But what became of the other three?

Perhaps these three classes may have been in the same predicament as Eliashib the High Priest (see on *v.* 1), and may have disqualified themselves from entering into the Covenant by affinity with strange wives (see below, *vv.* 29, 30). We miss the names of Immer, Joarib, and Jedaiah from this list; and if we turn to Ezra x. 18 and following verses, we find that some of the sons of Immer had contracted marriages with strange wives.

The words of Malachi reveal a state of moral degeneracy among the Priests, or connived at by them, at this time, especially as to strange marriages (Mal. ii. 1—4. 11—13).

9—13. *Jeshua—Beninu*] Here are names of Levites, probably heads of classes among them. Cp. xii. 4. 8.

14—27. *the chief of the people*] Here are forty-four names. Cp. above, Ezra ii. 1—39, where are thirty-three who came to Jerusalem a century before, with Zerubbabel. Doubtless, those who are added here, and probably more, who did not subscribe the Covenant, had come to Jerusalem in the interval between Zerubbabel’s commission from Cyrus and the date of this solemn engagement.

clave to their brethren, their nobles, <sup>g</sup> and entered into a curse, and into an oath, <sup>h</sup> to walk in God's law, which was given <sup>†</sup> by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes; <sup>30</sup> And that we would not give <sup>i</sup> our daughters unto the people of the land, nor take their daughters for our sons: <sup>31</sup> <sup>k</sup> And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the <sup>l</sup> seventh year, and the <sup>m</sup> exaction of <sup>†</sup> every debt.

<sup>32</sup> Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; <sup>33</sup> For <sup>n</sup> the shewbread, and for the <sup>o</sup> continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.

<sup>34</sup> And we cast the lots among the priests, the Levites, and the people, <sup>p</sup> for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, <sup>q</sup> as it is written in the law: <sup>35</sup> And <sup>r</sup> to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord: <sup>36</sup> Also the firstborn of our sons, and of our cattle, as it is written <sup>s</sup> in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: <sup>37</sup> <sup>t</sup> And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and <sup>u</sup> the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. <sup>38</sup> And the priest the son of Aaron shall be with the Levites, <sup>x</sup> when the Levites take tithes: and the Levites shall bring up the tithe of the tithes

Before  
CHRIST  
445.  
g Deut. 29. 12,  
i4.  
ch. 5. 12, 13.  
Ps. 119. 106.  
h 2 Kings 23. 3  
2 Chron. 34. 31.  
† Heb. by the  
hand of.  
i Exod. 34. 16.  
Deut. 7. 3  
Ezra 9. 12, 14.  
k Exod. 20. 10.  
Lev. 23. 3.  
Deut. 5. 12.  
ch. 13. 15, &c.  
l Exod. 23. 10, 11.  
Lev. 25. 4.  
m Deut. 15. 1, 2.  
ch. 5. 12.  
† Heb. every  
hand.  
n Lev. 24. 5, &c.  
2 Chron. 2. 4.  
o See Num. 28,  
& 29.

p ch. 13. 31.  
Isa. 40. 16.

q Lev. 6. 12.  
r Exod. 23. 19, &  
34. 26.  
Lev. 19. 23.  
Num. 18. 12.  
Deut. 26. 2.

s Exod. 13. 2, 12,  
13.  
Lev. 27. 26, 27.  
Num. 18. 15, 16.

t Lev. 23. 17.  
Num. 15. 19, &  
18. 12, &c.  
Deut. 18. 4, &  
26. 2.  
u Lev. 27. 30.  
Num. 18. 21, &c.

x Num. 18. 26.

30. *we*] In the former verse he had said *they*. Nehemiah was the chief among them (v. 1), and might well use both pronouns.

#### THE SABBATH, THE LAW, AND THE PROPHETS.

31. *on the sabbath*] A special regard for the sanctity of the Sabbath is shown by Ezra and Nehemiah. See ix. 14; xiii. 15, 16. 18, 19, 21.

This was providential. *Synagogues* were now rising in all parts where the Hebrew people were scattered. And one of the principal duties of the Sabbath consisted in the reading of the *Books of Moses* in the Synagogues on the Sabbaths. Every word of the Law was read yearly, by portions, in the Synagogues of the Jews, dispersed throughout the world. See above, on Gen. i. 1.

Thus by the multiplication of copies, and by the public reading of it, a provision was made for the safe custody, and general diffusion, of the Pentateuch. And in course of time parallel sections, or Proper Lessons, from the *prophetical* books, were compiled with the reading of the Law; and thus a knowledge of the Law and of the Prophets was maintained among the people.

Another result of this observance of the Sabbath was, that when Christianity was preached by the Apostles, they found Synagogues in all the great cities where Jews dwelt; and they found also congregations assembled there on the weekly Sabbaths, and listening to the reading of "the Law and the Prophets;" and thus they had every where favourable opportunities for preaching the Gospel, and for showing its agreement with the Old Testament. See below, *Introduction* to the Acts, pp. 8, 9. Every where, to use our Lord's simile, when they lifted up their eyes in those Synagogues on the Sabbath-day, they saw "fields white unto the harvest" of the Gospel. "One soweth, and another reapeth." Other men

(Moses and the Prophets, Ezra and Nehemiah) had laboured, and they (the Apostles, and other first Preachers of Christianity) entered into their labours (John iv. 35—38).

— *the seventh year*] See Exod. xxiii. 10, 11. Lev. xxv. 2—7.

— *the exaction of every debt*] Literally, the *burden* or *oppression* of every bond; all harsh, oppressive exaction (Heb. *mashsha*: see v. 7; and Deut. xv. 2), especially in the year of release.

As to the sense generally, compare the words of Isaiah (lviii. 5, 6. 13), where the prophet combines the duties, which are here coupled together, viz. tender forbearance to the poor, and religious observance of the Sabbath. Cp. Mal. iii. 5.

32. *third part of a shekel*] This was in the spirit of the Mosaic Law (Exod. xxx. 13. Cp. 2 Chron. xxiv. 6), but was not prescribed by the letter of it. In our Lord's time the Temple rate was half a shekel yearly (Matt. xvii. 24).

34. *for the wood offering*] This is supposed by the Levitical Law (Lev. vi. 12), but is not literally prescribed in it. In later days, there was a festival among the Jews, called the festival of "Wood-bearing," for the uses of the Temple, on the 22nd of the month Ab, the fifth month, and at other times (*Josephus*, B. J. ii. 17. 6). The *Mishna* is quoted by *Bp. Patrick* here.

36. *firstborn—firstlings*] Exod. xiii. 1, 11, 12, 13. Num. xviii. 12, 15, 16. In the time of the prophet Malachi, the priests and people seem to have declined from their first fervour in this respect. See Mal. i. 7—14.

38. *The priest—with the Levites*] The people paid tithes to the Levites, and the Levites to the Priests (see Num. xviii. 26; below, xii. 47); and in order that the Priests might have their fair proportion, some of their number were appointed to be present at the payment of tithes by the people to the Levites, and they took care that the tithes themselves were duly tithed.

Before  
CHRIST  
445.  
y 1 Chron. 9. 26.  
2 Chron. 31. 11.  
z Deut. 12. 6, 11.  
2 Chron. 31. 12.  
ch. 13. 12.

a ch. 13. 10, 11.

a ver. 18.  
Matt. 4. 5. &  
27. 53.

b Judg. 5. 9.

c 1 Chron. 9. 2, 3.

d Ezra 2. 43.  
e Ezra 2. 55.  
f 1 Chron. 9. 3,  
& c.

g Gen. 38. 29,  
Pharez.

h 1 Chron. 9. 10,  
& c.

unto the house of our God, to <sup>y</sup> the chambers, into the treasure house. <sup>39</sup> For the children of Israel and the children of Levi <sup>z</sup> shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers : <sup>a</sup> and we will not forsake the house of our God.

XI. <sup>1</sup> And the rulers of the people dwelt at Jerusalem : the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem <sup>a</sup> the holy city, and nine parts *to dwell* in other cities. <sup>2</sup> And the people blessed all the men, that <sup>b</sup> willingly offered themselves to dwell at Jerusalem.

<sup>3</sup> Now these *are* the chief of the province that dwelt in Jerusalem : but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and <sup>d</sup> the Nethinims, and <sup>e</sup> the children of Solomon's servants. <sup>4</sup> And <sup>f</sup> at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin.

Of the children of Judah ; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of <sup>g</sup> Perez ; <sup>5</sup> And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. <sup>6</sup> All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

<sup>7</sup> And these *are* the sons of Benjamin ; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah. <sup>8</sup> And after him Gabbai, Sallai, nine hundred twenty and eight. <sup>9</sup> And Joel the son of Zichri *was* their overseer : and Judah the son of Senuah *was* second over the city.

<sup>10</sup> <sup>h</sup> Of the priests : Jedaiah the son of Joiarib, Jachin. <sup>11</sup> Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God. <sup>12</sup> And their brethren that did

39. *we will not forsake the house of our God*] Even though that house has some unworthy ministers, and even an unworthy High Priest (see on v. 1). A lesson against schism. The *Septuagint* here has, οὐκ ἐγκαταλείψομεν, — a word adopted by the Author of the Epistle to the Hebrews, — “not forsaking” (μὴ ἐγκαταλείποντες) “the assembling of ourselves together, as the manner of some is” (Heb. x. 25).

CH. XI. 1. *The rulers — dwelt at Jerusalem*] Although Jerusalem was exposed to the malicious and envious assaults of Sanballat and his associates, and was thinly peopled (vii. 4), yet the rulers remained there : see x. 39.

So, after the Ascension of Christ, the Apostles, the rulers of His Church, tarried at Jerusalem, when others were scattered abroad, for fear of persecution : see on Acts viii. 1.

Here is a lesson to civil and spiritual rulers. Let them love to be near God's house, and rally round it, especially when it is in danger. Cp. *Bede* here.

— *one of ten*] Jerusalem, the *holy city*, was to receive a *tithe* of the holy people.

— *the holy city*] Jerusalem is twice called the *Holy City* in this chapter (see v. 18) ; when these words were written, the Dedication of the Walls, described in xii. 27, had taken place. See below, on xii. 27. Jerusalem is called “the Holy City” by Isaiah (xlvi. 2 ; lii. 1. Dan. ix. 24. Matt. iv. 5 ; xxvii. 53).

— *and nine parts*] Literally, *and the hands in the cities* (the other cities) were *nine*. On this use of the word *yad*, cp. Gen. xlvii. 24. 2 Kings xi. 7. *Gesen.* 332.

2. *that willingly offered themselves*] The rulers and others settled there, in addition to those who were chosen by lot.

3. *of the province*] Of Judah (Ezra ii. 1).

— *Jerusalem : but in the cities of Judah*] Rather, *in Jerusalem, and in the cities of Judah* (*Sept., Vulg.*). There

ought not to be a colon at Jerusalem ; and *but* ought to be altered into *and* : cp. v. 20.

— *dwelt every one*] A new paragraph begins here. *Every one dwelt in his possession* ; that is, every one had his own place assigned to him : cp. 1 Chron. ix. 2.

— *Israel*] The common name of the nation (Ezra ii. 70 x. 11. Neh. vii. 61 ; xiii. 3.)

— *the children of Solomon's servants*] See Ezra ii. 55. 58. Neh. vii. 57. 60.

4. *Judah — Benjamin*] In 1 Chron. ix. 3, we have also mention of some of Ephraim and Manasseh ; but they seem to have migrated from Jerusalem, when this list was made.

4—6. *Athaiah — Perez*] Cp. above, on 1 Chron. ix. 46, whence it appears that some of the families of Zerach also dwelt at Jerusalem : cp. below, v. 6.

On the relation of the following list to that contained in that chapter, see *Prelim. Note* to 1 Chron. ix. The present list seems to refer to a time nearly a century later than that list, i. e. to about B.C. 443.

5. *Shiloni*] Compare on 1 Chron. ix. 5.

7. *Sallu*] See 1 Chron. ix. 7.

9. *Judah — second over the city*] Second in command over the city. So *Sept., Vulg.*, and most expositors. Some (as *Gesenius* and *Rödiger*) suppose the words to mean that he was over the second portion of the city. Cp. 2 Kings xxiii. 4. Zeph. i. 10. But the other interpretation seems preferable. Cp. 1 Chron. xv. 18. Joel, a Benjamite, was the chief of the Benjamites, and Judah ; another Benjamite was second in command over the city, perhaps second to Nehemiah.

— *Senuah*] See 1 Chron. ix. 7.

10. *Of the priests*] See 1 Chron. ix. 10.

— *Jedaiah*] This and the following names seem to be names of heads of classes of Priests.

the work of the house *were* eight hundred twenty and two : and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah, <sup>13</sup> And his brethren, chief of the fathers, two hundred forty and two : and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer, <sup>14</sup> And their brethren, mighty men of valour, an hundred twenty and eight : and their overseer *was* Zabdiel, || the son of *one of the great men*.

Before  
CHRIST  
445.

|| Or, the son of  
Haggadolim.

<sup>15</sup> Also of the Levites : Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni ; <sup>16</sup> And Shabbethai and Jozabad, of the chief of the Levites, † *had* the oversight of <sup>1</sup> the outward business of the house of God. <sup>17</sup> And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer : and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. <sup>18</sup> All the Levites in <sup>k</sup> the holy city *were* two hun-

† Heb. were  
over.  
i 1 Chron. 26. 29.

k ver. 1.

<sup>19</sup> Moreover the porters, Akkub, Talmon, and their brethren that kept † the gates, *were* an hundred seventy and two.

† Heb. at the  
gates.

<sup>20</sup> And the residue of Israel, of the priests, and the Levites, *were* in all the cities of Judah, every one in his inheritance.

<sup>21</sup> <sup>1</sup> But the Nethinims dwelt in || Ophel : and Ziha and Gispa *were* over the Nethinims.

1 See ch. 3. 26.  
|| Or, the tower.

<sup>22</sup> The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God. <sup>23</sup> For <sup>m</sup> *it was* the king's commandment concerning them, that || a certain portion should be for the singers, due for every day.

m See Ezra 6.  
8, 9, & 7. 20, &c.  
|| Or, a sure  
ordinance.

<sup>24</sup> And Pethahiah the son of Meshezabeel, of the children of <sup>n</sup> Zerah the son of Judah, *was* <sup>o</sup> at the king's hand in all matters concerning the people.

n Gen. 38. 30,  
Zarah.  
o 1 Chron. 18. 17.  
& 23. 28.

<sup>25</sup> And for the villages, with their fields, *some* of the children of Judah dwelt at <sup>p</sup> Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof, <sup>26</sup> And at Jeshua, and at Moladah, and at Beth-phelet, <sup>27</sup> And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof, <sup>28</sup> And at Ziklag, and at Mekonah, and *in* the villages thereof, <sup>29</sup> And at En-rimmon, and at Zareah, and at Jarmuth, <sup>30</sup> Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

p Josh. 14. 15.

<sup>31</sup> The children also of Benjamin || from Geba *dwelt* || at Michmash, and Aija, and Beth-el, and *in* their villages, <sup>32</sup> And at Anathoth, Nob, Ananiah, <sup>33</sup> Hazor,

|| Or, of Geba  
|| Or, to  
Michmash.

12. eight hundred twenty and two] Cp. 1 Chron. ix. 13. — Adaiah] See 1 Chron. ix. 12.

14. the son of one of the great men] So Sept. and Vulg. Others suppose that Haggadolim (the great men) is a proper name.

16. outward business] Such as mixed causes in judicial tribunals. See 1 Chron. xxvi. 29.

17. to begin the thanksgiving] As precentor (1 Chron. xvi. 7, 8).

21. Ophel] In the sloping hill, on the south of the Temple : see iii. 26.

22. the business of the house of God] As distinguished from the outward business (v. 16).

23. the king's commandment] The Persian King. Cp. Ezra vi. 8—10 ; vii. 20—23.

— that a certain portion should be for the singers] Or, and a settled constitution (literally, firmness or faithfulness (Gesen. 59) for the singers : Heb. Amánah. Hence the river Amanah, which never fails.

25. Kirjath-arba] Or Hebron (Gen. xxiii. 2).

— Dibon] Josh. xv. 22.

— villages] Literally, daughters (Josh. xv. 45).

— Jekabzeel] Kabzeel (Josh. xv. 21).

26. Moladah—Beth-phelet] Josh. xv. 27. Most of the towns mentioned here, may be found in the list in Joshua (xv. 26—40).

31. Geba, &c.] See Josh. xii. 12—24. Ezra ii. 26—35.

Before  
CHRIST  
445.  
q 1 Chron. 4. 14. Ramah, Gittaim, <sup>34</sup> Hadid, Zeboim, Neballat, <sup>35</sup> Lod, and Ono, <sup>a</sup> the valley of craftsmen.

<sup>36</sup> And of the Levites were divisions in Judah, and in Benjamin.

about  
536.  
a Ezra 2. 1, 2.  
b See ch. 10.  
2—8.  
|| Or, Melicu,  
ver. 14.  
|| Or, Shebaniah,  
ver. 14.  
|| Or, Harim,  
ver. 15.  
|| Or, Meraioth,  
ver. 15.  
|| Or, Ginnethon,  
ver. 16.  
c Luke 1. 5.  
|| Or, Miniamin,  
ver. 17.  
|| Or, Moadiah,  
ver. 17.  
|| Or, Sallai,  
ver. 20.  
d Ezra 3. 2.  
Hag. 1. 1.  
Zech. 3. 1.  
e ch. 11. 17.  
|| That is, the  
psalms of  
thanksgiving.

XII. <sup>1</sup> Now these are the <sup>a</sup> priests and the Levites that went up with Zerubabel the son of Shealtiel, and Jeshua: <sup>b</sup> Seraiah, Jeremiah, Ezra, <sup>2</sup> Amariah, || Malluch, Hattush, <sup>3</sup> || Shechaniah, || Rehum, || Meremoth, <sup>4</sup> Iddo, || Ginnetho, || Abijah, <sup>5</sup> || Miamin, || Maadiah, Bilgah, <sup>6</sup> Shemaiah, and Joiarib, Jedaiah, <sup>7</sup> || Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests and of their brethren in the days of <sup>d</sup> Jeshua.

<sup>8</sup> Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, <sup>c</sup> which was over || the thanksgiving, he and his brethren. <sup>9</sup> Also Bakbukiah and Unni, their brethren, were over against them in the watches.

<sup>10</sup> And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada, <sup>11</sup> And Joiada begat Jonathan, and Jonathan begat Jaddua.

<sup>12</sup> And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah; <sup>13</sup> Of Ezra, Meshullam; of Amariah,

35. Lod, and Ono] See Ezra ii. 33. Above, vi. 2; vii. 37.

— the valley of craftsmen] See 1 Chron. iv. 14.

36. And of the Levites—Benjamin] So *Tulg.* But the words rendered literally are, *And of the Levites' portions of Judah to Benjamin*]. He is speaking here of what belonged to Benjamin (see v. 31); and he intimates that some Levitical portions, which had belonged to Judah, were assigned to Benjamin. So *Sept.* and *Bertheau*.

CH. XII. 1. Now these are the priests—Jeshua] He had before given a general list of heads of fathers' houses, who had come with Zerubbabel and Jeshua from Babylon, in consequence of the edict of Cyrus, B.C. 535, about a century before his own commission (see above, vii. 6—73); and he had there mentioned the numbers of the children of four classes of Priests (v. 39—42), viz. of Jedaiah, Iamer, Pashur, Harim. Cp. Ezra ii. 36—39.

He inserts here twenty-two names, which seem to represent heads of Priests, of classes or courses formed out of these four, in the days of Jeshua (v. 7): see Ezra vi. 18.

—Ezra] Not, it seems, the Ezra, who came with a commission from Artaxerxes, B.C. 458, seventy-eight years after the date of the return under Zerubbabel, and who actively co-operated with Nehemiah a century after that return: see viii. 2.

8. Levites—Jeshua] See Ezra ii. 40; and above, vii. 43. He inserts here the names of the heads of eight courses of Levites, which seem to have been formed out of the three there mentioned.

9. over against them in the watches] The attendance of their courses in their watches, or waitings at the Temple, were over against (Heb. *le-neged*), i.e. corresponded to the courses of the others, who were over the thanksgiving, i.e. who were appointed to sing the psalms at the morning and evening sacrifices. Cp. 1 Chron. xxvi. 12.

Jeshua, the High Priest, who had come up with Zerubbabel, begat Joiakim, the father of Eliashib, who was High Priest in the days of Nehemiah. See above, iii. 1; below, xiii. 4. 28.

11. Joiada] The son of Eliashib, the High Priest, had arrived at a considerable age in the days of Nehemiah; for he had had a son who had married a daughter of Sanballat: see xiii. 28.

We have, therefore, three generations contemporary with Nehemiah:—

1. Eliashib.

2. Joiada.

3. Joiada's son, probably called Manasseh (see *Josephus*, Antt. xi. 7 and 8), the husband of Sanballat's daughter, the brother of the Johanan, here mentioned. See below, on xiii. 28.

#### JADDUA.

—Jaddua] The son of Jonathan (or Johanan, v. 22), and the fourth generation from Eliashib.

When we consider the early marriages of the Hebrews, it is not impossible that four generations should be living at the same time. Joseph lived only to the age of 110, and he saw the children of Machir, the son of Manasseh, his own son; and he saw the children of the children of Ephraim, i.e. there were four generations living at the same time: see Gen. 1. 23.

Some have supposed that this Jaddua was the High Priest, who was contemporary with Alexander the Great, and who met him on his approach to Jerusalem, and showed him, as *Josephus* affirms, the prophecies of Daniel concerning himself, and the kingdom of Persia (*Josephus*, Antt. xi. 8. 5), B.C. 332.

This would place Jaddua's pontificate more than a century after the commission of Nehemiah. Accordingly, it has been conjectured by some, that these notices of Jaddua (xii. 10, 11. 22) are glosses, which did not belong to the original text of Nehemiah, but have been imported by inadvertence into the text from the margin. So *Dr. Pusey*, on Daniel, pp. 344—346.

But it seems hardly probable, that so large an addition should have found its way into the Hebrew MSS. and the ancient Versions.

It is not expressly asserted here, that these persons mentioned in this list were all High Priests in the time of the Writer of this Book. It is merely stated that this was the hereditary succession of eldest sons from Eliashib.

It is not impossible that Jaddua, a boy in Nehemiah's time, might have been High Priest in the time of Alexander; but inasmuch as we meet with the same names in this book (we have another Jaddua in it, in x. 21), and considering also the frequency with which the same names recur in the pontifical family of the Hebrews (in which we find five Azariahs), it is precarious to conclude, that the Jaddua, here mentioned, was the same Jaddua as was High Priest in the days of Alexander; and still more arbitrary is it, to infer that this chapter could not have been written by Nehemiah, because the name Jaddua occurs in it.

On the contrary, in v. 22, the range of the genealogy is confined to the time of Darius Nothus, who died B.C. 404, about sixty-eight years before the accession of Alexander; and, it appears from v. 26, compared with v. 22, that Ezra and Nehemiah were living to that time, and in the days of Jaddua.

12—21. priests, the chief of the fathers] He gives the succession of heads of courses, or classes of Priests in the days of Joiakim, the son and successor of Jeshua, who had come up with Zerubbabel.

Hattush, mentioned in v. 2, does not appear here; Malluch (v. 2) is here called Melicu; Shechaniah, in v. 2, is here called Shebaniah; Rehum (v. 3) seems here to be called Harim; and Meremoth is called Meraioth.



Jehohanan; <sup>14</sup> Of Melicu, Jonathan; of Shebaniah, Joseph; <sup>15</sup> Of Harim, Adna; of Meraioth, Helkai; <sup>16</sup> Of Iddo, Zechariah; of Gimmethon, Meshullam; <sup>17</sup> Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; <sup>18</sup> Of Bilgah, Shammua; of Shemaiah, Jehonathan; <sup>19</sup> And of Joiarib, Mattenai; of Jedaiah, Uzzi; <sup>20</sup> Of Sallai, Kallai; of Amok, Eber; <sup>21</sup> Of Hilkiah, Hashabiah; of Jedaiah, Ne-thaneel.

Before  
CHRIST  
about  
536.

<sup>22</sup> The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian. <sup>23</sup> The sons of Levi, the chief of the fathers, were written in the book of the <sup>f</sup>chronicles, even until the days of Johanan the son of Eliashib. <sup>24</sup> And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, <sup>g</sup> according to the commandment of David the man of God, <sup>h</sup> ward over against ward. <sup>25</sup> Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the || thresholds of the gates. <sup>26</sup> These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah <sup>i</sup> the governor, and of Ezra the priest, <sup>k</sup> the scribe.

<sup>f</sup> 1 Chron. 9. 14, &c.

<sup>g</sup> 1 Chron. 23, & 25, & 26.

<sup>h</sup> Ezra 3. 11.

<sup>i</sup> Or, treasuries, or, assemblies.

<sup>j</sup> ch. 8. 9.  
<sup>k</sup> Ezra 7. 6, 11.  
445.  
<sup>l</sup> Deut. 20. 5.  
Ps. 30, title.

<sup>27</sup> And at <sup>l</sup> the dedication of the wall of Jerusalem they sought the Levites out

**22. The Levites]** Levites were registered who were chiefs of the fathers.

— *also the priests]* Who were chiefs of the fathers, were registered.

— *Eliashib—Jaddua]* See on v. 11.

#### DARIUS THE PERSIAN.

— *Darius]* Not (as some suppose) Darius Codomanus, who came to the throne of Persia in B.C. 336, a century after the commission of Nehemiah, but Darius the second, called Darius Nothus, who came to the throne, B.C. 424, and reigned twenty years.

If Darius Codomanus had been intended, the historian would have taken good care that he should not be confounded with Darius Nothus, whose name would naturally suggest itself as *Darius* the Persian, both to the writer himself, and to the reader. Cp. *Prideaux*, on B.C. 409.

It is well said by *Abp. Ussher* (Ann. p. 116), that the present passage is not to be understood as referring to the last King of Persia, Darius (viz. Codomanus), but to Darius Nothus, in whose time Johanan, or Jonathan, the son of Joiada, succeeded to the High Priesthood, and he was followed by his son Jaddua. “But” (adds *Ussher*) “Nehemiah mentions these High Priests only incidentally, because he restrains his history within the times of Artaxerxes Longimanus, the father of this Darius.” Cp. above, on v. 11, and v. 26, where Ezra and Nehemiah are mentioned as living to the date here mentioned.

**23. in the book of the chronicles]** The public records of the nation, not the extant book bearing that name.

— *until the days of Johanan]* Not of Jaddua (v. 10): see also v. 26.

**24. over against them]** Antistrophically. So *Sept., Vulg., Syriac.*

**26. in the days of Nehemiah the governor, and of Ezra the priest, the scribe]** Therefore Jaddua, in v. 22, lived in the times of Nehemiah and Ezra, and cannot have been the Jaddua, who was High Priest in the time of Alexander the Great. Cp. on v. 11, and v. 22.

#### THE DEDICATION OF THE WALLS.

**27. And at the dedication of the wall]** He reverts to an earlier point in the history (vi. 15), relating the completion of the wall, which was followed by the reading and expounding of the Law by Ezra (viii. 1—9. 13), and by the celebration of the Feast of Tabernacles (viii. 14—18), and by penitential exercises (ix. 1—37), and by a solemn renewal of the covenant with God (ix. 38; x. 1—39).

This Dedication, which took place in the year, B.C. 444, was a remarkable era in the history of the Hebrew nation.

In Solomon's days the Temple had been dedicated by a solemn religious service (1 Kings viii. 1—66). And when the Temple

was rebuilt by Zerubbabel and Jeshua, the Feast of the Dedication had been kept with joy (Ezra vi. 16).

The city is now completed. Its walls have been built, and its gates have been set up; and those walls and gates are described with minute detail in this book (see iii. 1—32; and here, vv. 30—40), and the city itself is dedicated.

This suggests something more than appears on the surface, and than is expressed by the letter of the history.

This act of Dedication of the city betokened an extension of sanctity; and may, perhaps, be regarded as indicating a tendency to that diffusive sanctification which finds its earthly consummation in the Church of Christ Universal, and will be realized in the heavenly Jerusalem, whose walls and gates are described with such precision in the Apocalypse (Rev. xxi. 12—27). This will appear from the sequel.

— *they sought the Levites out of all their places]* In the country towns and villages, and they summoned them to Jerusalem for the festival of Dedication: cp. xi. 15—18. 36.

— *with thanksgivings, and with singing]* Perhaps, in their utterance of praise and thanksgiving, they joined in singing the cxlviii Psalm. May it not have been composed for that occasion?

“The Lord doth build up Jerusalem,  
And gather together the outcasts of Israel.  
O sing unto the Lord with thanksgiving;  
Sing praises upon the harp unto our God.  
Praise the Lord, O Jerusalem;  
Praise thy God, O Zion.  
For He hath made fast the bars of thy gates;  
And hath blessed thy children within thee.”

This Dedication seems to have been late in the year. It was after the feast of Tabernacles, which was in the autumn. And the Levites, having been dispersed, were summoned to Jerusalem. Did it correspond in time to what was afterwards reckoned as the feast of Dedication, which was in winter (see on John x. 22), and does this circumstance account not only for the reference in that Psalm to the ingathering of the “flour of wheat” (v. 14), but also for the somewhat unexpected mention of snow, hoar frost, and ice, in the festal utterances of Psalm cxlvii. 16, 17?

It may also be supposed that Psalm cxxii. also was sung by the choir on this joyful occasion of the Dedication of the walls and gates of the city.

“I was glad when they said unto me,  
We will go into the house of the Lord.  
Our feet shall stand in thy gates, O Jerusalem.  
Jerusalem is built as a city  
That is at unity with itself:  
For thither the tribes go up,  
Even the tribes of the Lord,  
To testify unto Israel,  
To give thanks unto the Name of the Lord.”

Before  
CHRIST  
445.  
m 1 Chron. 25. 6.  
2 Chron. 5. 13. &  
7. 6.

of all their places, to bring them to Jerusalem, to keep the dedication with gladness, <sup>m</sup> both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps. <sup>28</sup> And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; <sup>29</sup> Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem. <sup>30</sup> And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

n See ver. 38.

o ch. 2. 13. &  
3. 13.

p Num. 10. 2, 8.

q 1 Chro. 23. 5.

r ch. 2. 14. &  
3. 15.

s ch. 3. 15.

t ch. 3. 26. &  
8. 1, 3, 16.

u See ver. 31.

x ch. 3. 11.

y ch. 3. 8.  
z 2 Kings 14. 13.  
ch. 8. 16.  
a ch. 3. 6.  
b ch. 3. 3.  
c ch. 3. 1.  
d ch. 3. 32.  
e Jer. 32. 2.

<sup>31</sup> Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, *whereof* <sup>n</sup> one went on the right hand upon the wall <sup>o</sup> toward the dung gate: <sup>32</sup> And after them went Hoshaiiah, and half of the princes of Judah, <sup>33</sup> And Azariah, Ezra, and Meshullam, <sup>34</sup> Judah, and Benjamin, and Shemaiah, and Jeremiah, <sup>35</sup> And *certain* of the priests' sons <sup>p</sup> with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph: <sup>36</sup> And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with <sup>q</sup> the musical instruments of David the man of God, and Ezra the scribe before them. <sup>37</sup> <sup>r</sup> And at the fountain gate, which was over against them, they went up by <sup>s</sup> the stairs of the city of David, at the going up of the wall, above the house of David, even unto <sup>t</sup> the water gate eastward.

<sup>38</sup> <sup>u</sup> And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond <sup>x</sup> the tower of the furnaces even unto <sup>y</sup> the broad wall; <sup>39</sup> <sup>z</sup> And from above the gate of Ephraim, and above <sup>a</sup> the old gate, and above <sup>b</sup> the fish gate, <sup>c</sup> and the tower of Hananeel, and the tower of Meah, even unto <sup>d</sup> the sheep gate: and they stood still in <sup>e</sup> the prison gate.

<sup>40</sup> So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me: <sup>41</sup> And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets; <sup>42</sup> And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers <sup>†</sup> sang loud,

† Heb. *made*  
their voice to be  
heard.

For there is the seat of judgment,  
Even the seat of the house of David.  
O pray for the peace of Jerusalem:  
They shall prosper that love thee.  
Peace be within thy walls,  
And plenteousness within thy palaces.  
For my brethren and companions' sakes,  
I will wish thee prosperity.  
Yea, because of the house of the Lord our God,  
I will seek to do thee good."

28. *the sons of the singers*] Of the chief singers mentioned in v. 24.

— *Netophathi*] Probably near Bethlehem: see vii. 26, and 1 Chron. ii. 54; ix. 56.

29. *Azmaveth*] Above, vii. 28; probably in the tribe of Benjamin.

31. *I brought up*] Nehemiah, the Tirshatha, or Governor, now adopts again the *first* person; as might be expected (see above, on viii. 1). He was the principal official person on the present occasion.

— *two great companies of them that gave thanks*] Nehemiah arranged the two companies together at a point on the west of the city of Jerusalem, near the Valley Gate—probably not far from what was afterwards the scene of the Crucifixion—and he commanded one company, in which Nehemiah himself was (v. 38), to go southward, and the other, in which Ezra was (v. 36), to go northward from that point. The former party

skirted the southern part of the city, and the other proceeded round the northern part; and the two companies, having completed their progress, met together on the east side of the city, near the Temple, and joined there in a chorus of praise: see v. 40.

How different was this festal procession from Nehemiah's lonely ride, at night time, round the desolate and ruined walls of Jerusalem a short time before! See above, ii. 13.

He seems to have chosen the same point for the starting place of this joyful procession, as that on which he had ridden forth alone on that night of sorrow.

33. *And Azariah*] After the Princes followed the Priests.

— *Ezra*] Not Ezra the Scribe, who was in a more conspicuous place: see v. 36.

37. *fountain gate*] West of the city, and south of the dung-gate: see iii. 15.

— *the stairs of the city of David*] The steps leading up to Zion: see iii. 15.

— *the water gate eastward*] On the east side of the city probably near the Temple area: see above, on iii. 26.

38. *the other company*] In which Nehemiah was, went northward from the same point, on the west side of the city, and skirted it till they joined the other company, on the east side of the city, near the Temple: see v. 31.

38, 39. *tower of the furnaces—broad wall—gate of Ephraim—fish gate—tower of Hananeel—tower of Meah—sheep gate*] See these places described above, in an inverted order, ii. 1—11 and ep. iii. 32.

with Jezrahiah *their* overseer. <sup>43</sup> Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

<sup>44</sup> And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions || of the law for the priests and Levites: † for Judah rejoiced for the priests and for the Levites † that waited. <sup>45</sup> And both the singers and the porters kept the ward of their God, and the ward of the purification, <sup>g</sup> according to the commandment of David, and of Solomon his son. <sup>46</sup> For in the days of David <sup>h</sup> and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God. <sup>47</sup> And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: <sup>i</sup> and they || sanctified *holy things* unto the Levites; <sup>k</sup> and the Levites sanctified *them* unto the children of Aaron.

XIII. <sup>1</sup> On that day <sup>a</sup> † they read in the book of Moses in the † audience of the people; and therein was found written, <sup>b</sup> that the Ammonite and the Moabite should not come into the congregation of God for ever; <sup>2</sup> Because they met not the children of Israel with bread and with water, but <sup>c</sup> hired Balaam against them, that he should curse them: <sup>d</sup> howbeit our God turned the curse into a blessing. <sup>3</sup> Now it came to pass, when they had heard the law, <sup>e</sup> that they separated from Israel all the mixed multitude.

Before  
C H I R I S T  
415.

f 2 Chron. 31. 11, 12.  
ch. 13. 5, 12, 13.

|| That is, appointed by the law.  
† Heb. for the joy of Judah.

† Heb. that stood.  
g 1 Chron. 25. & 26.

h 1 Chron. 25. 1, &c.  
2 Chron. 29. 30.

i Num. 18. 21, 24.

|| That is, set apart.

k Num. 18. 26.

a Deut. 31. 11, 12.

2 Kings 23. 2.  
ch. 8. 3, 8. & 9. 3.

Isa. 34. 16.

† Heb. there was read.

† Heb. ears.

b Deut. 23. 3, 4.

c Num. 22. 5.

Josh. 24. 9, 10.

d Num. 23. 11. & 24. 10.

e Deut. 23. 5.

e ch. 9. 2. & 10. 28.

THE JOY OF JERUSALEM.

<sup>43.</sup> *the joy of Jerusalem was heard even afar off*] He calls it *the joy of Jerusalem*, and says that *it was heard afar off*. This festal gathering, these two united choirs of Princes, Priests, and Levites, and People, assembled on Mount Moriah, near the Temple now restored, and having made the circuit of the walls, now rebuilt “in troublous times,” gave utterance to the joy of Jerusalem for these mercies, and for the blessings associated in their memory with that holy place, since the days of Solomon, of David, and Abraham. They may be supposed also to have had some visions of the future, and to have been animated with a feeling of holy joy in the prospect of the Coming of “the Desire of all Nations,” the “Messenger of the Covenant,” to that Holy City, and to that Holy House, which would thereby be made “more glorious” than the Temple of Solomon itself (Hagg. ii. 7—9; Mal. iii. 1), and Whose Advent was to be dated, according to the voice of prophecy (Dan. ix. 24—27), from the completion of those Walls, which they had just perambulated, and which they were then dedicating to God.

It is related that *the joy of Jerusalem was heard afar off*, when the walls of the city were built, and the gates were set up and dedicated. Hosannas of praise then ascended to heaven for these benefits, from this united choir in the Temple area of Jerusalem; and these hosannas may be caught up and re-echoed by us, when we look forward to that time in which the Church Militant on earth will have encircled the world, and have completed her mission in preaching the Gospel, and in building up her walls; and when the two companies of Gentile and Jew will meet together at the heavenly Sion, and join in one song of united praise to God, and the Church Militant on earth will become the Church glorified in heaven. Then will the Saints see the jewelled walls, and the gates of pearl, and the streets of pure gold, like clear crystal, of the heavenly Jerusalem, as described in the Apocalypse (Rev. xxi. 11—21), and will sing Hallelujahs to God and the Lamb, and dwell for ever there.

To adopt the words of *Bede* here, slightly modified,—“In a spiritual sense, the Holy City will be dedicated, when, at the end of the World, the number of the elect will be completed, and the Church will be admitted in heaven to the vision of her Creator. And whenever we feel a holy desire for that better, heavenly life, we may be said to rejoice in the dedication of our

Jerusalem, which is above, and which is the mother of us all” (Gal. iv. 26).

<sup>45.</sup> *kept the ward of—purification*] Religiously observed the order of the Levitical Law for purification, in not suffering any thing that was unclean to enter the sanctuary. See 1 Chron. xxiii. 28; above, v. 30; cp. Num. xix. 20.

This will be done in the heavenly city, into which nothing that defileth will be allowed to enter, or “that maketh a lie” (Rev. xxi. 27).

<sup>46.</sup> *Asaph*] See 2 Chron. xxix. 30; xxxv. 15.

<sup>47.</sup> *the children of Aaron*] The Priests: see x. 38.

CH. XIII. 1. *On that day*] Of which he is about to speak. — *was found written*] The portion of Deuteronomy here referred to was read at that time in the public assembly. It is the 49th Parashah of the Law, as read in the Synagogue. On the phrase it was *found written*, see above, viii. 14.

— *that the Ammonite and the Moabite should not come into the congregation of God for ever*] See above, on Deut. xxiii. 3—6, where the words are, “*even to the tenth generation they shall not enter into the congregation of the Lord for ever.*”

This Law did not exclude them from becoming proselytes, but debarred them from marrying an Israelitish woman (*Maimonides*, as quoted by *Prideaux*, on B.C. 431); nor did it prevent an Israelite from marrying a Moabitish woman, if she was converted to the religion of Israel, as Ruth was: see on Deut. xxiii. 3.

On the necessity of this separation of the strange wives, see above, on Ezra ix. 2.

<sup>2.</sup> *Because they met not*] See on Deut. xxiii. 4, which is here quoted.

<sup>3.</sup> *separated—the mixed multitude*] Which of old had been a snare to them; as it is written, “the mixed multitude fell a lusting” (Num. xi. 4).

In a spiritual sense (as *Bede* observes), this separation of “the mixed multitude,” after the walls of the city were built and dedicated, suggests the duty of the Church to exercise godly discipline for the maintenance of her own doctrine, by casting out wilful heretics and schismatics from her communion (“*secratorum hæresium nullam in Ecclesiâ Domini partem habere queunt*”), and also in taking vigilant heed for the custody of her

Before  
CHRIST  
445.  
† Heb. *being set*  
*over*.  
ch. 12. 44.  
f ch. 12. 44.

† Heb. *the*  
*commandment of*  
*the Levites*.  
g Num. 18. 21,  
24.  
h ch. 5. 14.  
about  
432  
† Heb. *at the*  
*end of days*.  
|| Or, *I earnestly*  
*requested*.  
i ver. 1, 5.

k 2 Chron. 29. 5,  
15, 16, 18.

l Mal. 3. 8.

<sup>4</sup> And before this, Eliashib the priest, † having the oversight of the chamber of the house of our God, *was* allied unto Tobiah: <sup>5</sup> And he had prepared for him a great chamber, † where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, † <sup>g</sup> which was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests. <sup>6</sup> But in all this time was not I at Jerusalem: <sup>h</sup> for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and † after certain days || obtained I leave of the king: <sup>7</sup> And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in † preparing him a chamber in the courts of the house of God. <sup>8</sup> And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. <sup>9</sup> Then I commanded, and they <sup>k</sup> cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

<sup>10</sup> And I perceived that the portions of the Levites had <sup>l</sup> not been given *them*:

#### NEHEMIAH CLEANSSES THE TEMPLE.

**4. *Eliashib the Priest***] The High Priest, who had failed in the discharge of the duties of his high office. See above, on x. 1, and below, v. 28.

— *having the oversight of the chamber*] Literally, *of a chamber*; viz., the chamber which he perverted to improper uses. It was a chamber of the house of our God, and it was committed to his oversight, in order that he might defend it; but he delivered it up to an Ammonite, for his own habitation. Here we have an example of faithlessness, and betrayal of trust, in the highest office of the Church of God.

— *allied unto Tobiah*] The Ammonite, the adversary of Nehemiah, and of God's people (ii. 10; iv. 3; vi. 1. 14. 17). Johanan the son of Tobiah had married the daughter of Meshullam, the son of Berechiah; and Tobiah was son-in-law of Shecaniah, the son of Arah (see vi. 18), and Meshullam and Shecaniah appear to have been Priests (see iii. 29, 30), and thus were connected with Eliashib, the High Priest. Their relation to him may be compared, in some respects, to that of Hophni and Phinehas to Eli.

Here, therefore, was a severe trial for the Church of God. The High Priest himself, the Chief Minister of God's house, and the appointed Guardian of God's Law, was allied with the enemy of both. But Nehemiah was not disheartened by this combination.

**5. *a great chamber***] Perhaps formed out of several smaller ones, of which the partition walls were removed: see v. 9.

Eliashib, the High Priest, abused his power over the precincts of the Temple, and betrayed his trust, and profaned the Sanctuary, by alienating a chamber of it from its holy uses, and assigning it as a lodging to Tobiah.

In a spiritual sense, this example of Eliashib is imitated, when Bishops of God's Church, who are pledged to banish and drive away erroneous and strange doctrines, give countenance and encouragement to those who teach heresy, and harbour them in the Sanctuary of God.

**6. *in all this time was not I at Jerusalem***] Nehemiah had come to Jerusalem in the twentieth year of Artaxerxes, and abode there as Governor twelve years; and in the thirty-second year of Artaxerxes (i. e. B.C. 433), he had returned to the King (see v. 14). He would not have permitted such a profanation of the Temple, if he had been on the spot. He was absent from Jerusalem when the Temple was desecrated by Eliashib; as Moses was on the Mount when the golden calf was made by Aaron. But Nehemiah did not therefore wink at the sin, but set himself to correct it immediately after his return.

— *King of Babylon*] Cp. Ezra vi. 22, where the Medo-Per-sian King is called "King of Assyria."

— *obtained I leave*] To return to Jerusalem, as he had done more than twelve years before (ii. 6).

**7. *the evil that Eliashib did***] The profanation of the Temple, which was perpetrated by Tobiah the Ammonite, with the sufferance and encouragement of Eliashib the High Priest, is imputed by Nehemiah to Eliashib himself. Here is a warning to Chief Pastors of the Church. The faults of the Churches in the Apocalypse are laid to the charge of their rulers. See below, on Rev. ii. 1.

**8, 9. *I cast forth all the household stuff of Tobiah—and they cleansed the chambers***] The High Priest had betrayed his trust, and the civil Governor took the matter into his own hands.

Nehemiah's example in purging the Temple, is a foreshadowing of the work of Christ, of Whom it was prophesied by Nehemiah's contemporary, Malachi, that He would "purify the sons of Levi, and purge them as gold and silver" (Mal. iii. 3); and Who twice purged the outer courts of the Temple (John ii. 14—16. Matt. xxi. 12).

His act was one of holy courage and magnanimity in the exercise of godly discipline, in times when the High Priesthood itself was corrupt, and betrayed its trust, and encouraged indiscipline and sacrilege. A noble example for these latter days. It is also instructive to every individual in the Church. Thou thyself art a Temple of the Holy Ghost (1 Cor. iii. 16, 17; vi. 19; 2 Cor. vi. 16). Examine the secret chambers of thine own heart. Is there no household stuff of Tobiah the Ammonite there? If there is, be a Nehemiah to thyself, cast it out; cleanse the secret chamber of thy heart, and bring again the "pure offering, and sweet incense" of holy living and prayer into it.

**9. *the meat offering and the frankincense***] Here, also, the prophecy of Malachi, the contemporary of Nehemiah, reflects light on the history, and is illustrated by it. Eliashib the High Priest at Jerusalem, had surrendered to the domestic use of an Ammonite, the sacred chamber, where the meat offering (Heb. *minchah*), and the incense of God's house were kept.

Nehemiah cast out Tobiah's household stuff, and purified the chamber, and brought again into it the offering and the incense.

Malachi seems to have recognized here a prophetic foreshadowing of the future. He rebukes the Priests for their degeneracy (Mal. ii. 1), and he looks forward to the days of the Gospel, when the Levitical Priesthood would be purified by Christ, coming to that very Temple which Eliashib had profaned by removing from it its *incense*, and its *meat offering*, and by surrendering it to be desecrated by a heathen Tobiah; and he speaks of that glorious time, when "from the rising of the sun, even to the going down of the same, the Lord's Name should be great among the Gentiles, and in every place *incense* should be offered, and a *pure offering*:" see Mal. i. 11, where the prophet uses the same words as are used here.

As the writings of the prophets Haggai and Zechariah are inspired commentaries on the Book of Ezra (see on Ezra v. 1), so the prophet Malachi is an inspired expositor of the Book of Nehemiah; and the historical books of Ezra and Nehemiah supply, in their turn, the best elucidation of the prophecies of Haggai, Zechariah, and Malachi. Let the reader note this.

for the Levites and the singers, that did the work, were fled every one to <sup>m</sup> his field. <sup>11</sup> Then <sup>n</sup> contended I with the rulers, and said, ° Why is the house of God forsaken? And I gathered them together, and set them in their † place.

<sup>12</sup> <sup>p</sup> Then brought all Judah the tithe of the corn and the new wine and the oil unto the ‖ treasuries. <sup>13</sup> <sup>q</sup> And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and † next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted <sup>r</sup> faithful, and † their office *was* to distribute unto their brethren.

<sup>14</sup> <sup>s</sup> Remember me, O my God, concerning this, and wipe not out my † good deeds that I have done for the house of my God, and for the ‖ offices thereof.

<sup>15</sup> In those days saw I in Judah *some* treading wine presses <sup>t</sup> on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, <sup>u</sup> which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals. <sup>16</sup> There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. <sup>17</sup> <sup>x</sup> Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? <sup>18</sup> <sup>y</sup> Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

<sup>19</sup> And it came to pass, that when the gates of Jerusalem <sup>z</sup> began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: <sup>a</sup> and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day. <sup>20</sup> So the merchants and sellers of all kind of ware lodged without

Before  
CHRIST  
about  
430.

m Num. 35. 2.  
n ver. 17, 25.  
Prov. 28. 4.  
o ch. 10. 39.  
† Heb. *standing*.  
p ch. 10. 38, 39  
& 12. 44.

‖ Or, *storehouses*.  
q 2 Chron. 31. 12.  
ch. 12. 44.  
† Heb. *at their hand*.

r ch. 7. 2.  
1 Cor. 4. 2.  
† Heb. *it was upon them*.  
s ver. 22, 31.  
ch. 5. 19.  
† Heb. *kindnesses*.

‖ Or, *observations*.  
t Exod. 20. 10.

u ch. 10. 31  
Jer. 17. 21, 22.

x ver. 11.

y Jer. 17. 21, 22,  
23.

z Lev. 23. 32.

a Jer. 17. 21, 22.

10. *the Levites—were fled every one to his field*] The Levites had left the service of the Temple, and betaken themselves to their country villages and farms;—another mark of spiritual degeneracy. They had been deprived of their tithes by the rulers (v. 11), acting contrary to the covenant (x. 37—39); and the house of God was forsaken, and the Levites were forced to give themselves to agriculture. “A scandalous maintenance makes a scandalous ministry;” a pauperized clergy brings the service of God into contempt.

Nehemiah reformed this grievance also; and here, too, the prophecy of Malachi comes in to illustrate the history: “Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house” (Mal. iii. 8—10).

We may reasonably suppose that Nehemiah was animated and invigorated in his work of religious restoration by the voice of the Holy Spirit speaking by the prophet Malachi.

11. *Then contended I with the rulers*] The good Magistrate uses his influence to make the People do their duty to the Clergy, and to oblige the Clergy to do their duty to their People. Nehemiah began with the rulers, and called them to account first. They *forsook the Levites*, which was expressly forbidden by the Law (Deut. xii. 19), and the Levites forsook their post, and the *house of God was forsaken*. Ministers and People, who forsake religion and its services, and Magistrates who do not what they can to keep them to it, will have much to answer for hereafter (*M. Henry*).

12. *Then brought all Judah the tithe—unto the treasuries*] Observe these words. They are like an echo to the words of God, spoken by Malachi. Bring ye *all the tithes into the storehouses* (iii. 10). The Hebrew word for *treasuries* here is the same as that for *storehouses* in Malachi (*otsaroth*); and if our Translators had used the same word in both places, the verbal parallelism would be more obvious to the English reader.

14. *Remember me*] Cp. above, v. 19; and below, vv. 22, 31; and see *Joseph Mede*, Works, book i. disc. xxxiv. p. 177, on these words of Nehemiah, where he shows that it is lawful to do good works with a view to a future reward.

Nehemiah having no recompense from man, and having doubtless much enmity to bear, for his zeal in God's service, looks to Him as his Paymaster. He is an example of the devout soul, which in all the irksome duties of a life of conflict vents itself in pious ejaculations of prayer and thankfulness to God, and while it is struggling on earth, has “its conversation in heaven.” Observe the modesty of his language. He does not say, “Publish to the world my good deeds,” but “Wipe them not out;” he does not say, “Reward me,” but “Remember me,”—the prayer of the penitent on the Cross, which was blessed by Christ (Luke xxiii. 42, 43); and he does not say, “Remember me for my merit,” but “According to the greatness of Thy mercies.”

15. *on the sabbath*] Notwithstanding the covenant; see above, x. 31; and cp. below, vv. 16. 18; and above, ix. 14. Nehemiah was not only zealous for holy places, but for holy seasons.

The language, as well as the acts of Nehemiah, especially on this occasion, show that he was acquainted with the prophecies of Jeremiah, and was stimulated by them, and they bear testimony to those prophecies. Compare with the narrative here, the words of Jeremiah (xvii. 20—26): “Hear ye the word of the Lord, all the inhabitants of Jerusalem that enter in by these gates: thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. . . . Then they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord.”

Before  
CHRIST  
about  
430.  
† Heb. *before the  
wall?*

b ch. 12. 30.

c ver. 14, 31.

|| Or, *multitude*.

about  
434.  
† Heb. *had made  
to dwell with  
them*.  
d Ezra 9. 2.  
† Heb. *they  
discerned not to  
speak*.  
† Heb. *of people  
and people*.  
e ver. 11.  
Prov. 28. 4.  
|| Or, *reviled  
them*.  
f Ezra 10. 5.  
ch. 10. 29, 30.  
g 1 Kings 11.  
1, &c.  
h 1 Kings 3. 13.  
2 Chron. 1. 12.  
i 2 Sam. 12. 24.  
k 1 Kings 11. 4.  
&c.  
l Ezra 10. 2.

m ch. 12. 10, 22.  
n ch. 6. 14.

Jerusalem once or twice. <sup>21</sup> Then I testified against them, and said unto them, Why lodge ye † about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. <sup>22</sup> And I commanded the Levites that <sup>b</sup> they should cleanse themselves, and *that* they should come and keep the gates, to sanctify the sabbath day.

‘Remember me, O my God, *concerning* this also, and spare me according to the || greatness of thy mercy.

<sup>23</sup> In those days also saw I Jews *that* † <sup>d</sup> had married wives of Ashdod, of Ammon, and of Moab: <sup>24</sup> And their children spake half in the speech of Ashdod, and † could not speak in the Jews’ language, but according to the language † of each people. <sup>25</sup> And I <sup>e</sup> contended with them, and || cursed them, and smote certain of them, and plucked off their hair, and made them <sup>f</sup> swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. <sup>26</sup> Did not Solomon king of Israel sin by these things? yet <sup>h</sup> among many nations was there no king like him, <sup>i</sup> who was beloved of his God, and God made him king over all Israel: <sup>k</sup> nevertheless even him did outlandish women cause to sin. <sup>27</sup> Shall we then hearken unto you to do all this great evil, to <sup>l</sup> transgress against our God in marrying strange wives?

<sup>28</sup> And *one* of the sons <sup>m</sup> of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me.

**23.** *Jews that had married wives of Ashdod, of Ammon, and of Moab*] Notwithstanding the covenant in x. 30, and Ezra’s efforts (Ezra ix. 12. 14).

On Ashdod, or Azotus, see Josh. xv. 46. 1 Sam. v. and vi. Acts viii. 40.

**24.** *speech of Ashdod*] The language of Philistia. Probably an Indo-Germanic dialect (*Hitzig*, *Urgeschichte d. Philistäer*, p. 53). It seems, from the mention of Ashdod only, that the Ammonitish and Moabitish dialect was not different from that of the Jews (*Bertheau*).

**25.** *cursed them*] Cp. Mal. iii. 9; iv. 6, where the breakers of God’s Law are described as subject to malediction.

The word here used for *curse* (*kalal*), is the same as v. 2, and as is used in 2 Kings ii. 24.

It must be remembered, that Nehemiah was a person invested with public authority, and that, as such, he was authorized to denounce God’s judgments on those who broke His Law. It is supposed by some of the Rabbis (as *Aben Ezra*), that this word implies that he caused sentence of excommunication to be pronounced on them; and so *Sanctius* and *A Lapide*.

— *smote certain of them*] That is, as a public magistrate, he executed a judicial sentence upon them, by ordering the officers of the court to scourge them. See Deut. xxv. 2.

— *and plucked off their hair*] Literally, *I made them bald*. The Hebrew word *maral*, here used, is *to make smooth*, *to polish*, *to peel* (see *Gesen.* 509): the word *hair* is not in the original.

It is not to be imagined, that Nehemiah himself, an Eastern Magistrate, went about in a fit of passionate excitement, and *plucked off the hair* of these offenders. Such a notion is altogether foreign to his high office, and to his character, which was one of dignified gravity. What he did was this:—he inflicted a judicial punishment upon them; he stigmatized them by a public censure on their persons, visible in its effects to all. This punishment (called *depilatio* by the Romans, *παρὰ τὸ λυβὸν* in Greek) was sometimes joined, as here, with scourging. See Isa. l. 6. Cp. *Malvenda*, *Sanctius*, and *A Lapide* here.

It is not to be supposed that Nehemiah, the Jewish governor, executed this punishment *in person*, any more than that Pilate, the Roman governor (of whom it is said that he took Jesus, and scourged Him, Matt. xxviii. 26. Mark xv. 15. John xix. 1) scourged our Lord with his own hands. Compare above, on the judicial act of Samuel (1 Sam. xv. 33).

The plucking off the hair was a chastisement, which signified that they who were thus punished, had divested themselves of shame, and had plucked off, as it were, the crown of their own good name. This was the case with those Israelites, who had forfeited their dignity and holiness by marriage with Moabites and Philistines.

The hair was regarded by the Jews as a diadem of glory. There is a pious paradox, in the words of Solomon,—“the *hoary* head is a *crown of glory*, if it be found in the way of righteousness” (Prov. xvi. 31). In *such* a case the silver hair of old age is like a spiritual halo.

This view of the symbolic significance of the hair was remarkably exemplified in the account of the Nazarite’s vow (see above, on Num. vi. 2); and to lose the hair by a judicial sentence, was an ignominious punishment inflicted on those who had disgraced themselves. We may compare the punishment inflicted on David’s servants (2 Sam. x. 4). In our own prison and workhouse discipline, the cropping close of the hair is regarded by many, especially by women, as the severest punishment.

**26.** *Did not Solomon king of Israel sin by these things?*] See above, on 1 Kings xi., *Prelim. Note*.

**28.** *one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat*] Joiada, the son of Eliashib, was led astray by the degeneracy of his father, the High Priest, the ally of Tobiah, the Ammonite (v. 4), and married the daughter of Sanballat, the Horonite, of Moab (see ii. 10). Therefore Nehemiah *chased him from him*; excommunicated, and banished him.

This son of Joiada seems to have been called Manasseh. *Josephus* says (Antt. xi. 8. 3), that Manasseh, being degraded from the sacerdotal dignity, fled to Samaria, to his father-in-law, Sanballat, who built the Samaritan Temple at Gerizim, and made Manasseh High Priest of it.

*Josephus* appears to have been misled as to the chronology of this period by a confusion of Darius Nothus (in whose time those events occurred) with Darius Codomanus, who did not come to the throne till seventy years after the death of Darius Nothus; but there may be ground for his statement, that *r* Jewish Priest (Manasseh) was son-in-law of Sanballat, and became High Priest of the Samaritan Temple. See *Prideaux*, on B.C. 409, where is a clear account of the transaction. Cp. *Dr. W. Smith*, *Old Test. Hist.* p. 552; and *Bertheau*, p. 27 who adopts this view; and see the notes above, on 2 K<sup>i</sup> xvii. 41.



29<sup>a</sup> Remember them, O my God, † because they have defiled the priesthood, and  
 ° the covenant of the priesthood, and of the Levites.

30<sup>p</sup> Thus cleansed I them from all strangers, and ° appointed the wards of  
 the priests and the Levites, every one in his business; 31 And for ° the wood  
 offering, at times appointed, and for the firstfruits.

° Remember me, O my God, for good.

Before  
CH RIST  
about  
434.

† Heb. for the  
defilings.  
o Mal. 2. 4, 11,  
12.  
p ch. 10. 30.  
q ch. 12. 1, &c.  
r ch. 10. 34.  
s ver. 14, 22.

29. *Remember them*] Convince and convert them. Compare the prayer of Michael, the Archangel, when contending with Satan about the body of Moses, "The Lord rebuke thee" (Jude 9).

— *they have defiled—the covenant of the priesthood, and of the Levites*] Here also is another echo to the words of God, by the Prophet Malachi (cp. v. 10), the contemporary of Nehemiah: "O ye Priests, this commandment is for you. . . . Ye shall know that I have sent this commandment unto you, that My covenant might be with Levi. My covenant was with him . . . but ye have corrupted the covenant of Levi, saith the Lord of Hosts" (Mal. ii. 1—8).

31. *the wood offering*] See x. 34, 35.

#### THE CONCLUSION.

— *the firstfruits*] See x. 36.

The Book of Nehemiah closes with the history of the Dedication of the Walls of Jerusalem, and with a song of thanksgiving to God, and with an account of the religious reformation effected by Nehemiah, in causing the courts of the Temple to be cleansed, and in vindicating the Sabbath from profanation, and in putting an end to the evils arising from the Marriage of Israelites with alien and idolatrous wives, and in restoring the maintenance of the Levites, and in recovering the offerings to the Temple of God.

These things have a spiritual significance for every age of the Church. The building of the House of the Lord, and of the Holy City, which is the Church (says *Bede*), cannot be duly consummated, unless the citizens are cleansed from all spiritual contamination, and the Priesthood is trained and ordered in the regular exercise of their holy functions, and the offerings of God are daily presented to Him, with the self-dedication of the people, in holiness of life, and in mutual amity and love.

The ending of this Book may at first seem rather abrupt; and, since the date of the book of Esther is prior to that of Nehemiah, the last words of Nehemiah are the last words of Biblical History.

But it is to be borne in mind, that these books, which wo

call *historical* books, have really a *prophetical* character. The whole of the Old Testament is called "The Law and the Prophets" (Matt. xxii. 40. Luke xvi. 16. 29. John i. 46. Acts xiii. 15; xxviii. 23). The Books of Joshua, Judges, Samuel, and Kings are called by the Jews the former *Prophets*. And the Prophet Malachi is called by the Hebrew Church, "The Seal of the Prophets," as closing the sacred Canon (*Hottinger*, Thesaurus, p. 483). Not the last words of Nehemiah, but the last words of Malachi, who was his contemporary, are to be regarded as the last words of the OLD TESTAMENT; and these last words of Malachi supply a sacred commentary on the Book of Nehemiah. They associate Sinai with Sion, and connect both with Eternity. They look backward, and carry the mind to Moses and the Pentateuch; and they also look forward, and lead the faithful onward to the mission of John the Baptist, and to the Advent of Christ: "Unto you that fear My Name, the SUN of RIGHTEOUSNESS shall arise with healing in His wings. . . . Remember ye the Law of Moses My servant, which I commanded unto him in Horeb, with the statutes and judgments" (Exod. xxi. Lev. xviii. 5; xix. 37. Deut. vii. 11). "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. iv. 2—6). So ends the Canon of the Old Testament. It closes with a retrospective appeal to Moses and the Law, and with a prospective anticipation of the Coming of Christ. And thus the Malachi of the New Testament, St. John, who may be called the "Seal of all the Prophets," ends the Apocalypse. His eye also is fixed on Christ. But it is on His *second* Coming, and on the consummation of all things: "The Spirit and the Bride say, Come. And let him that heareth say, Come. . . . If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. . . . He which testifieth of these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. AMEN" (Rev. xxii. 17—21).

## INTRODUCTION TO THE BOOK OF ESTHER.

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THERE are few portions of Holy Scripture which demand more thoughtful attention in their perusal than the Book of ESTHER.

To a cursory reader it may seem to be like an Oriental Romance, or an Arabian Nights' Entertainment. On opening the Book, we behold a scene which may remind us of the glowing imagery of a fairy tale. The Garden, or Park, of the royal palace of Ahasuerus at Susa is thrown open before us; and we see a vast assemblage there of Eastern Princes and Potentates in festal attire, gathered together from every province of the empire of Persia. We see couches of gold and silver, ranged under canopies "of white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble<sup>1</sup>," and placed on pavements of porphyry, and marble, and alabaster, and tables before them which dazzle the eye with vessels of gold. This royal banquet is continued day after day for nearly half a year; and the greatest Empire of the world seems to be forgetting the cares of the state in this six months' gala day, and to be beguiling away the time in the jovial glee of an universal holiday.

This is a specimen of the contents of the Book: and if we proceed further, we listen with feelings of wonder to a narrative of strange incidents, coloured, we may deem, with a strong tinge of the marvellous, and borrowed from the realm of fiction. A Queen is divorced by her royal consort, and is degraded from her high estate, on account of her refusal to comply with an arbitrary summons issued on a sudden impulse in an hour of revelry: an edict is committed to writing on the spot, which proclaims that her dignity is forfeited; a royal mandate is sent forth to every province of the Kingdom, that every one should bear rule in his own house. These are some of the occurrences which are here presented to the view. Next follow the extraordinary events which resulted in the elevation of a Jewish maiden to be a partner of the throne of Persia; and the scarcely less wonderful exaltation of Haman, probably a stranger and an Amalekite, to be Grand Vizier of the Persian Empire. We are astounded by the lavish prodigality with which the great King squanders in a moment a large portion of the population of his empire, and surrenders them with reckless indifference to the vindictive passion of a haughty favourite. Next comes an unexpected catastrophe; the fall of that proud favourite, not less sudden than his rise, and the no less marvellous succession of Mordecai, a Jew, whom he had doomed to destruction, to be Prime Minister in his room; and the execution of Haman on that very Cross which he had set up for Mordecai. Then follows the deliverance of the Jews by a marvellous providential interposition when on the very brink of destruction. Surely, it may be said, such a series of incidents is so strange and extraordinary, that it ought not to be accepted as historically true, unless the strongest evidence can be adduced in its behalf.

Nor is this all. The persons whose characters are presented to our notice in this Book are of a worldly type, and of a low religious tone.

To say nothing of Ahasuerus, an Oriental despot, making his wayward will to be the supreme law of his empire, and seeming to have no other purpose in life than the gratification of his unbridled passions, and the indulgence of his sensual appetites; and not to speak of the fiendish malignity of Haman, thirsting to destroy a whole nation at one fell swoop; even the characters of Mordecai and Esther are not very amiable and attractive. Mordecai, a Jew of the favoured tribe of Benjamin, is content to spend his life at Susa, as a courtier at the gate of a heathen sovereign like Ahasuerus. He does not cast a wistful eye, like Daniel with his windows opened toward Jerusalem. He does not avail himself joyfully, like Zerubbabel and Jeshua, and their companions,

of the royal invitation and encouragement to return to the land of his forefathers. He does not associate himself in holy sympathy with those who said, "When the Lord turned again the captivity of Sion, then were we like unto them that dream; then were our hearts filled with laughter and our tongues with joy<sup>1</sup>." He does not sue to Ahasuerus, as Ezra and Nehemiah did to Artaxerxes Longimanus, for help in building up its desolations. He does not adopt the words of the Psalm which expresses the feelings of devout Jews in the Captivity, "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth<sup>2</sup>!" He has no yearnings for Jerusalem, but is content to live and die in Persia. He prefers the banks of the Choaspes to the waters of Jordan and Siloam. He has none of the spirit of the Hebrew Martyr or Confessor; he is not willing, like Ezra and Nehemiah, to own himself boldly, in the presence of the Persian King and court, a servant of Jehovah; and he instructs Esther to disguise her Jewish origin; his only ambition for his youthful and beautiful cousin seems to be that she should be foremost among the virgin candidates for the vacant place in the royal seraglio of Ahasuerus. And Esther follows his counsel, and complies with his desires. As the Writer of this Book expresses it, "she did the commandment of Mordecai, like as when she was brought up with him<sup>3</sup>."

In accordance with this low moral and spiritual tone in the principal Jewish actors of this history, we do not find any reference to devout exercises of religion on their part. Mordecai is represented as resorting for help, not to God, but to Esther the Queen. When he intreats her to intercede with the King, he does not try to work upon her mind by high and holy motives, such as zeal for God's glory, and for the welfare of the people of Abraham, Isaac, and Jacob, but by meaner considerations of personal safety<sup>4</sup>. Esther the Queen exhorts Mordecai and the Jews to join together in fasting<sup>5</sup> three days, and says that she and her maidens will fast three days; but we hear nothing of *prayer*<sup>6</sup>. She makes several intercessions with King Ahasuerus; but we hear of no supplication to the King of kings. The Jews are ready to perish; but we are not told that they met together to invoke the aid of the God of Abraham. If they trust to any thing, it seems to be to earthly helps. No prophet's voice is heard; no priest's intercession. If the Jews came to God at all in the hour of peril, it was, like Nicodemus, by night. The name of God is not once mentioned in the whole Book.

It has been also alleged by some, that in the Book of Esther, the Jews, being instigated by Mordecai and Esther, exhibited a revengeful spirit, and that the annual festival of Purim, which commemorates this deliverance, is a record also of their resentment and cruelty; and that in the shouts and clapping of hands, and in the stamping of the feet, and in the exultation over the fall of Haman, and in the execration of his memory, with which the Jews of the present day accompany the reading of the Book of Esther in their Synagogues<sup>7</sup>, we have only a natural result of the Book itself, and of the character and conduct of Esther and Mordecai and of the Jewish Nation in the days of Ahasuerus, as depicted in it.

The question therefore arises,—Can the Book of Esther rightly be regarded as a true history? Can it be received as a part of Canonical Scripture? Can we suppose that such a Book was dictated by the Holy Spirit of God? Does the Book of Esther fulfil the conditions which are implied in the name of Scripture? Does it correspond to the character given of Holy Scripture by the Apostle St. Paul<sup>8</sup>? "All Scripture is given by Inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Or, again, if we accept it as inspired, can we concede to it, it is asked, any thing more than a *low degree* of Inspiration? Can any one pretend that the Book of Esther is *equally inspired* with the prophecies of Isaiah, or with the Gospel of St. John?

These are important questions; and many have replied to them in the negative. We need not be surprised at the dictum of Voltaire<sup>9</sup>, "Le livre d'Esther est un roman sans vraisemblance." It is even related of Martin Luther, that he expressed a wish that the Book of Esther was not contained in the Bible<sup>10</sup>. Some recent critics have urged objections against its Inspiration with much confidence and force; and it has had to encounter a searching ordeal at their hands. Some

<sup>1</sup> Ps. cxxvi. 1, 2.

<sup>2</sup> ii. 20.

<sup>3</sup> iv. 16.

<sup>4</sup> Ps. cxxxvii. 5, 6.

<sup>5</sup> iv. 13.

"Allez: que tous les Juifs dans Suze répandus,  
A prier avec vous, jour et nuit assidus,——"

<sup>7</sup> See *Buxtorf*, Syn. Jud. c. xxxix. pp. 553—563.

<sup>8</sup> 2 Tim. iii. 16.

<sup>9</sup> See *Migne's* Cursus, tom. xiii. p. 14.

<sup>10</sup> *Luther*, De Servo Arbitrio, p. 118, Colloq. Conviv. fol. 30.

It is said that Luther modified this opinion.

of them have characterized it as a fabulous allegory, engendered by the arrogance of Judaism<sup>1</sup>. Others have collected together those incidents in it which they deem incredible, and even impossible, and then they have pronounced judgment upon it as unworthy to be received as historically true, and, still less, as divinely inspired<sup>2</sup>. Others have recognized in it the substance of an historical groundwork, but have also expressed an opinion that this groundwork has been so much overlaid with the embellishments of fiction, as not to be clearly discernible<sup>3</sup>.

Such assertions as these will not have much weight with those who have clear views of the fundamental principles on which a belief in the Truth and Inspiration of Holy Scripture rests.

If we were among those persons who receive the Canon of Scripture on the grounds of a mere subjective criticism, and who resolve their belief in its Truth and Inspiration into what they call "inner consciousness," we might be swayed by such allegations as these; but this is not the case. We receive the Old Testament as true and inspired, because we can prove that Jesus Christ is God, and because He received it as true and inspired, and has commanded us to receive it as such<sup>4</sup>.

The Book of Esther is an integral part of the Canon of the Old Testament; it is, and ever has been regarded with special veneration by the Hebrew Church, to which, as St. Paul expresses it, "were committed the Oracles of God"<sup>5</sup>. The Jews call the Book of Esther by an honourable distinctive appellation, the *Megillah*<sup>6</sup>, or Roll, and read the whole of it yearly in their Synagogues, at the Feast of Purim.

The Son of God, when He came into the world, recognized the Holy Scriptures as in the hands of the Jews<sup>7</sup>. He communicated with them in their synagogues, in receiving as true and as divine all those Books, which they received and read there as such. The Book of Esther is delivered to us as a true history, and as divinely inspired Scripture, by JESUS CHRIST Himself; and has been received as such from His hands by the Universal Church of God<sup>8</sup>.

But, while we assert this principle as irrefragable, we do not plead it as any bar to sound and sober criticism. Rather, we gladly hail all such criticism, because we feel persuaded that it will eventually tend to strengthen us in the faith.

So it is here. The Book of Esther has been subjected to the test of a most scrutinizing examination, and has come forth unscathed; or rather, is now manifested with more strength and beauty than before.

This is not the place for analyzing each of the several objections that have been alleged against its historical veracity. They will be discussed in detail, in the following notes upon it. They have given occasion to some valuable publications in vindication of this book<sup>9</sup>, and have tended greatly to enhance its interest.

One general remark upon these objections may suffice here. Modern Criticism has done good service to this Book by confirming the opinion of Joseph Scaliger, anticipated by the Armenian Chronicler of *Eusebius* (p. 190, ed Venet. 1818), that the Ahasuerus of the Book of Esther is the Xerxes of Herodotus and *Æschylus*<sup>10</sup>. This is one of the most interesting features of this Book. It brings Asia into contact with Greece, and combines the Oriental scenery of the beautiful gardens of Susa with the stirring conflicts of the mountainous and woody defile of Thermopylæ, and of the blue waters of the Gulf of Salamis. In this Book we see the same Monarch sitting on his royal throne in his stately solitude, in the inner court of his palace at Susa, who is portrayed to us by secular history as sitting on a royal throne, to witness the courageous martyrdom of Leonidas and his three hundred Spartans, and viewing the victorious prowess of Themistocles and his Grecian armament at Salamis, that eventful day for Greece, Asia, and the World, when the Great King beheld with dismay the total rout of his vast armament, and rushed away in consternation from his silver-footed throne on the Athenian hill of *Ægaleos*.

But this is not all. The Book of Esther, being brought face to face with secular history, challenges and courts comparison with it. It has been shown with triumphant success<sup>11</sup>, that this Book evinces a familiar acquaintance with the manners and customs of Persia, its palace, its court,

<sup>1</sup> So *Semler*, Apparatus ad liberalem V. T. Interpret. p. 152.

<sup>2</sup> So *Oeder*, Freie Untersuch. über den Canon des A. T. p. 12. *Corrodi*, Beleucht. des Bibel Canons, p. 64.

<sup>3</sup> So *Eichhorn*, *Michaelis*, *Gramberg*, *Vatke*, *Ewald*, *Bleek*, and others; and in our own country, *Dr. Davidson*, Introd. ii. 162, "has said the basis is true, but a good part of the superstructure, and the air thrown over it, are fabulous."

<sup>4</sup> See above, Introduction to Part I. of the present work.

<sup>5</sup> Rom. iii. 2.

<sup>6</sup> See *Carpzov*, Introd. ad lib. Bib. V. T. i. p. 351.

<sup>7</sup> See above, Introd. to Part I.

<sup>8</sup> See *Carpzov*, Introd. i. 366. *Natalis Alexander*, iii. 675.

<sup>9</sup> Let me specify the excellent treatise of *Baumgarten*, De fide libri Estheræ commentatio historico-critica. Halle, 1839; and *Hävernick's* Einleitung, published in the same year at Erlangen, tom. ii. pp. 328—364; and *Keil's* Einleitung, 1859, § 151; and *Lord Arthur Hervey's* article in Bib. Dict. i. 584.

<sup>10</sup> See below, on i. 1.

<sup>11</sup> By *Baumgarten*, De fide libri Estheræ passim, and also *Hävernick*, Einleit. ii. 350—355.

its council, its seraglio, its fiscal and postal arrangements, its religious superstitions, its palatial sumptuousness and splendour. The more minutely the Book is examined, the more faithful will the picture be found to be. It has all the marks of having been drawn by an eye-witness. And when we have accepted the opinion, which has now been placed beyond all doubt, that the Ahasuerus of this Book is Xerxes the son of Darius, then those things which at first staggered and perplexed us become arguments in its favour.

In the waywardness and voluptuousness of Ahasuerus, in his arbitrary despotism, in his wanton cruelty, in his fickle caprice, almost bordering on frenzy, yet relieved by some fitful gleams and glimpses of gratitude and good nature, we recognize at once the features of Xerxes, as portrayed by the Greek historians. We are not astonished by any feat, however portentous, of Ahasuerus. We do not compare the court of Persia with that of London or Paris; we do not measure its king by the standard of common men. If we disbelieve the Book of Esther, we must also reject Herodotus. Extravagances here are evidences of truth, paradoxes become probabilities. Nothing ought to seem strange and incredible in a king who dictated an imperious letter to Mount Athos<sup>1</sup>, who ordered three hundred stripes to be inflicted on the Hellespont, which had dared to lift up its waves against him; and who condemned his Phœnician mechanics and others,—the builders of his bridge of boats between Sestos and Abydos,—to be beheaded, because the storm of the winds and surf of the sea had spoiled their work, and had shattered his ships<sup>2</sup>.

But it may now be said,—

Let the Book of Esther be received as a *true history*. But something more is claimed for it. We are asked to acknowledge it as a portion of *Holy Scripture*; as dictated by divine inspiration; and as given to us for “doctrine, for reproof, for correction, for instruction in righteousness,” by the Holy Spirit of God.

Here, then, we are brought to a consideration of the objections against it which have been already specified; the low tone of morality and religion which is seen in its principal Jewish actors, Mordecai and Esther; their alleged vindictive spirit; the lack of any direct reference in it to the divine working; the absence of the Divine Name from the Book.

As to the first of these allegations be it observed, that, as the Sun in the heavens does not *make* the objects on which it shines, and does not *create* the things, however unlovely or hideous, which it reveals to our sight, neither does Holy Scripture *make* what it *relates*. Let the tone of morality and religion of Esther and Mordecai be as low as is generally supposed, let their deeds be as cruel and revengeful, as by some they are alleged to be<sup>3</sup>, still the historian is not responsible for the acts which are described in his history. Indeed, these things, as far as they are seen in his history, are arguments in favour of his veracity. *If* the writer’s purpose had been to dress up a picturesque story, favourable to the Jewish Nation, and attractive in their eyes, his style would not have been so simple, artless, and unaffected as it is; it would have been more ornate and florid; he would have portrayed Esther and Mordecai as holy and devout personages; he would have represented them like Martyrs and Confessors, pouring out devout ejaculations to God in the hour of their distress. This is precisely what *is* done in the *Apocryphal* Book of Esther<sup>4</sup>, and in the *Chaldee Targum*<sup>5</sup>, in which a later Judaism sought to cast an air of religion over Esther and Mordecai, and to encircle their heads with a halo of sanctity. The Name of God *would not* have been absent from the history, it would have occurred frequently, it would have been emblazoned in bright characters on every page of it.

<sup>1</sup> *Plutarch* de Anim. Tranquill. p. 470.

<sup>2</sup> *Herod.* vii. 35.

<sup>3</sup> Without adequate reason; see below, on ix. 6—10. 12. 15, 16.

<sup>4</sup> Which, as is well known, is not found as a whole in Hebrew, but in Greek and Latin only. The interpolations which were made in the Greek Version, and which were distinguished by S. Jerome from those parts which were derived from the Hebrew, have now been thrown together into a heterogeneous mass, and make what is called the xth (chapter in part), xith, to xvth chapters. *S. Jerome’s* note on cap. x. 3 is as follows: “Quæ habentur in *Hebræo*, plenâ fide expressi; quæ autem sequuntur, scripta reperi in editione vulgatâ, quæ Græcorum linguâ et litteris continentur, et interim post finem libri hoc capitulum ferebatur; quod juxta consuetudinem nostram verum, id est obelo, prænotavius.”

Then follow the Apocryphal portions, viz. chaps. x. 4—xvi. inclusive. Cp. *Bertheau*, Einleitung, p. 280.

Unhappily these Apocryphal interpolations were pronounced canonical by the Church of Rome in the 4th session

of the Council of Trent (See *Natalis Alexander*, iii. 675; *Serarius*, Prædicenda on Esther, § iv.); and thus by the mixing up of the dress with the ore, the sterling book of Esther was deprived of a strong argument in its favour. The bad effects of the canonization, by the Roman Church, of the Apocryphal additions to the book of Esther, have shown themselves in the popular estimate of Esther’s character in Roman Catholic literature; and nowhere more conspicuously than in Racine’s celebrated drama of Esther, acted by the young ladies of St. Cyr (the character of King Ahasuerus himself being sustained by Mademoiselle De Lally), in presence of Louis XIV. and King James II. of England, in 1689. There Esther is represented as a Hebrew Saint and Confessor; and yet with striking inconsistency, the drama closes with a chorus of Hebrew maidens at Susa, who are hastening to show their love for their country, and thankfulness to God, by returning to Judea; and a censure is thus cast by implication on Queen Esther herself, who had evinced no such desire.

<sup>5</sup> See *Bertheau*, Einleitung, p. 280.

But the question, it will be said, is not now concerning the *truth* of the history, but concerning its *inspiration*.

No doubt it is; and we need not scruple to add, that these very characteristics, to which we have just adverted, are proofs, not only of its *truth*, but of its *inspiration* also.

And here we come to consider the question, whether the inspiration of the Book of Esther is of a low degree, and whether it can, or can not, be compared with the inspiration of the prophecies of Isaiah, or the Gospel of St John?

There is an *inspiration in silence*. There are signs of God's presence and working in religious reserve; and, as St. Ignatius says, they who understand God's Word, are intelligent listeners to His quietness. It is the office of the Holy Spirit, by Divine Inspiration, to perform perfectly those purposes which He intends to perform. He regulates His action with deliberate wisdom according to the subject with which He has to deal, and the characters He has to describe.

If, in delineating the characters of Mordecai and Esther at the Court of Ahasuerus, the writer had acted differently from what he has done in the Book of Esther, if he had represented Mordecai as a Saint, breathing out devout prayers to God, all the while when he was sitting as a courtier at the king's gate, and while he was counselling his cousin Esther how to demean herself in the seraglio of Ahasuerus, surely there would have been a glaring inconsistency and contradiction. He would then have produced a work, which some indeed, who confine their criticism to words and syllables, might have *thought* to be more like Isaiah and St. John, because it teemed with repetitions of the Divine Name, but which *would* have been utterly unlike them *in spirit*, and would have been no better than the Apocryphal Book, or Chaldee Targum, which are inscribed with Esther's name, and abound with frequent repetitions of the Name of God.

The writer of the Book of Esther was inspired to do perfectly what the Holy Spirit intended to be done by his means; and this intention was effected even by means of that silence and reserve which some censure as a defect, but which is, in fact, a note of inspiration.

Let us consider how this appears. For this purpose, we cannot do better than place the Book of ESTHER, by way of contrast, side by side with the Books of Scripture which belong to the same period of Hebrew history, the Books of EZRA and NEHEMIAH.

In the Book of Ezra we see Zerubbabel and Jeshua, the Prince and the Priest, after the expiration of the seventy years of the captivity, listening with eager joy to the edict of Cyrus, and hastening to quit the land of their captivity, and carrying back the sacred vessels of the Temple, and leading a joyful train of Jewish exiles to their home. *They* were not ashamed of their faith. They were worthy followers of those three children at Babylon who had chosen to be cast into the fiery furnace rather than to bow down before the golden image set up by King Nebuchadnezzar on the plain of Dura<sup>1</sup>. They remembered the example of Daniel at the Court of Persia, who refused to omit his prayers for a single day, though he knew that if he said them he would be cast into the den of lions<sup>2</sup>. They rejoiced to proclaim themselves Jews, and they were "gathered as one man to Jerusalem"<sup>3</sup>. They set up an altar there, and kept the Feast of Tabernacles, and laid the foundations of the Temple with shouting, and praised the Lord<sup>4</sup>.

Almighty God acknowledged them as His own by sending to them the Prophets Haggai and Zechariah to encourage them; and so the Temple was built<sup>5</sup>.

A few years only after this had been done, Xerxes succeeded Darius on the throne of Persia; and the events took place which are recorded in the Book of ESTHER.

The first six chapters of the Book of *Ezra* relate how the Jews who returned to Jerusalem confessed God by word and deed; and how God in reply acknowledged and blessed them. The Book of *Esther* comes in, as a parenthesis, between the first portion of *Ezra* and the latter part<sup>6</sup> of that Book, which is continued in its natural sequel, the Book of *Nehemiah*. There *Ezra* and *Nehemiah*, the priest and the layman, the scribe and the courtier, are displayed to us, quitting the palaces of Babylon and Susa in order to return to Jerusalem and build up its ruined walls. We see them relinquishing their ease, their wealth, their hopes of preferment from the King of Persia, Artaxerxes, who was favourably inclined toward them, and going to Jerusalem, where they encountered dangers innumerable in the service of God and their country. We see that holy priest, *Ezra*, and that devout layman, *Nehemiah*, joined together in a happy co-operation, by acts of faith and piety, and of self-sacrifice for God; and in public prayer and praise to Him, and in

<sup>1</sup> Daniel iii. 16—21.

<sup>2</sup> Ezra iii. 1.

<sup>3</sup> Daniel vi. 10.

<sup>4</sup> Ezra iii. 11, 12.

<sup>5</sup> Ezra v. 1; vi. 14.

<sup>6</sup> Beginning with the seventh chapter.



the reading and hearing of God's Holy Word; and we see them cheered by Him with visitations of the Holy Spirit, Who inspired them both, and with the stirring tones of the prophet Malachi.

The Book of ESTHER has a niche of its own between these two portions of Holy Scripture<sup>1</sup>, and very significant it is.

Esther, the Queen of Ahasuerus, and Mordecai, the courtier and prime minister of the same sovereign, are *contrasted* with Zerubbabel and Jeshua, and with Ezra and Nehemiah. The Jews who lingered in Persia with Mordecai and Esther are *contrasted* with those who returned to Jerusalem with Zerubbabel and Jeshua, and with Ezra and Nehemiah. Mordecai and Esther are content to dwell at Susa, and seek for prosperity there. They have almost something of the spirit of Lot's wife in them. To them the edict of Cyrus was a dead letter. They seem to have no longing for Sion. They prefer the courts of the palace of Ahasuerus to those of the Temple of Jehovah. They almost appear to forget their allegiance to the God of Abraham, and seek for preferment at the hands of the Xerxes of Greek history. No wonder that their spiritual tone is low; how could it be otherwise?

The Jews who would not avail themselves of the edict of Cyrus, encouraging them to return to Jerusalem, were a degenerate race; and their descendants, who were not stirred by such noble examples as those of Ezra and Nehemiah, became more and more acclimatized in the heathen land of their captivity. They were like the degenerate Roman soldiers of Marcus Crassus, of whom Horace<sup>2</sup> speaks, contented to dwell together with barbarian wives, and grow old in tilling the far-off fields of Media, forgetful of the glories of the Roman name, and the Roman Capitol. The character of such Jews was "of the earth earthy;" and it must needs have been delineated as such by an honest writer. *If* it had been represented, as *it is* represented in the Apocryphal Book of Esther and in the Chaldee Targum, it might have been more attractive, but it would have been less true.

Is there no moral in this? Is there nothing here "for doctrine, for reproof, for correction, for instruction in righteousness?" Surely there is much, very much. By the Book of ESTHER the HOLY SPIRIT teaches us, that if we loiter in Persia, when we ought to return to Jerusalem, if we love the Courts of earthly Princes more than the Church of the Living God, if we prefer Earth to Heaven, and Time to Eternity, then our moral and religious tone will infallibly decline and decay. It teaches us more than this; it teaches us that God is to Man, as Man is to God; that He deals with men as they deal with Him, that He treats us as we treat Him, that He meets us half-way, and more than half-way. As the Psalmist says, "The Lord hath recompensed me according to my righteousness. With the merciful Thou wilt show Thyself merciful; with an upright man Thou wilt show Thyself upright; with the pure Thou wilt show Thyself pure; and with the froward Thou wilt show Thyself froward<sup>3</sup>."

If men are ready to act and suffer for God, as Ezra and Nehemiah were, if they deem it a high privilege to be allowed to live for Him, and to die for Him; to confess Him boldly before Kings, in Courts and Council Chambers, in Palaces and Parliaments, then God will manifest Himself to them, as He did to Ezra and Nehemiah; He will send prophets to them, as He sent Malachi to Ezra and Nehemiah, and as He sent Haggai and Zechariah to Zerubbabel and Jeshua; He will cheer them with His presence, and comfort them with His grace, and strengthen them with His power. But, if they are cowards, and worldlings in religion, if they will not listen to His voice, exhorting them to leave Susa for Sion, if they seek man's favour rather than God's, if they will not confess Him before men, but are ashamed of His Holy Name, then He hides Himself from them. Esther and Mordecai did *not* join together in calling on the Name of God in their distress; but Esther, at Mordecai's bidding, made her petition to King *Ahasuerus*. The King is revealed sitting on his throne, with his golden sceptre in his hand. But God is not made manifest, and the Holy Spirit in writing this history does not even mention His Name. The silence of Man finds its response in the silence of God.

But because God is invisible, it does not follow that God is inactive. Because He is silent He is not asleep. Whether God speaks, or holds his peace, He is still God. As it was said of old of the statues of two great men, which were *not* carried, as might have been expected, in a

<sup>1</sup> viz., between the first six chapters of Ezra, and the rest of Ezra, and the whole of Nehemiah.

<sup>2</sup> Horat. 3 Carmin. v. 5—

"Milesne Crassi conjuge barbarâ  
Turpis maritus vixit," &c.

<sup>3</sup> Ps. xviii. 24—26.

solemn procession, "*Eo ipso præfulgebant, quia non visebantur*<sup>1</sup>," so, in a certain sense, the presence of God is more visible in this Book of Esther even because it is not proclaimed. The very absence of the Divine Name sets us about inquiring, *Why* it is absent? It excites our curiosity, and stimulates examination. What is the reason of it? The reason of it is, because God's revelations of Himself are proportioned to man's acknowledgments of Him; they are adjusted to man's actions by a nice balance and delicate equipoise. So it is in the Book of Esther. Mordecai was not a Martyr or a Confessor, but yet he was not an apostate or an idolater. He did not openly confess God, but he withheld from Haman that reverence which he thought in his conscience to be due to Jehovah alone. His religion was not a demonstrative and positive one; it was one of silence and negation; it was a religion of stubborn and surly protests, rather than of courageous professions. Yet God did not overlook even that modicum of religion. He did not despise the day of small things. He did not send to him an angel Gabriel, as He did to Daniel; He did not send to him prophets, as He did to Zerubbabel and Jeshua; He did not endue him with Divine Inspiration, as he did Ezra and Nehemiah. God dealt with him as He had dealt with the midwives in Egypt<sup>2</sup>, and with Ahab on his external signs of repentance<sup>3</sup>, and with Jehu in his acts of partial obedience<sup>4</sup>, He gave him an earthly reward and a temporal deliverance.

By that marvellous temporal deliverance of Mordecai, and of Esther, and of their people,—a deliverance brought about by no violent intervention or visible shock, but with quiet and noiseless power, like that of gravitation, never seen but ever felt, and which keeps the planets in their course,—God teaches us in this Book, that, though His Presence is not visible and even His Name is unheard, yet He is ever working in the Government of the world, and especially in the preservation of His Church<sup>5</sup>. We see the face and the hands of the earthly dial, but we do not see the divine main-spring, which rules all.

By this history, in which the *Name* of God is nowhere seen, but the *working* of God is every where apparent, the Holy Spirit applies to us a moral test and spiritual touchstone. By this reserve He tries us, whether of our own accord we will acknowledge God's hand or no. He guides us with His Eye, as the Psalmist says (Ps. xxxii. 9), and not only with His Voice. Blessed are they whose faith is endued with that lucid clearness and delicate sensibility, that they can see God when no sound is uttered to announce His approach.

The Book of Esther has also another special use. In it the Holy Spirit teaches us by that marvellous deliverance of the Jews from utter destruction, that His Divine Eye is ever upon the Hebrew People, scattered abroad though they be, and though unthankful to God; and that He will one day gather them together.

Thus this Book of ESTHER is a prophecy, and speaks comfort to Israel. It suggests bright hopes of a future day of revival and restoration to the Jews.

It is a prophecy also in a still deeper sense.

As the Ancient Christian Church perceived<sup>6</sup>, this Book of Esther is so composed by the Holy Spirit as to display, to the keen and sensitive eye of faith, a foreshadowing of the most glorious victory and greatest deliverance which the World ever has seen or can see, the victory of JESUS CHRIST over Satan (the spiritual Haman), by means of His Cross, and the deliverance of His Church from the power of the Enemy.

We will not anticipate here what will be more fully developed in the following notes; we will only call attention to the fact that the light of deliverance shone on the Jews on the *third day*<sup>7</sup>; and that, on the issuing of the decree on the Eve of the *Passover* for the destruction of Israel, the *Cross*<sup>8</sup>, which Haman had erected for Mordecai, became the occasion of Haman's destruction, and of the deliverance of the Jews; and in like manner the Cross, which Satan set up for Christ, was made the instrument of Satan's defeat and shame, and of the glory and victory of Christ in the redemption of the World.

There are minute traits and touches in this Book which connect it with the history of Christ's Passion and Resurrection, and with the World's redemption thereby. Such points of resemblance between the type and antitype would have been missed by a secular historian, and they are silent evidences of divine guidance in the composition.

If the Book of Esther is read in the light of the Gospel, its inspiration will be readily

<sup>1</sup> The statues of Brutus and Cassius, at the funeral of Junia, wife of Cassius, and sister of Brutus. *Tacitus*, *Annales*, iii. 6.

<sup>2</sup> See above, on Exod. i. 21.

<sup>3</sup> See above, on 1 Kings xxi. 29.

<sup>4</sup> 2 Kings x. 30.

<sup>5</sup> Cp. Archdeacon *Lee* on Inspiration, p. 441.

<sup>6</sup> See below, on chap. vii. §, 10.

<sup>7</sup> See note on v. 1.

<sup>8</sup> See note on iii. 12.

acknowledged. It will be seen, by the careful and devout reader, to be not only a true history, but a divine prophecy of Christ and His Church.

Let it also not be forgotten, that if there is any one Book in the Old Testament which shows in the clearest light the *need* which the World had of the *Incarnation* of the Son of God and the *blessings* it has thence derived, it is the Book of ESTHER.

Look at the moral condition of Persia,—one of the most celebrated nations of antiquity,—as displayed in this Book. Look at the degradation to which Womanhood was reduced,—even Hebrew Womanhood,—in that Nation. Surely it was a worthy purpose for the Holy Spirit to reveal to us the arbitrary tyranny of the Court of Susa, and the voluptuous sensuality of its Seraglio, in order to teach us by that awful lesson what Man is, and what Woman may be, and is, and ever will be, *without* the Gospel of Christ<sup>1</sup>; and also to remind us,—and we surely need to be now reminded,—what benefits the world has received from the abolition of Polygamy, and from the elevation of Woman, and from the consecration of Marriage by the Incarnation of Christ, the promised Seed of the Woman, Who has joined the Church, His Bride, in mystical Wedlock to Himself.

The woes which came like a flood upon Persia,—woes arrested for a time by the pious zeal of the son and successor of Xerxes, Artaxerxes, for the City of God, whose reign was mercifully prolonged for forty years,—are justified by what is revealed to us in the Book of Esther, which suggests to us the question, What would have become of human civilization, *if* Ahasuerus had been victorious at Salamis, and *if* God had *not* crushed the pride of Persia by the arms of Athens and Sparta, and afterwards by the conquests of Alexander the Great of Macedon, and paved the way, by the diffusion of the literature of Greece, for the evangelization of the world by Christianity<sup>2</sup>.

The deliverance of the Jews throughout the vast Empire of the East by the intervention of God's Providence, was a marvellous deliverance. The Sacred Writer of this Book does not mention God's *name*, in describing it, but the *hand* of God is clearly visible in every line of the record. And by this silence he teaches us to interpret what is sometimes called *profane* history. *All history is sacred*; for God's footsteps are visible in it. And the Book of Esther, which is a Book of divinely inspired Scripture, and which describes the providential deliverance of the Jewish Nation in the East, in the reign of Xerxes, without any mention of God's name, may teach us *how* to read the history of *Herodotus*, especially the narrative of the providential deliverance of the World in the West from the myriads of Xerxes, and from the despotism and profligacy of the East.

The whole World may well celebrate a feast of Purim for the victories of Salamis.

The Book of Esther may suggest to us the important truth, that profane history, as it is called, although it does not bear the name of God on its surface, yet it is a record of His working, and ought to be read with the eye of the heart steadily fixed upon Him<sup>3</sup>.

With regard to the Authorship of this Book nothing can be affirmed with certainty. From the style and language of it, and from its internal evidence, we may infer that it was composed by a writer who lived in Persia, and was intimately acquainted with what he describes<sup>4</sup>; and this person was a holy man divinely guided and inspired to write it. It has been attributed by some learned writers to Mordecai; but the characteristics above specified seem rather to point to Ezra; and it is observable that the Book of Esther falls, with singular fitness and propriety, into the interval between the two distinct portions of the Book of Ezra<sup>5</sup>. The Book of Esther is an episode

<sup>1</sup> For a description of the moral condition of the Court and Empire of Persia at this time, the reader may refer to *Dr. Pusey's Lectures on Daniel*, pp. 134, 135.

<sup>2</sup> See above, *Introduct.* on Acts, pp. 9, 10.

<sup>3</sup> This is not the place for enlarging upon the prophecies of Daniel in their relation to Persia and Greece. But every one who remembers the position that Daniel held in the Court of Persia (see Daniel vi. 1—3. 28), and that Cyrus was acquainted in all probability through his means with the prophecies of Isaiah and Jeremiah, and that Cyrus acted on that knowledge (see above, on 2 Chron. xxxvi. 22, 23. Ezra i. 1—4), will have no difficulty in believing that the prophecies of Daniel himself (the Prime Minister of Persia) concerning Persia and Greece (see Daniel viii. 3—8. 20) were not unknown to Darius Hystaspes, and to Xerxes his son. Is it an improbable conjecture, that the invasion of Greece first by the armies of Darius, and then by Xerxes in person, were due, among other causes, to a desire to crush the rising power of Greece, and to avert the portended invasion of Persia, at least in their days, by the force of Greece? May not the battles of Marathon and Salamis be more nearly connected with the prophecies of Daniel than some

of us have been accustomed to suppose? Cp. notes above, on Ezra vii. 24, 25, and *Introduction* to that book, p. 300.

<sup>4</sup> Cp. *Keil*, *Einleitung*, pp. 473, 474, who places it in the age of Ezra; and so *Hävernick*, *Einleitung*, ii. 361, 364; and *Dr. Pusey* (*Lectures on Daniel*, p. 328), who thus speaks; "The Book of Esther marks itself to have been written by a contemporary. With this agrees the very accurate yet simple description of Persian customs, entering naturally into minute details; its exact yet incidental agreement with the chronology of the reign of Ahasuerus (in Greek Xerxes); the touching traits of her relation to her uncle Mordecai. The difficulties alleged are but illustrations of its accuracy. Ending, as it does, with the elevation of Mordecai, and appealing for further accounts to the Chronicles of Media and Persia, it was very probably written by Mordecai himself; and it would be an unmarked coincidence, that the historical books of the times in or after the captivity, the historical parts of Daniel, Ezra, Nehemiah, Esther, were written by those concerned in them. The Book of Esther does not imply that it was written by Mordecai, but it does that it was written very shortly after the events."

<sup>5</sup> See above, *Prelim. Note* to Esther vii.

## INTRODUCTION TO THE BOOK OF ESTHER.

to the Book of Ezra, and has been ascribed to Ezra by some early Christian writers<sup>1</sup>; and if we were required to specify one name rather than another, this opinion may perhaps seem on the whole to be the best entitled to acceptance.

The Book of Esther has been commented on by a large number of Jewish Expositors<sup>2</sup>; among Christian Interpreters may be mentioned *Bonartius*, *Malvenda*, *Hugo de S. Caro*, *Sanctius*, *Serarius*, *A Lapide*, *Lavater*, *Le Clerc*, *Bp. Patrick*, and *Bertheau*, Leipz., 1862. The valuable work of *Baumgarten*, de fide libri Estheræ, Halae, 1839, has been already noticed.

<sup>1</sup> *S. Augustine*, de Civ. Dei, xviii. 36, but his language there is not decisive. *Epiphanius*, de Ponderibus, c. 4. *Isidorus*,

*Origines*, vi. 2: cp. *Carpzov*, Intr. i. 360.

<sup>2</sup> Whose names may be seen in *Carpzov*, i. 375.

## THE BOOK OF ESTHER.

I. <sup>1</sup> NOW it came to pass in the days of <sup>a</sup> Ahasuerus, (this is Ahasuerus which reigned, <sup>b</sup> from India even unto Ethiopia, <sup>c</sup> over an hundred and seven and twenty provinces :) <sup>2</sup> That in those days, when the king Ahasuerus <sup>d</sup> sat on the throne of his kingdom, which was in <sup>e</sup> Shushan the palace, <sup>3</sup> In the third year <sup>e</sup> Neh. 1. 1.

<sup>a</sup> Ezra 4. 6.  
<sup>b</sup> Dan. 9. 1.  
<sup>c</sup> ch. 8. 9.  
<sup>d</sup> 1 Kings 1. 46.  
<sup>e</sup> Neh. 1. 1.

CH. I. 1. *Ahasuerus*] i.e. *Xerxes*, whose expedition into Greece, and ignominious defeat at Salamis, in the autumn of the year B.C. 480, is well known, from the history of *Herodotus* (vii. 1—139; viii. 1—90), and from the drama, entitled, “The Persæ” of the Athenian poet, *Æschylus*. Xerxes had succeeded his father, Darius, in the throne of Persia, in the beginning of B.C. 485, and, after a reign of twenty years and a half, he was slain at night in his bed-chamber by the chief of his body-guard, Artabanus, who conspired with his chamberlain, Mithridates, and was succeeded, after an interregnum of about seven months, by his son, Artaxerxes Longimanus, whose good deeds to Jerusalem have been recorded in the books of Ezra and Nehemiah, and who reigned forty years (*Ussher*, Ann. p. 105; *Clinton*, Fasti, ii. 314).

That *Ahasuerus* is *Xerxes*, may be inferred from the following considerations:—

(1) The *Ahasuerus* of this book is a Persian King, who resides at Shushan (or Susa, i. 5; iii. 15; iv. 8; and *passim*), the capital of the Persian empire. Among the Kings of Persia Xerxes corresponds in time with Ahasuerus. Xerxes came to the throne, B.C. 485. Ahasuerus made Mordecai his prime minister after the death of Haman (viii. 1). Mordecai was either the uncle or cousin of Esther (ii. 7), and he stood in the third generation after the captivity of Jeconiah, King of Jerusalem (ii. 5), which took place, B.C. 597, about 112 years before the accession of Xerxes. A generation may be reckoned at rather more than thirty years, and therefore Mordecai would thus be a contemporary of Xerxes, and Esther, who was younger than Mordecai (ii. 7), would be of a suitable age to become his Queen.

(2) In his temper and actions, the *Ahasuerus* of the Book of Esther closely resembles Xerxes, as portrayed to us in history. In both there are the same characteristics of wayward caprice, uncontrolled passion, and fitful violence, almost amounting to furious phrenzy; of arbitrary wilfulness, and despotic tyranny; of reckless and ruthless cruelty, not unmingled with some lucid intervals of kindness and generosity. There are the same traits of voluptuous sensuality, combined with boundless prodigality, and proud ostentation of power and dominion, and with the brilliant and gorgeous display of Oriental magnificence. See *Herod.* vii. 34, 35. 41, 105. 136; ix. 107; *Juvenal*, x. 180; *Baumgarten*, p. 135; *Kitto*, Bib. Illust. p. 439.

(3) There is also a similarity in the names of the two sovereigns. This has been shown by *Heeren*, *Gesenius*, *Grotefend*, and especially by those who have recently examined the cuneiform inscriptions (*Champollion*, *Lassen*, *Benfey*, and *Spiegel*). The Hebrew name of *Ahasuerus* is *A-chash-verosh*. The initial A is an affix, and the other syllables are a Hebrew modification of the Persian name *Ksâyârsâ*, which occurs frequently in the extant cuneiform inscriptions of *Xerxes*. See the collection of them in *Spiegel*, Die alt-Persischen Keil-Inschriften: Leipzig, 1862, pp. 54—63. Cp. *Lassen*, Keil-Inschriften, p. 33; and *Fuerst*, p. 66. Cp. above, on Ezra iv. 6; and see *Baumgarten*, De fide Estheræ, 131—135. This Persian name, *Ksâyârsâ*, was Græcised into *Xerxes*. In the Syriac Version here he is called *Ach-shirash*, the son of *Ach-sherash*.

(4) Other points of resemblance between Ahasuerus and

Xerxes will be pointed out in the following notes; and it seems scarcely possible for any one to doubt their identity, after what has been said on this subject by *Scaliger* (de Emend. Tempor. p. 483; ad *Eusebii* Chronicon, p. 1011), and by others, such as *Drusius*, *Junius*, *Pfeiffer* (Dubia, p. 256), *Bp. Hall*, *Carpzov*, *Bengel*, *Jahn*, *Rosenmüller*, *Gesenius*, *Justi*, *Herzfeld*, *Winer*, *Baumgarten*, *Hävernick*, *Keil*, *Dr. Kitto*, *Bertheau*, *Lord Arthur Hervey*, *Dr. Davidson*, *Bp. Cotton*, *Dr. W. Smith*, *Dr. Pusey* (on Daniel, 328), who all agree in this conclusion, that the Ahasuerus of the Book of Esther is the Xerxes of Herodotus and Æschylus.

It has been urged by some critics (as *Hengstenberg*, *Krüger*, and others), that Ahasuerus cannot be Xerxes, because the twelfth year of Ahasuerus is mentioned in this book (iii. 7), and events happening after that year are narrated as occurring in his reign, whereas Xerxes reigned only eleven years, as *Ussher* and other chronologers have supposed. But this objection has been removed by the establishment of a counter opinion, viz. that the reign of Xerxes extended to twenty-one years. See *Diodorus*, xi. 69; *Wesseling*; *Clinton*, Fasti Hellenicæ, ii. 314; *Herzfeld*, Geschichte, ii. 397.

— this is *Ahasuerus*] The author thus distinguishes this Ahasuerus from others who bore the same name. *Ahasuerus*, (as has been before observed, Ezra iv. 6), was an official name of Persian Kings.

— India] Heb. *Hoddu*, from Syriac, *Honedu* (*Gesen.* 216). In the cuneiform inscriptions, the country on the banks of the Indus is called *Hindu* (*Spiegel*, 222), whence *Hindûstan*.

— even unto Ethiopia, over an hundred and seven and twenty provinces] In the Book of Daniel (vi. 1) it is said, that Darius the Mede set 120 princes over his provinces. The twenty satrapies of *Herodotus* (iii. 89) are different in character from the provinces (*medinoth*) here mentioned, and describe nations rather than districts (*Heeren*, *Rosenmüller*, *Baumgarten*). *Herodotus* himself speaks of the *Indians* and *Æthiopians* as being tributary to the King of Persia (iii. 97, 98. Cp. iv. 44; vii. 9. 15. 69). See also the speech of Xerxes on the size of his own dominions, which he boasts to be co-extensive with the heavens (vii. 8). Cp. *Hävernick*, Einleit. ii. 341; *Dr. Pusey*, Lect. on Daniel, 410—414.

In extant cuneiform inscriptions, Ahasuerus (i. e. Xerxes) thus speaks of himself:—

“I, *Ksâyârsâ*” (or, *Ksâyârsâ* = Xerxes), “the King of Kings, King of the Provinces, which consist of many nations, King of this great Earth far away, son of King Darius, the Achæmenid; thus saith *Ksâyârsâ*, the Great King, by the favour of Auramazdas, I have built this building. I am *Ksâyârsâ*, the Great King, the King of Kings, the King of the lands, which consist of many races.” See *Spiegel*, pp. 59. 61. 63.

The word *medinah*, here used to describe a province, properly signifies a judicial district, within which the Satrap, who was entrusted with the charge of it, exercised jurisdiction: the word is connected with *din*, judgment, *dan*, judge, &c. (*Gesen.* 451.)

2. in Shushan] Susa, the Persian capital. See Neh. i. 1; and described as the residence of Xerxes by *Herodotus*, vii. 6. 135, 136; ix. 107; *Æschylus*, Pers. 15. 124. 563.

f Gen. 40. 20.  
ch. 2. 18.  
Mark 6. 21.

of his reign, he <sup>f</sup>made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him: <sup>4</sup>When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

† Heb. *found*.

|| Or, *violet*.

g See ch. 7. 8.  
Ezek. 23. 41.  
Amos 2. 8. &  
6. 4.

|| Or, of *porphyre*,  
and *marble*, and  
*alabaster*, and  
stone of *blue*  
*colour*.

† Heb. *wine of*  
*the kingdom*.

† Heb. *according to*  
*the hand of*  
*the king*.

h 2 Sam. 13. 28.

i ch. 7. 9.

|| Or, *eunuchs*.

<sup>5</sup>And when these days were expired, the king made a feast unto all the people that were † present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; <sup>6</sup>Where were white, green, and || blue, *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: <sup>g</sup>the beds were of gold and silver, upon a pavement || of red, and blue, and white, and black, marble. <sup>7</sup>And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and † royal wine in abundance, † according to the state of the king. <sup>8</sup>And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. <sup>9</sup>Also Vashti the queen made a feast for the women in the royal house which *belonged* to king Ahasuerus.

<sup>10</sup>On the seventh day, when <sup>h</sup>the heart of the king was merry with wine, he commanded Mehuman, Biztha, <sup>i</sup>Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven || chamberlains that served in the presence of Ahasuerus the

#### THE FEAST AT SUSA.

3. In the third year of his reign, he made a feast unto all his princes] In the third year of his reign, Xerxes (as Diodorus Siculus states, xi. 2) was engaged in making preparations for his expedition against Greece, and gathered together his princes, in order to take counsel with them on that expedition, and he then promised to reward those princes who should bring the best forces into the field (*Herod.* vii. 8. Cp. *Diod. Sic.* xi. 2; *Baumg.* 138). It was the custom of the Persians to combine great councils with great festivities (*Herod.* i. 133; *Strabo*, xv. p. 329; *Winer*, R. W. B. ii. 229); and consequently there is good reason for believing that this great festival of Ahasuerus, at Susa, was held on the occasion of the projected invasion of Greece. Cp. *Hävernick*, Einleit. ii. 340. We have a parallel instance in the history of Nabuchodonosor, who feasted his army 120 days at Nineveh (*Jud.* i. 16).

It had been long ago suggested by *Bp. Hall*, that this feast of Ahasuerus (or Xerxes) at Susa was held partly in triumphal joy "for the great victories which Xerxes had lately won in Egypt, and partly for the animation of his princes and soldiers to future exploits in Greece." And as that campaign was preceded by muster of troops, as well as by deliberations on the plan of the expedition, we recognize there a reason for a statement, which otherwise might seem unaccountable (and which has been rejected by some critics as fabulous), the *prolongation* of the festival of Ahasuerus for so long a time as a hundred and fourscore days (v. 4); and we see also how appropriate on such an occasion, when such vast forces were gathered together, would be the words of the sacred writer,—"He showed the riches of his glorious kingdom, and the honour of his excellent majesty."

The reader may be reminded of the magnificent spectacle of the riches of this glorious kingdom, and excellent majesty, which was displayed to the eyes of Xerxes, when he contemplated his collected forces at Abydos, in his march to Greece (*Herod.* vii. 44, 45; *Val. Max.* ix. 13).

The person of Xerxes himself was distinguished by the majestic dignity and beauty of his stature (*Herod.* vii. 187). He was now in the flower of youth (*Æschyl.*, Pers. 13. 741. 779: *Ξέρξης, ἔνδς παῖς, ὧν νόος ῥοπέει νέα*).

— nobles] Heb. *partemim*, a Persian word, which signifies first, or principal (*Gesen.* 694); Sanscrit, *prathama*; Greek, *πρῶτος, πρῶτος* (*Baumg.* 98).

5. in the court of the garden] The custom of banqueting in parks, or paradises, and gardens, is common to this day in Persia (*Dereser, Hävernick*). This mention of the garden seems to show that this festival took place in the earlier part of the year.

6. fine linen] Heb. *carpas*; whence Gr. *κάρπασος*; and Lat. *carbasus*; Sanscrit *karpāsa* (*Gesen.* 416).

— the beds were of gold and silver] The gold and silver beds of the Persian army of Xerxes are mentioned by *Herodotus* (ix. 82), and the variegated hangings, and the golden and silver tables, as exciting the wonder of Pausanias. Cp. *Athenæus*, ii. 31; *Plutarch*, Pelop. c. 30, where the splendid accoutrements of the Persian couches are described. The effeminacy of the Persians in those respects gave occasion to the Athenian Dramatist, Phrynichus, to begin his play, "The Phœnissæ," which was the model of the Persæ of *Æschylus*, with a scene in which he introduced Persian attendants strewing the seats of Persian nobles with tapestry. See the Greek "Argument," prefixed to the Persæ of *Æschylus*.

— red, and blue] Rather, green, malachite, or serpentine (*Bertheau*, p. 296. Cp. *Gesen.* 105).

— white] Properly pearl-coloured (*Gesen*).

7. in vessels of gold] For this vast multitude. The immense quantity of gold belonging to the Kings of Persia, became proverbial (*Q. Curt.* iii. 13; v. 6). *Æschylus* (Pers. 3) gives to Susa the epithets *πολύχρυσος*. Cp. *ibid.* 9. 80. 161.

— royal wine] Perhaps *chalybonian*, which was called the wine of the Persian Kings. Cp. *Ezek.* xxvii. 18. *Strabo*, xv. p. 330; *Athen.* i. 51.

— according to the state] Literally, according to the hand. Cp. 1 Kings x. 13. *Neh.* ii. 18.

8. none did compel] As was sometimes the custom among the Persians and their imitators. See *Baumg.* p. 12. But now that Ahasuerus (i.e. Xerxes) had invited princes of all his provinces, he respected their national habits, and did not forget that some of the mountaineer Persian tribes, which retained the simplicity and strictness of their ancient customs, were famous for their temperance (*Xenophon*, *Cyrop.* i. 2. 16; *Ammian. Marcellin.* xxiii. 6).

9. Vashti the queen] Though the Persian sovereigns had a large number of wives and concubines, yet one was supreme over the rest, and often exercised great power in affairs of state, as Atossa, the Queen of Darius, and mother of Xerxes (*Herod.* iii. 134; vii. 7; *Æschyl.*, Pers. 158—160; *Ctesias*, Persic. ed. Bahr. p. 127; *Athenæus*, xiii.). The children of the concubines were not admissible to the throne. Cp. *Brisson*, de Imperio Persarum, i. 106. 110. 157; *Bähr*, ad *Ctesiam*, 152. 178; *Baumg.* 123).

10. Mehuman—Carcas] The exact specification of the names of the chamberlains here, and of the names of the seven counsellors (v. 14), and other minute details throughout this book, show that the author was intimately acquainted with the subject on which he writes.

— seven chamberlains] The number seven was a favourite



king, <sup>11</sup> To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* † fair to look on. <sup>12</sup> But the queen Vashti refused to come at the king's commandment † by his chamberlains: therefore was the king very wroth, and his anger burned in him.

† Heb. good of countenance.

† Heb. which was by the hand of his eunuchs.

<sup>13</sup> Then the king said to the <sup>k</sup> wise men, <sup>1</sup> which knew the times, (for so *was* the king's manner toward all that knew law and judgment: <sup>14</sup> And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the <sup>m</sup> seven princes of Persia and Media, <sup>a</sup> which saw the king's face, and which sat the first in the kingdom;) <sup>15</sup> † What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

k Jer. 10. 7.  
Dan. 2. 12.  
Matt. 2. 1.  
1 Chron. 12. 32.

m Ezra 7. 14.  
n 2 Kings 25. 19.  
† Heb. what to do.

<sup>16</sup> And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus. <sup>17</sup> For *this* deed of the queen shall come abroad unto all women, so that they shall <sup>o</sup> despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

o Eph. 5. 23.

<sup>18</sup> *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath. <sup>19</sup> † If it please the king, let there go a royal commandment † from him, and let it be written among the laws of the Persians

† Heb. if it be good with the king.

† Heb. from before him.  
† Heb. that it pass not away, ch. 8. 8.  
Dan. 6. 8, 12, 15.

† Heb. unto her companion.  
p Eph. 5. 33.  
Col. 3. 18.  
1 Pet. 3. 1.

and the Medes, † that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate † unto another that is better than she. <sup>20</sup> And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall <sup>p</sup> give to their husbands honour, both to great and small.

† Heb. was good in the eyes of the king.

<sup>21</sup> And the saying † pleased the king and the princes; and the king did according to the word of Memucan: <sup>22</sup> For he sent letters into all the king's provinces, <sup>a</sup> into every province according to the writing thereof, and to every people after their language, that every man should <sup>r</sup> bear rule in his own

q ch. 8. 9.

r Eph. 5. 22, 23, 24.  
1 Tim. 2. 12.

one with the Persians. Cp. v. 14; ii. 9; iv. 4, 5. *Herod.* iii. 17, 84; *Hävernich*, ii. 343. It may have been founded on some notions of astrology, to which they were devoted (*Baumg.*). It has been thought by some to have been due to the influence of Daniel (*Mede*, book i. disc. x.), but this is hardly probable.

11. *Vashti—to shew—her beauty*] The name *Vashti* signifies in Persian *beautiful woman* (*Gesen.* 236; *Fuerst*, 380; *Zend*, *Wahisti*).

— *crown*] Heb. *cether*: the Persian *kîdapis*, or tiara. Cp. ii. 17; vi. 8. *Æschyl.*, Pers. 663; and *Ctesias*, Persic. 47; and *Bähr's* note, p. 191.

12. *the queen Vashti refused to come*] “Stulto rege consultius” (says *Sulpicius Severus*), knowing the licentiousness of Persian princes in such times of revelry. Cp. *Herod.* v. 18.

13. *which knew the times*] Who were acquainted with the precedents of the Persian jurisprudence, and could advise what was to be done according to ancient usage.

14. *the seven princes of Persia*] Cp. *Ezra* vii. 14.

— *which saw the king's face*] Who were admitted to his presence. The privacy of the Median and Persian Kings was held inviolable,—“Apud Persas persona regis occultatur” (*Justin*, i. 9). Cp. *Herod.* i. 99; *Xenophon*, Ages. 9. 1. 1; *Aristot.* de Mundo, c. 6, where the King is described as “sitting at Susa, invisible.” It was a stipulation of the six associates of Darius Hystaspis, that they should have the privilege of admission to see the King's face. Cp. below, v. 1.

16. *Memucan*] Mentioned last in order (v. 14); but here he is said to have spoken first,—a small matter, seeming to show the historian's accurate knowledge of the facts of the case.

18. *the ladies*] The wives of princes and nobles.

— *too much contempt and wrath*] Contempt in the women, and wrath in the men, and continual discord in families.

19. *let it be written*] Let it be enrolled among the laws, which are immutable. This was desired by them, in order that the Queen might not be able afterwards to regain her power over the King, and punish those who now gave their counsel for her degradation.

— *that it be not altered*] Literally, *let it not pass away*, so as to become void. What was spoken by the King was often altered, and often passed away. We find frequent instances of sudden changes of resolves of Persian Kings, and of Ahasuerus himself (Xerxes). See *Herod.* vii. 4. 11. 13. 18. But what *was written* and enrolled among the laws of Persia could not be altered. Cp. *Dan.* vi. 8—10. Cp. below, iii. 9; viii. 5. 8, where the *writing* of the decree is insisted upon, as necessary to give it validity.

— *her royal estate*] As Queen. Cp. v. 9.

#### THE ROYAL DECREE.

20. *decree*] Heb. *pithegam*; from a Persian word, *pedam*, an edict (*Gesen.* 696. Cp. *Dan.* iv. 14. *Ezra* iv. 17).

— *for it is great*] Mardonius, in *Herodotus* (vii. 9), flatters Xerxes in a similar strain to this.

22. *according to the writing thereof*] According to the alphabetical character used in the provinces respectively.

— *that every man should bear rule in his own house, and that it should be published according to the language of every people*] This statement has been rejected as incredible, and the decree has been ridiculed as absurd by some. But they do not seem to have carefully examined the writer's words.

† Heb. *that one should publish it according to the language of his people.*  
518.

a ch. i. 19, 20.

† Heb. *unto the hand.*  
|| Or, *Hegai*,  
ver. 8.

house, and † that it should be published according to the language of every people.

II. <sup>1</sup> After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and <sup>a</sup> what was decreed against her. <sup>2</sup> Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: <sup>3</sup> And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, † unto the custody of || Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them*: <sup>4</sup> And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

<sup>5</sup> Now in Shushan the palace there was a certain Jew, whose name was

The sense is, that every man should be ruler in his own house, and be *using the language of his own people*; that is, he should not adopt the language of any of his numerous wives, who might be foreigners, but should speak to them in the language of his people, and constrain them to use that language also. So *Targum, Jarchi, Aben Ezra, De Dieu, Baumg., Bertheau*. The number and diversity of languages spoken in the Persian dominions have been already adverted to, in the notice of this decree itself. The Persians being polygamists, a jargon of language was introduced into their families, and some of them adopted the dialects of their foreign wives.

This decree was designed to correct this evil; and the need of such a law in such cases is seen by what is related in Neh. xiii. 23, 24, where the children of the strange wives are said to speak a dialect of Philistia, mingled with Hebrew. We may compare *Juvenal's* description of the corruption of the Roman language by the influence of Greek women (*Juvenal*, vi. 186).

The influence which many strange women gained over the heart of Solomon (1 Kings xi. 1—8), and the great power exercised by Queens, and other great women in Persia, over their own husbands, although they were polygamists, are matters of history. See *Baumg.* p. 22—24.

#### THE INTERVAL OF FOUR YEARS.

CH. II. 1. *After these things*] The events of the former chapter occurred in the earlier part of the *third* year of Ahasuerus (i. 3); but his marriage with Esther, the successor of Vashti, did not take place till near the end of the tenth month of the *seventh* year of his reign (v. 16).

Ahasuerus was a man of violent passions. Is this delay credible? How is it to be accounted for?

The answer is to be suggested by what has been already stated, namely, that Ahasuerus was Xerxes (see on i. 1). We know from secular historians that Xerxes was *absent from Persia* in his fourth year. He came to the throne, B.C. 485, and set forth from Susa in the spring of B.C. 481 (*Herod.* vii. 20), and arrived at Sardis in the autumn of B.C. 481, and there passed the winter (*Herod.* vii. 32—37). He set forward from Sardis in the spring of B.C. 480 (*Herod.* vii. 37). The battle of Thermopylae was fought in the summer (*Herod.* vii. 110), and that of Salamis was fought in the autumn of that year (*Herod.* viii. 65. 113); and the battles of Plataea and Mycale took place in the September of B.C. 479 (*Herod.* ix. 101; *Plutarch*, Aristid. c. 19; *Clinton*, Fasti, ii. 28. 30. 217).

After the battle of Mycale, some of the Persians, who escaped from the defeat there, came to Sardis, and found Xerxes there after his ignominious return from Greece (*Herod.* viii. 117; ix. 107).

There he was entangled in a guilty passion for the wife of his brother Masistes, and then returned to Susa, where he formed a lawless connexion with her daughter, Artaynta, the wife of his own son, and thus excited the jealousy of Amestris, the daughter of Otanes, a Persian noble (*Herod.* vii. 61), one of his own wives, who avenged herself in a most barbarous manner on the wife of Masistes; and Masistes, the brother of Xerxes, being resolved to excite a rebellion in Bactra against the King, was cut off in his way thither by the command of Xerxes. It is not certain whether Xerxes returned by a direct

route from Sardis to Susa, or whether he did not first go to Ecbatana, or to Babylon. There is a difference among the historians (*Herodotus*, *Ctesias*, and *Diodorus*) as to this point. See *Ussher*, Ann. p. 104. These events, it is probable, filled up a great part of the interval between the third and seventh year of the reign of Xerxes.

Thus we may explain the delay between the repudiation of Vashti, and the elevation of Esther to be Queen. Cp. *Baumgarten*, p. 141; *Pusey*, on Daniel, p. 329.

It has been objected, that Xerxes had a Queen Amestris, already mentioned; and that it would not be likely that he would make such an order, as is described in this chapter, for supplying the place of Vashti.

Some have answered this objection by saying that Amestris herself was no other than Esther. So *Sealiger*, *Pfeiffer*, *Eichhorn*, *Bunsen*, and others. But this is impossible. Amestris was not a Jewess, as Esther was, but the daughter of a Persian officer, Otanes, a brother of Darius, the father of Xerxes (*Herod.* vii. 61. 82); and it is probable that the sons of Xerxes, whom he took with him to Greece (*Herod.* vii. 39), were her children. Her character was very different from that of Esther. She was a Persian Jezebel. Whatever may be said of Esther's acts in behalf of her own nation, it cannot be supposed that she would be guilty of such barbarous acts of personal cruelty and revenge, as were perpetrated by Amestris. See *Herod.* vii. 114; ix. 112; *Ctesias*, Persic. 43.

Let us suppose Xerxes to be Ahasuerus, as is most probable. Then we may say that Amestris was wife of Ahasuerus, and after the repudiation of Vashti, and before the elevation of Esther, may have had great influence with him. But the Persian Kings had many wives, besides concubines (*Herod.* i. 135; iii. 7); and we read here that Ahasuerus loved Esther above all his wives (ii. 17). Amestris was a dissolute and profligate woman; see *Ctesias*, Pers. 42, who speaks of her illicit connexions; and the affections of the King had been entangled by that very woman, who was afterwards so cruelly treated by Amestris (*Herod.* ix. 108. Cp. *Baumg.* p. 145).

It is observable, that in the drama of *Æschylus*, which belongs to this period, the principal female royal personage is not the Queen Consort, but the Queen Mother, Atossa, who had the most prominent position at Susa, during the absence of Xerxes in Greece. Does not this seem to intimate that the place of Queen Consort was regarded as vacant at this time?

3. *that they may gather together all the fair young virgins*] The details in this and the following verses (vv. 3—16) display a picture of the degradation to which Woman was reduced in Persia at that time, when Persia was regarded as holding the highest place among the nations of the world for extent of dominion, and abundance of wealth, and brilliant splendour, and arts of civilization and refinement. The degradation of Woman was accompanied, as it always is, with savage brutality, and foul sensuality, in the other sex. This chapter, therefore, is of priceless worth, as showing the need under which the human race then lay, of that deliverance, which has been wrought by the INCARNATION of the SON of GOD, the Seed of the Woman, who raised Womanhood to a high and holy dignity, and by that spiritual espousal of a Church Universal, by which He has sanctified Marriage, and made it "a great mystery" (Eph. v. 32); and it may remind the world of the inestimable benefits it owes to Christianity. See above, *Introd.* p. 365.

Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite ;  
<sup>6b</sup> Who had been carried away from Jerusalem with the captivity which had  
 been carried away with || Jeconiah king of Judah, whom Nebuchadnezzar the  
 king of Babylon had carried away. <sup>7</sup> And he † brought up Hadassah, that is,  
 Esther, ° his uncle's daughter : for she had neither father nor mother, and the  
 maid was † fair and beautiful ; whom Mordecai, when her father and mother  
 were dead, took for his own daughter.

b 2 Kings 24. 14,  
 15.  
 2 Chron. 36. 10,  
 20.  
 Jer. 24. 1.  
 || Or, *Jehoiachin*.  
 2 Kings 24. 6.  
 † Heb. *nourished*,  
 Eph. 6. 4.  
 ° ver. 15.  
 † Heb. *fair of*  
*form, and good of*  
*countenance*.

<sup>8</sup> So it came to pass, when the king's commandment and his decree was  
 heard, and when many maidens were <sup>d</sup> gathered together unto Shushan the  
 palace, to the custody of Hegai, that Esther was brought also unto the king's  
 house, to the custody of Hegai, keeper of the women. <sup>9</sup> And the maiden  
 pleased him, and she obtained kindness of him ; and he speedily gave her  
 her ° things for purification, with † such things as belonged to her, and seven  
 maidens, *which were* meet to be given her, out of the king's house : and † he  
 preferred her and her maids unto the best *place* of the house of the women.  
<sup>10</sup> <sup>f</sup> Esther had not shewed her people nor her kindred : for Mordecai had  
 charged her that she should not shew it.

d ver. 3.

e ver. 3. 12.  
 † Heb. *her*  
*portions*.  
 † Heb. *he*  
*changed her*.

f ver. 20.

<sup>11</sup> And Mordecai walked every day before the court of the women's house,  
 † to know how Esther did, and what should become of her. <sup>12</sup> Now when  
 every maid's turn was come to go in to king Ahasuerus, after that she had  
 been twelve months, according to the manner of the women, (for so were the  
 days of their purifications accomplished, *to wit*, six months with oil of myrrh,  
 and six months with sweet odours, and with *other* things for the purifying of  
 the women ;) <sup>13</sup> Then thus came *every* maiden unto the king ; whatsoever she  
 desired was given her to go with her out of the house of the women unto the  
 king's house. <sup>14</sup> In the evening she went, and on the morrow she returned  
 into the second house of the women, to the custody of Shaashgaz, the king's  
 chamberlain, which kept the concubines : she came in unto the king no more,  
 except the king delighted in her, and that she were called by name.

† Heb. *to know*  
*the peace*.  
 about  
 515.

<sup>15</sup> Now when the turn of Esther, ° the daughter of Abihail the uncle of  
 Mordecai, who had taken her for his daughter, was come to go in unto the  
 king, she required nothing but what Hegai the king's chamberlain, the keeper  
 of the women, appointed. And Esther obtained favour in the sight of all them  
 that looked upon her. <sup>16</sup> So Esther was taken unto king Ahasuerus into his  
 house royal in the tenth month, which *is* the month Tebeth, in the seventh

about  
 515.  
 g ver 7.

5. *Mordecai*] Probably a name connected with Merodach. It occurs also in Ezra ii. 2. Neh. vii. 7.

6. *Who had been carried away from Jerusalem*] That is, Kish had been carried away from Jerusalem, with Jeconiah, about 117 years before this time. See *Baumgarten*, pp. 125—127 ; *Davidson*, 157. 159.

It has been supposed by some (e.g. *Bertheau*, p. 306), that Mordecai himself might be reckoned, according to a popular use of the term, among the captives brought from Jerusalem a century before, as being included in his ancestors, by an *usus loquendi*, not uncommon among the Hebrews, and that Jair, Shimei, and Kish are the celebrated Benjamites, bearing those names, and are mentioned here on account of their celebrity, while other links of the genealogical chain are cancelled ; but the former interpretation (which is that also of *Petavius*, *Le Clerc*, *Rainold*, and *Bonfrerius*) seems preferable. See above, on i. 1.

It might have been expected, that Mordecai, being of the favoured tribe of *Benjamin*, would not have been content to remain in Persia, but would have earnestly desired to return to Jerusalem. See above, *Introduction*, as to his character, contrasted with that of such persons as Zerubbabel and Jeshua, Ezra and Nehemiah, who made great worldly sacrifices, in order to return, and encountered great hardships at Jerusalem.

7. *Hadassah*] Which means *myrtle* (*Gesen.* 217 ; *Bertheau*, 308).

— *Esther*] The Persian name for *star* (*Pfeiffer*, 257 ; *Gesen.* 69). Her maiden name was *Myrtle* ; her name as Queen was *Star* (*Bertheau*).

— *uncle's*] By her father, Abihail's side (*v.* 15. *Gesen.* 191). *Josephus* (x. 6. 2) makes Mordecai himself to be her uncle.

10. *Esther had not shewed her people*] And she continued to conceal it (see vii. 4), by the direction of Mordecai, as here stated : *cp.* v. 20. Mordecai probably thought that the knowledge of it would be a prejudice to her admission into the King's favour, and a hindrance to her influence over him. Here we have a specimen of that lower tone of morality, which characterizes Mordecai, and which places him in a striking contrast to the noble and generous spirits of such confessors as Ezra (see Ezra vii. 1—28) and Nehemiah (see Neh. i. and ii. ; and xiii. 9 ; and *cp.* above, *Introd.* p. 359—364). How different is the language of the Psalmist (*exix.* 46), "I will speak of Thy testimonies also even before kings, and will not be ashamed." *Cp.* below, *iv.* 14 ; and above, *Introduction* to this Book.

16. *Tebeth*] The month from the new moon in January to that in February (*Gesen.* 318).

— *in the seventh year of his reign*] Probably *b.c.* 479-8.

|| Or, *kindness*.  
† Heb. *before*  
him.

about  
514.  
h ch. 1. 3.  
† Heb. *rest*.

† ver. 21.  
ch. 3. 2.  
k ver. 10.

|| Or, *Bigthana*,  
ch. 6. 2.  
† Heb. *the*  
*threshold*.  
l ch. 6. 2.

m ch. 6. 1.

a Num. 24. 7.  
l Sam. 15. 8.

year of his reign. <sup>17</sup> And the king loved Esther above all the women, and she obtained grace and || favour † in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. <sup>18</sup> Then the king <sup>h</sup> made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a † release to the provinces, and gave gifts, according to the state of the king.

<sup>19</sup> And when the virgins were gathered together the second time, then Mordecai sat <sup>i</sup> in the king's gate. <sup>20</sup> <sup>k</sup> Esther had not *yet* shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him. <sup>21</sup> In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, || Bigthan and Teresh, of those which kept † the door, were wroth, and sought to lay hand on the king Ahasuerus. <sup>22</sup> And the thing was known to Mordecai, <sup>l</sup> who told it unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name. <sup>23</sup> And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in <sup>m</sup> the book of the chronicles before the king.

III. <sup>1</sup> After these things did king Ahasuerus promote Haman the son of Hammedatha the <sup>a</sup> Agagite, and advanced him, and set his seat above all the

17. *all the women*] His wives. The *women* are here distinguished from the *virgins*.

18. *a release*] Or redemption of tribute, as was usual with the Persian Kings, on their accession to the throne (*Herod*. vi. 59).

#### THE LOYALTY OF MORDECAI AND ESTHER.

19—22. *And when the virgins were gathered together the second time*] This passage has been considered a difficult one. Some suppose that the *first* gathering of virgins had been *before* the marriage of Vashti. But this is improbable.

Let us examine the literal sense.—*And when virgins were gathered together a second time*. Hence it appears, that even *after Esther's* marriage, and after her elevation to the dignity of Queen (see v. 22), there was *another gathering* together of virgins (not "*the virgins*;" there is no article in the original), as there had been before it: see v. 8).

This second gathering was not in consequence of any prejudice of the King against Esther as a Jewess. This surmise is obviated by the historian, who tells us here (v. 20) that Esther had not showed her kindred nor her people. But this "gathering together of virgins a second time," namely, after Esther's marriage, shows (as *Tirenus* and *Bonfrerius* have observed) the unfaithfulness and licentiousness of Ahasuerus. Esther was his Queen; but he was not content with her: he loved her better than his other wives; but he was fickle and capricious in his affection; he sought new indulgences for his roving appetite. Such is Polygamy, especially among Princes.

This "second gathering together of virgins" took place at some time in the five years' interval between the *seventh* year of Ahasuerus' reign (ii. 16) and the *twelfth* year (iii. 7). In those *five years* the first ardour of the King's love for Esther had passed away; and therefore we need not be surprised, that Haman should have ventured to attempt to destroy the nation of the Jews, to which Esther the Queen belonged.

This "second gathering together of virgins" is also mentioned for another purpose, to show the *faithfulness and loyalty of Esther and Mordecai* to Ahasuerus.

Though he was untrue to her, and though this "second gathering" was an insult to the Queen, yet Esther and Mordecai, her cousin, did not bear malice against the King for this injury. They might have harboured a spirit of revenge, but they did not; on the contrary, they returned good for evil; they saved the King's life from the conspiracy of the two chamberlains, Bigthan and Teresh (v. 21). Mordecai revealed the conspiracy to "*Esther the Queen*, and Esther certified the King thereof" (v. 22), and thus the plot was discovered, the traitors were punished, and the King's life saved (v. 23).

Doubtless this act of loyalty on Esther's part, as well as

on Mordecai's, strengthened her influence with the King, and rendered him more favourable to her requests.

21. *chamberlains, Bigthan and Teresh*] On these Persian names, see *Bertheau*, 315. Their meaning is not certain.

— *sought to lay hand on the king Ahasuerus*] A remarkable evidence of the probability of this narrative is supplied by the fact that Ahasuerus (i. e. Xerxes) was afterwards actually murdered at night in his bed (*Ælian*, v. Hist. xiii. 3) by two persons, one of whom was a *chamberlain*, and the other a chief captain of his guard. See *Aristot.*, Polit. v. 10; *Ctesias*, Pers. c. 29; *Diodorus Siculus*, xi. 69; *Justin*, Hist. iii. 1; and the life of Artaxerxes himself was afterwards attempted by the same Artabanus (*Ctesias*, c. 30). Indeed, such events were of frequent occurrence in Persian history. "Vides ut in tabulâ pictas eades regum tum ab eunuchis, tum ab ipsis cognatis perpetratas" (says *Bähr*, Præf. to the remains of *Ctesias*, the historian of Persia, p. 46).

23. *they were both hanged on a tree*] By crucifixion,—a common punishment among the Persians. See *Herod.* iii. 120. 125; iv. 43; vi. 30; vii. 194; *Thucyd.* i. 110; *Ctesias*, Pers. c. 36; *Plutarch*, Artax. c. 17. Cp. below, v. 14; vii. 9, 10; ix. 13. Ezra vi. 11. *Hävernick*, ii. 351. Xerxes (Ahasuerus) was so furious against the Spartans, after the battle of Thermopylæ, that he ordered the dead body of Leonidas to be crucified (*Herod.* vii. 238; ix. 78).

— *the book of the chronicles*] Which was afterwards read to Ahasuerus, when he could not sleep (vi. 1). The Persian custom, in the age of Xerxes, of registering the good deeds of his subjects, was seen in the records made by his royal chroniclers, who stood by the side of his silver-footed throne, on Mount Ægaleos, at the battle of Salamis. See *Herod.* viii. 90; *Æschyl.*, Pers. 472.

On this text (ii. 21—23), see the Sermon of *Bp. Andrewes*, preached Aug. 6, 1616, vol. iv. p. 126.

#### HAMAN THE AGAGITE.

CH. III. 1. *Haman*] A name which seems to signify *illustrious*, and, perhaps, to be connected with the Indian *Hermes* (*Gesen.* 228; *Fuerst*, 366). The Haman mentioned in *Tobit* xiv. 10, has been supposed by some (*Ewald*, iv. 237) to be the same as this Haman, but this is not probable.

— *Agagite*] A descendant of the Amalekite Kings, called Agag (Num. xxiv. 7; 1 Sam. xv. 8. 32). He is, therefore, called an Amalekite by *Josephus* (Antt. xi. 6. 5). It has been objected, that if Haman was not a Persian, but of Amalekite extraction, it is not likely that he would have been made chief Vizier of Ahasuerus; but this allegation may be refuted by reference to the many examples on record of strangers who were highly advanced in the court of Persia. It may suffice to mention Daniel (Dan. vi. 2. 28). Among Gentile foreigners who gained influence

princes that *were* with him. <sup>2</sup> And all the king's servants, that *were* <sup>b</sup> in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai <sup>c</sup> bowed not, nor did *him* reverence. <sup>3</sup> Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the <sup>d</sup> king's commandment?

<sup>4</sup> Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew. <sup>5</sup> And when Haman saw that Mordecai <sup>e</sup> bowed not, nor did him reverence, then was Haman <sup>f</sup> full of wrath. <sup>6</sup> And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman <sup>g</sup> sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

<sup>7</sup> In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, <sup>h</sup> they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, to the twelfth month, that *is*, the month Adar. <sup>8</sup> And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and <sup>i</sup> their laws *are* diverse from all people; neither keep they the king's laws: therefore it is not <sup>†</sup> for the king's profit to suffer them. <sup>9</sup> If it please the king, let it be written <sup>†</sup> that they may be destroyed: and I will <sup>†</sup> pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries. <sup>10</sup> And the king <sup>k</sup> took <sup>†</sup> his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' <sup>||</sup> enemy. <sup>11</sup> And

with Kings of Persia, may be mentioned Democedes, Demaratus, Themistocles, Timagoras, and Ctesias: cp. Baumg. p. 27. Haman is called a Macedonian in the Apocryphal additions to ix. 24; an evidence of their later composition.

2. in the king's gate] A station of honour (Baumg. p. 96).

— Mordecai bowed not] This bowing implied prostration (cp. Herod. iii. 86; vii. 134. 136; viii. 118. Æschyl., Pers. 155. Xenophon, Cyrop. v. 3. Q. Curt. v. 8). Mordecai would not pay to man that reverence which was due to God (Josephus xi. 6. 8), and which he would not probably have scrupled to pay to the King himself, as God's minister and representative; otherwise, he himself could not afterwards have become Prime Minister in Haman's stead (viii. 2. 15; cp. Baumg. p. 29). The King of Persia was regarded by his subjects as an incarnation of Ormuzd (Hävernicks, ii. 347).

Besides, Mordecai would have a special repugnance to such an act of reverence to Haman, because the Amalekites, to whom Haman belonged (see v. 1), were under God's curse, for their treachery and cruelty to Israel at Rephidim. See above, note on Exod. xvii. 14 and 16; and on Num. xxiv. 20, where it is observed that Amalek is a Scriptural type of Satan and his powers, the spiritual enemy of God and His people. See also Deut. xxv. 17. 1 Sam. xv. 3.

Haman, the enemy of the people of God, is a type of the spiritual enemy of Christ's Church. Haman demanded the homage of Mordecai, and was full of wrath, because he bowed not (v. 5). Satan craved adoration from Christ Himself at the Temptation (Matt. iv. 9), and Satan is the author of idolatry.

4. whether Mordecai's matters would stand] Or rather, whether his words would hold good, "for he had told them that he was a Jew," and that a Jew was forbidden by his law to pay this reverence to men, as Josephus explains the passage (Ant. xi. 6. 5).

7. In the first month—Nisan] The month of the Passover; the month on which the redemption of Israel from Egypt had been accomplished; the month on which Mankind was delivered by the Death and Resurrection of Christ: see below, on v. 12.

— twelfth year] Probably B.C. 474.

— they cast Pur] In Persian, *pāreh*, a portion, a lot, connected with Latin *pars* (Pfeiffer, 258. Gesen. 670. Fuerst, 1121).

The Persians, like the Chaldeans (see Isa. xlvii. 10—15. Dan. ii. 2; v. 7), were superstitiously addicted to the inquisition of times and seasons favourable for any enterprise to which they were inclined; and for this purpose they resorted to divination by lots and astrology; and this propensity remains among them still; see the passages from Tavernier (i. 261), and Chardin (iii. 163. 301), quoted by Baumgarten, p. 101. Cp. Bert'leau, 320. Cp. Hävernicks, Einleit. ii. 347.

— the twelfth month—the month Adar] "The lot is cast into the lap; but the whole disposing of it is of the Lord" (Prov. xvi. 33); and it was providentially ordered, that the lot (for the appointment of a day on which Haman's design against the Jews was to be perpetrated) fell on a day in the *most distant month* in the year. The casting of lots took place on the *first month*, and they made trial of each month in succession; but no month was found, by their process, to be favourable till the *last month*.

Thus ample time was given for the intercession of Esther, and for the dispatch of the posts, and for the publication of an edict favourable to the Jews: see viii. 9—12.

It may at first be thought strange, that Haman should be content with this long prorogation of his murderous design. But it is to be observed, that he took care to secure the royal authority for it *in writing* (see v. 9), and by the King's *seal* (see v. 12), and he knew that any decree which was thus ratified, could *not* be *revoked*, but, according to the law of the Medes and Persians, was unalterable (see on i. 19. Cp. viii. 2. 8. 10). Besides, his superstitious reverence for divination would not allow him to alter the day prescribed by the lots; and he might hope that the interval of time would afford greater facilities for making sure preparations for the total extermination of the Jews, by a well-organized conspiracy against them among their heathen enemies, whom he probably gratified with a promise of a share in the spoil, as he did to Ahasuerus (v. 9).

8. a certain people, scattered abroad—in all the provinces of thy kingdom] See 2 Chron. xxxvi. 23. Ezra i. 1—4.

9. ten thousand talents] Out of the spoil of the Jews who were to be slain (v. 13). Hence it may be inferred, that many of the Jews of the dispersion had amassed considerable wealth; this was a snare to them, and indisposed them to return to Jerusalem, and attached them to the heathen land of their captivity. Cp. Ezra ii. 61.

the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

<sup>12 m</sup> Then were the king's || scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province <sup>n</sup> according to the writing thereof, and to every people after their language; <sup>o</sup> in the name of king Ahasuerus was it written, and sealed with the king's ring. <sup>13</sup> And the letters were <sup>p</sup> sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, <sup>q</sup> in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and <sup>r</sup> to take the spoil of them for a prey. <sup>14</sup> The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. <sup>15</sup> The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but <sup>t</sup> the city Shushan was perplexed.

IV. <sup>1</sup> When Mordecai perceived all that was done, Mordecai <sup>a</sup> rent his clothes, and put on sackcloth <sup>b</sup> with ashes, and went out into the midst of the

m ch. 8. 9.

|| Or, secretaries.

n ch. 1. 22. & 8. 9.

o 1 Kings 21. 8. ch. 8. 8, 10.

p ch. 8. 10.

q ch. 8. 12, &c.

r ch. 8. 11. s ch. 8. 13, 14.

t See ch. 8. 15. Prov. 29. 2.

about 510.

a 2 Sam. 1. 11. b Josh. 7. 6. Ezek. 27. 30.

11. the people also] This ready compliance on the part of Ahasuerus with Haman's proposal, has been thought incredible by some. Would the King permit so easily this wanton sacrifice of the lives of so many of his own subjects?

It is to be remembered that Haman was Grand Vizier of Ahasuerus, and that it was the custom of the Persian Kings to save themselves trouble, and to procure free indulgence in their pleasures, by devolving all matters of state on their favourite ministers; and that Haman had excited the King's wrath against the dispersed nation, whose name he had not specified, by representing them as disloyal and rebellious to the monarchy. We have some specimens of the reckless cruelty of Xerxes himself, in *Herodotus*, to his friends (vii. 39), to the Phœnicians at Salamis (viii. 90), and to his own brother (ix. 111—113). Cp. *Baumg.* (31—36); and *Introduction*, above, pp. 360, 361.

Probably, Haman took occasion to prefer this request to the King, where he was at a banquet (cp. v. 15), as it was usual to do when any one desired to obtain a favour from the Kings of Persia. See *Herod.* ix. 110; and compare Esther's procedure, v. 4, and v. 8; and cp. also the request of Herodias, at the banquet, for the head of John the Baptist (*Matt.* xiv. 8).

#### THE EVE OF THE PASSOVER.

12. on the thirteenth day of the first month] That is, on the day before the Passover.

This is remarkable, and it almost constrains the reader, who considers all the circumstances of this history, especially the wonderful deliverance of God's people by His merciful intervention, and the destruction of their Enemy Haman, by Crucifixion on the gallows which he himself had erected for Mordecai (vii. 10), to regard this plot of Haman, availing himself of the power of Ahasuerus, against the Jews, as a foreshadowing of the work of Satan, and the Powers of Darkness, enlisting the Heathen and Jewish world in a conspiracy against Christ at that great Passover, when Satan himself was overthrown, and the people of God were delivered by means of the Cross of Christ. Cp. below, on v. 1. 14; and vii. 10; and above, *Introduction*, p. 364.

— king's lieutenants] The satraps. The Hebrew word here used, *a-chashdarhan*, is a softer form of the Persian word *kshatrapan*, preceded (as usual in Hebrew) by the prosthetic *aleph*, which is found in the name *Ahasuerus* himself, *A-chaserosh*, the softer form of *Ksaryasa* (i. e. *Xerxes*. See on i. 1). See *Gesen.* p. 34, and *Fierst.* p. 65, by whom the Persian word *kshatrapan* (satrap), is said to signify guardian of the King's court, or guardian of the province; from *khsatra*, kingdom, and *pá*, a guardian. The word may still be read in the cuneiform inscriptions of Darius, found at *Behistún* (s.w. of Ecbatana), where the King calls certain persons his satraps; their names may be seen in *Spiegel*, pp. 22, 26.

The word here used (signifying satrap), is found several

times in this book, iii. 12; viii. 9; ix. 3; and above, in *Ezra* viii. 36 (in all which places it is rendered *lieutenants* in our version), and in *Dan.* iii. 2, 3. 27; vi. 1. 3, 4, 6, 7; in all which places it is rendered *princes*.

13. sent by posts] By posts; literally, runners (*Gesen.* 763). See 1 Sam. xxii. 17. 2 Kings x. 25; xi. 6. The organization of a system of couriers (*ἄγγελοι*, see on *Matt.* v. 41), for communicating royal decrees and other intelligence to all parts of the vast empire of Persia (cp. viii. 15), is well known from secular historians (*Herod.* viii. 98. *Xenophon*, *Cyrop.* vii. 6. 17).

15. the king and Haman sat down to drink] Probably Haman desired to drown all compunctious visitings of his own conscience and that of the King; and he exulted in the prospect of revenge by the destruction of Mordecai and his nation.

The resemblance between the character and acts of Haman, the proud and malignant enemy of God's people, and the spiritual Adversary of the Church of Christ, has been already noticed (on v. 2 and 12), and will come before us again, when we consider how Haman's malice recoiled on himself, and how he was crucified on the cross which he erected for Mordecai (vii. 9, 10).

The ghostly Enemy of God's people rejoiced at the prospect of their destruction, when he had prevailed on the rulers and people of Jerusalem to kill Christ; and the people of God were perplexed; but their sorrow was only for a time, and was changed into joy (see *John* xvi. 22; xxii. 1. Cp. *Rev.* xi. 10).

— the city Shushan was perplexed] Being grieved that the King's name and authority should be abused by a wicked counsellor, and to "see wickedness in the place of judgment" (*Ecl.* iii. 16). Cp. viii. 15, where it is said that the city of Shushan rejoiced and was glad, after the fall of Haman, and the deliverance of the Jews.

#### MORDECAI FASTING.

CH. IV. 1. Mordecai rent his clothes] Mordecai rends his clothes, puts on sackcloth and ashes, and cries with a loud and bitter cry; he makes outward demonstrations of grief and sorrow; but it is not said that he retired to his chamber to pray as Daniel did (*Dan.* vi. 10; ix. 3—19), or that he resorted to God with confession and supplication for help, as *Ezra* and *Nehemiah* did (*Ezra* viii. 23; ix. 5—15. *Neh.* i. 4—11; ix. 4—38).

In like manner it is said of the Jews, that they made great mourning and fasting, and weeping and wailing, and many lay in sackcloth and ashes (v. 3); but it is not said that they cried to the Lord God of Israel for deliverance.

The religion of Mordecai and Esther (cp. v. 16), who are favourable specimens of those Jews who did not avail themselves of the edict of Cyrus, inviting them to return to Jerusalem, stands in strong contrast with the more spiritual and saintly



city, and <sup>c</sup>cried with a loud and a bitter cry ; <sup>2</sup> And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. <sup>3</sup> And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing ; and <sup>†</sup>many lay in sackcloth and ashes.

<sup>4</sup> So Esther's maids and her <sup>†</sup>chamberlains came and told it her. Then was the queen exceedingly grieved ; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him : but he received it not. <sup>5</sup> Then called Esther for Hatach, one of the king's chamberlains, <sup>†</sup>whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. <sup>6</sup> So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. <sup>7</sup> And Mordecai told him of all that had happened unto him, and of <sup>d</sup>the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. <sup>8</sup> Also he gave him <sup>e</sup>the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

<sup>9</sup> And Hatach came and told Esther the words of Mordecai. <sup>10</sup> Again Esther spake unto Hatach, and gave him commandment unto Mordecai ; <sup>11</sup> All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into <sup>f</sup>the inner court, who is not called, <sup>g</sup>there is one law of his to put him to death, except such <sup>h</sup>to whom the king shall hold out the golden sceptre, that he may live : but I have not been called to come in unto the king these thirty days. <sup>12</sup> And they told to Mordecai Esther's words.

<sup>13</sup> Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. <sup>14</sup> For if thou altogether holdest thy peace at this time, then shall there <sup>†</sup>enlargement and deliverance arise to the Jews from another place ; but thou and thy father's

<sup>†</sup> Heb. sackcloth and ashes were laid under many Isa. 58. 5.  
Dan. 9. 3.  
<sup>†</sup> Heb. eunuchs.

<sup>†</sup> Heb. whom he had set before her.

<sup>d</sup> ch. 3. 9.

<sup>e</sup> ch. 3. 14, 15.

<sup>f</sup> ch. 5. 1

<sup>g</sup> Dan. 2. 9.  
<sup>h</sup> ch. 5. 2. &  
8. 4.

<sup>†</sup> Heb. respiration,  
Job 9. 18.

devotion of Ezra and Nehemiah, who relinquished temporal preferment and honour, and made great sacrifices of worldly good things, in order to serve the God of their fathers at Jerusalem, according to His appointed ordinances. See above, *Introduction*, pp. 361—364.

<sup>11. unto the king into the inner court</sup>] Where the Persian King sat, with his golden sceptre in his hand, like a deity upon earth, on his royal throne. See *Herod.* i. 99 ; iii. 72. 77. 84 ; vii. 212. *Athenaus*, xii. 8, and *Philost.*, Icon. ii. 32, where the Persian King is described sitting on his golden throne, in a splendid attire, "variegated like a peacock," and above, on i. 14, and *Baung.* 86, and the notes of *Serarius*, and *A Lapide*, on iii. 2, where it is shown from various authorities, that the Persians revered their Kings as gods ; a feeling which is briefly expressed in the words of the Persians to Atossa, the Queen of Darius, and mother of Xerxes, *θεοὺ μὲν εὐνάρειρα Περσῶν, θεοὺ δὲ καὶ μῆτρην ἔπους* (*Æschyl.* Pers. 160).

— these thirty days ] See above, on iii. 19—22.

#### THE RELIGION OF MORDECAI AND ESTHER.

<sup>14. from another place—and who knoweth—such a time as this ?</sup>] He does not mention the name of God, but we may suppose that it was in his thoughts ; and though he does not openly declare that it is God's hand alone which setteth up princes, yet he seems to have some surmise that there is a providential purpose to be accomplished by the elevation of Esther to the kingdom.

The circumstances of those Jews who were born in heathendom, and nursed with heathens in cities and courts, naturally

produced a habit of reserve and constraint, unfavourable to spiritual life, even among themselves: cp. above, ii. 10.

Here is one of the evidences of the truth and divine inspiration of this Book. The *Apocryphal* Book of Esther overflows with abundant ebullitions of religious sentiment in Mordecai and Esther, especially at this crisis, and so does the *Chaldee Targum*. The Jewish composers of those Books aspired to make a hero of the one, and a female saint of the other. But the Holy Spirit portrays them as they were.

Mordecai fasts, and Esther and her maidens fast in their distress (v. 16) ; but we do not hear that they encourage one another by prayer, or by commemoration of God's glorious acts to their forefathers. There is inspiration in this silence and reserve of the narrative, and in the *non-appearance* of the Divine Name in this Book. God deals with men as they are ; He is to them as they are to Him, and adjusts His dealing to theirs. If they are actuated by high and noble motives, and if they commune with Him in prayer, and confess Him boldly even unto death, He reveals Himself to them as He did to Daniel, He sends to them Prophets, as He did to Zerubbabel and Jeshua, who were cheered by His voice speaking to them by Haggai and Zechariah. He gives them the gift of the Holy Spirit, as He did to Ezra. He sends to them a Malachi, as He did to Nehemiah, who had also the help of Ezra. But if they are influenced by lower considerations of worldly prudence, He does not overlook what is good in them, but rewards it accordingly. He speaks to them as it were *anonymously*, as He did to Mordecai and Esther. He acts behind a veil of historical events, which are brought about by His Providence, but in which the World does not recognize His presence. See above, *Introduction* to this Book, pp. 361—364.

house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this? <sup>15</sup> Then Esther bade *them* return Mordecai *this answer*, <sup>16</sup> Go, gather together all the Jews that are † present in Shushan, and fast ye for me, and neither eat nor drink <sup>i</sup> three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: <sup>k</sup> and if I perish, I perish. <sup>17</sup> So Mordecai † went his way, and did according to all that Esther had commanded him.

V. <sup>1</sup> Now it came to pass <sup>a</sup> on the third day, that Esther put on *her* royal apparel, and stood in <sup>b</sup> the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. <sup>2</sup> And it was so, when the king saw Esther the queen standing in the court, *that* <sup>c</sup> she obtained favour in his sight: and <sup>d</sup> the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre. <sup>3</sup> Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? <sup>e</sup> it shall be even given thee to the half of the kingdom. <sup>4</sup> And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. <sup>5</sup> Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

<sup>6</sup> <sup>f</sup> And the king said unto Esther at the banquet of wine, <sup>g</sup> What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed. <sup>7</sup> Then answered Esther, and said, My petition and my request *is*; <sup>h</sup> If I have found favour in the sight of the king, and if it please the king to grant my petition, and † to perform my request, let <sup>i</sup> the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

<sup>9</sup> Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, <sup>h</sup> that he stood not up, nor moved for him, he was full of indignation against Mordecai. <sup>10</sup> Nevertheless Haman <sup>i</sup> refrained himself: and when he came home, he sent and † called for his friends, and Zeresh his wife. <sup>11</sup> And Haman told them of the glory of his riches, and

† Heb. found.

i See ch. 5. 1.

k See Gen. 43. 14.

† Heb. passed.

a See ch. 4. 16.

b See ch. 4. 11. &amp; ch. 6. 4.

c Prov. 21. 1.  
d ch. 4. 11. & 8. 4.

e So Mark 6. 23.

f ch. 7. 2.  
g ch. 9. 12.

† Heb. to do.

h ch. 3. 5.

i So 2 Sam. 13. 22.

† Heb. caused to come.

CH. V. 1. *the third day*] Of the Passover (*Targum*). This is observable. The destruction of the people of God was determined by their enemies on the day before the *Passover* (see iii. 12), and now their deliverance begins to reveal itself on the *third day*.

Here is another confirmation of the opinion that in this wonderful deliverance of the people of God, and in this destruction of their enemy, by the very means which he devised against them, we may recognize a foreshadowing of the deliverance wrought for the Universal Church of God, by Him Who suffered at the *Passover*, and Who rose on the *third day*. See above, on iii. 12; below, v. 14; and above, on Gen. xxii. 4. 2 Kings xix. 29, as to deliverances on the *third day*, after severe trial.

— her royal apparel] Literally, *her royalty* (see *Gesen.* 478). The word apparel is not in the original.

In a spiritual sense Esther is a figure of God's Church (as *Jerome* says, ad *Paulin.* Ep. 50, Vol. iv. p. 574; see below, on vii. 9, 10: "Esther in Ecclesia typus populum liberat de periculo"); and when we read of her going forth on the third day in her royal apparel, we may remember what the Prophet *Isaiah* said to the Church, in the prospect of the redemption to be wrought for God's People, by the Passion and Resurrection of Christ. "Awake, awake, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. Shake thyself from the dust. . . Break forth into joy, for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the sight of all the nations: and all the

ends of the earth shall see the salvation of our God" (*Isa.* lii. 1—10).

— the king sat upon his royal throne] See above, on iv. 11.

3. to the half of the kingdom] Compare v. 6; vii. 2; and Mark vi. 23.

4. If it seem good unto the king] Esther uses the third person (the King) here, and v. 8, till she has been assured of the royal favour, and then adopts the *second* person, vii. 3.

— let the king and Haman come this day unto the banquet] Esther does not immediately divulge her petition, but invites the King to a *banquet*, once and again, v. 8, because a banquet would afford the "*mollia tempora fandi*," and because it was the custom of Persian Kings to grant requests at *banquets*. See *Herod.* ix. 110. *Baumg.* p. 67; above, on iii. 11; and cp. v. 6; and vii. 2, when at the banquet *Ahasuerus* anticipates Esther, and asks her of his own accord what her request is.

10. Zeresh his wife] She is called by the *Targum* the daughter of *Tatnai*, the Persian Governor on the western side of the Euphrates, in the times of *Darius*, the father of *Xerxes*, mentioned in *Ezra* v. 3. 6; vi. 6. 13.

On the comparatively free social position and influence of the wives of nobles in Persia, see *Niebuhr* and others quoted by *Baumg.* p. 22.

11. told them] Rather, *recounted, enumerated, showed forth*. The Hebrew verb is *saphar*; he was not telling them any thing that was new, this might have been bearable; but was dilating

<sup>k</sup> the multitude of his children, and all *the things* wherein the king had promoted him, and how he had <sup>l</sup>advanced him above the princes and servants of the king. <sup>k</sup> ch. 9. 7, &c.  
<sup>l</sup> ch. 3. 1.

<sup>12</sup> Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king. <sup>13</sup> Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. <sup>14</sup> Then said Zeresh his wife and all his friends unto him, Let a <sup>†</sup> gallows be made of fifty cubits high, and to morrow <sup>a</sup> speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused <sup>o</sup> the gallows to be made. <sup>†</sup> Heb. *tree*.  
m ch. 7. 9.  
n ch. 6. 4.  
  
o ch. 7. 10.

VI. <sup>1</sup> On that night <sup>†</sup> could not the king sleep, and he commanded to bring <sup>a</sup> the book of records of the chronicles; and they were read before the king. <sup>2</sup> And it was found written, that Mordecai had told of <sup>||</sup> Bigthana and Teresh, two of the king's chamberlains, the keepers of the <sup>†</sup> door, who sought to lay hand on the king Ahasuerus. <sup>†</sup> Heb. *the king's sleep fled away*.  
a ch. 2. 23.  
  
<sup>||</sup> Or, *Bigthan*,  
ch. 2. 21.  
  
<sup>†</sup> Heb. *threshold*.

<sup>3</sup> And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him. <sup>4</sup> And the king said, Who *is* in the court? Now Haman was come into <sup>b</sup> the outward court of the king's house, <sup>c</sup> to speak unto the king to hang Mordecai on the gallows that he had prepared for him. <sup>5</sup> And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. <sup>b</sup> See ch. 5. 1.  
<sup>c</sup> ch. 5. 11.

with proud complacency on all the items of his happiness and glory, with which they were already familiar.

— *the multitude of his children*] He had ten sons (ix. 10).

#### THE CROSS.

14. *a gallows*] Literally, *wood, tree* (Gr. ξύλον); the word used above for a *cross*: see ii. 23. It would have been well if the same word had been used in both places in our Translation, especially when the spiritual significance of this history is borne in mind: see below, vii. 9. The word “*crux*” is properly used here in the *Vulgate*, and in *Josephus* (xi. 6. 10), and in the *Sept.* it is ξύλον, the word used for the Cross of Christ by the Apostles. (Acts v. 30; x. 39; xiii. 29; xvi. 24. 1 Pet. ii. 24). It would have been a help to Christian English readers, if the corresponding word *cross*, had been adopted in our Version.

— *fifty cubits high*] About seventy-five feet; this statement has been rejected by some as incredible; but, doubtless, Haman and his friends desired that his own victory, and Mordecai's shame, should be published as conspicuously as possible to the world.

So, with reverence be it said, in the Crucifixion of Christ at Jerusalem, at the Passover, it was intended by Satan that his own triumph, and Christ's shame, should be proclaimed to all; but God overruled that design, to the manifestation of Satan's shame, and of Christ's glory and victory.

#### PRELIMINARY NOTE TO CHAPTER VI.

##### THE KING'S SLEEPLESS NIGHT—WORKINGS OF DIVINE PROVIDENCE.

Some reflection has been cast upon the Book of Esther, on the ground that the *name of God does not once occur in it*. That is true; and it *is* a remarkable fact. But God Himself is there, though His Name be absent. We trace Him at every step through this wonderful Book, and every where behold the leadings of His Providence. To name one instance among many,—What was it, or rather, Who was it, that kept the King's eyes from slumber, on a night big with the doom of the Hebrew nation? Who moved him to call for the chronicles of his reign, and not to summon the tale-reiter, or the minstrel, to beguile his waking hours? Who moved the reader to open at that part which related to the service of Mordecai in disclosing a plot against the King's life? Who quickened the King's languid attention and interest, and stirred him to inquire what rewards had been bestowed upon the man to whose fidelity he owed his

life and crown? Who timed this so, that this glow of kindly feeling towards Mordecai, and the determination right royally to acknowledge his unrequited services, occurred at the very moment that Haman had arrived at the palace, to ask leave to hang this very Mordecai upon a gallows fifty cubits high, which he had caused already to be set up, in the assured conviction that the King would not refuse him his request, and little anticipating that he himself was destined to hang high in air upon it? Lastly, Who ordered it so, that coming with this errand in his mouth, he was only stopped from uttering it, by an order to hasten to confer upon this Mordecai, with his own hands, the highest distinctions the King could bestow upon the man he “delighted to honour?” God not in the Book of Esther! If not there, where is He? To our view, His glory—the glory of His goodness, in caring for, and shielding from harm, His afflicted Church, shines through every page (*Dr. Kitto*, Daily Bible Illustrations, 52nd Week, 7th Day. Cp. above, *Introduction*, pp. 361—364.).

CH. VI. 1. *could not the king sleep*] Literally, *the King's sleep fled away*. The Hebrew verb *nadaḏ* used here, describes the fluttering, undulatory movement of a bird's wings. Isa. x. 14. Prov. xxvii. 8. Jer. iv. 25. *Gesen.* 534.

2. *And it was found written*] Observe the coincidence of events. The cross had been erected that evening by Haman for Mordecai. The King was in good health, and had banqueted with Esther, but his sleep fled from him. He does not ask for music, but he sends an attendant to bring the book of chronicles of the kingdom, and the reader, probably a Prince, lays open that passage, and reads it, which recounted how the King's life had been saved by Mordecai. Surely, this was the Lord's doing, and does not need the appendage of miraculous circumstances, which are added here by the latter *Targum*, or even the paraphrase of the Apocryphal Book of Esther, where it is said, that “the Lord drove away sleep from the king.” Cp. *Bp. Andrewes*, iv. 396.

4. *Who is in the court? Now Haman was come*] Such was his haste to destroy Mordecai; he had come early in the morning to request the King that he might be crucified. Here is another point of resemblance between the act of Haman and that of those who *met early in the morning*, in the palace of the High Priest, in order to bring about the Crucifixion of Christ: Luke xxii. 66. But He it was, Whom the Great King of heaven and earth “delighted to honour.”

<sup>6</sup> So Haman came in. And the king said unto him, What shall be done unto the man † whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? <sup>7</sup> And Haman answered the king, For the man † whom the king delighteth to honour, <sup>8</sup> † Let the royal apparel be brought † which the king useth to wear, and <sup>d</sup> the horse that the king rideth upon, and the crown royal which is set upon his head: <sup>9</sup> And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and † bring him on horseback through the street of the city, <sup>e</sup> and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. <sup>10</sup> Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: † let nothing fail of all that thou hast spoken.

<sup>11</sup> Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

<sup>12</sup> And Mordecai came again to the king's gate. But Haman † hasted to his house mourning, <sup>8</sup> and having his head covered. <sup>13</sup> And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews,

† Heb. *in whose honour the king delighteth.*

† Heb. *in whose honour the king delighteth.*

† Heb. *let them bring the royal apparel.*

† Heb. *where-with the king clotheth himself.*  
d 1 Kings i. 33.

† Heb. *cause him to ride.*

e Gen. 41. 43.

† Heb. *suffer not a whit to fall.*

f 2 Chron. 26. 20.

g 2 Sam. 15. 30.  
Jer. 14. 3, 4.

6. *whom the king delighteth to honour?* Literally, *in whose honour the King delighteth.* The Sept. has *ὃν ἐγὼ θέλω δοξάσαι*. These words also may suggest an evangelical application. See John xvii. 1. 5. 10, and the other passages where the word *δοξάζω* is applied to the glorification of the Son of God, by His heavenly Father.

8. *Let the royal apparel be brought* Literally, *Let them bring a robe of the kingdom which the King has worn*: so that he may appear to be an "alter ego" of the King. This mode of identifying the favoured person with the King himself, is illustrated by the suggestion of this same Persian Monarch, Ahasuerus (Xerxes), that his uncle Artabanus should put on the King's robes, and sleep in the King's bed; which was done, at this same palace of Susa; see *Herod.* vii. 15—17; cp. *Plutarch*, Artax. in c. 1; *Curtius*, vi. 6, who speaks of a special dress reserved for the Kings of Persia.

— *the horse that the king rideth upon* The Persian Kings had a special breed of horses called Nisān, reserved for their use. This act of homage to the favoured person whom the King honoured, may be compared to the dignity assigned by Pharaoh to Joseph (Gen. xli. 43), and to Solomon by David (1 Kings i. 33. 44). Above all, in all these we see a faint foreshadowing of the glory given by the Great King of heaven to Him Whom He delighteth to honour, Whom He has clothed with the robe of His royalty, and Who rode "on the heavens as on a horse," in His glorious Ascension, and Who has "a crown of pure gold set on His head" (Ps. xxi. 3), and is enthroned at the Right Hand of God.

— *the crown royal which is set upon his head* Rather, *on whose head the crown of the kingdom is set.* The Hebrew word *nīṭan* (*is set*), is the third person, *nīphal* from the verb *nathan*, to give, or set; and the *crown* is the Hebrew *cether*, whence Gr. *κίραψ*, or *κίραψ*, a diadem (see *Berth.* 325. *Gesen.* 421).

The horse, on which the man rode whom the King desired to glorify, was the horse which the King himself rode; and the horse on whose head a royal diadem was set.

This interpretation, suggested by *Abenezra* and *De Dieu*, has been adopted by *Baumgarten* and *Bertheau*, and is confirmed by reference to the Persian custom of embellishing the royal horse with ornaments, and even with a diadem (*Baumg.* 42. *Berth.* 336); and in the description which follows we do not hear of a diadem being placed on the head of Mordecai himself. It is true that in viii. 15, he is represented as wearing a great *crown* of gold; but the word for *crown* is there not the

same as here (it is *atarah*, not *cether*), and it is not called the crown of the kingdom. Haman, who thought that all this honour was designed for himself, would hardly have aspired so high as to ask for the *crown* of the kingdom; such a request might have excited the King's pride and jealousy, and have damaged all.

10. *to Mordecai the Jew* The King knew the Jewish origin of his benefactor Mordecai, and was thus better prepared to receive Esther's petition in behalf of herself and her people.

— *let nothing fail* Literally, *do not let a word fall of all that thou hast spoken.* He appears to grant Haman's request to the letter, and makes him to be the instrument of its immediate execution.

12. *Mordecai came again* Not elated by the honour, he returned to his post of duty "in the King's gate," v. 9.

— *having his head covered* As in mourning. Jer. xiv. 4.

13. *his wise men* The diviners who had assisted him in casting lots (iii. 7).

— *If Mordecai* If Mordecai, before whom thou hast now begun to fall (in the King's favour), be of the seed of the Jews (against whom thou hast obtained a decree, and of whom the Queen Esther is one), then thou shalt not prevail against him, as thou didst hope to do by means of the decree against the Jews, but thou shalt utterly fall before him. Haman's device in this respect also (as well as in the erection of the gallows, see vii. 9, 10), recoiled on himself.

He obtained a decree from Ahasuerus against the Jews. This decree excited Mordecai and Esther to exercise their influence with the King in behalf of themselves and their people, and it brought destruction upon Haman.

So the devices of Satan, the enemy of God's people, have been overruled by God to Satan's greater confusion.

On this history the reader may not regret to have the following comment from an English Bishop of the 17th century:—

Great Ahasuerus, that commanded a hundred and seven and twenty provinces, cannot command an hour's sleep. Whether to deceive the time, or to bestow it well, Ahasuerus shall spend his restless hours in the chronicles of his time.

Amongst these voluminous registers of acts and monuments, which so many scores of provinces must needs yield, the book shall open upon Mordecai's discovery of the late treason or the two eunuchs: the reader is turned thither by an insensible sway of Providence.

before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

<sup>14</sup> And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto <sup>h</sup> the banquet that Esther had prepared.

<sup>h</sup> ch. 5. 8.

VII. <sup>1</sup> So the king and Haman came <sup>†</sup> to banquet with Esther the queen. <sup>†</sup> Heb. *to drink*.

<sup>2</sup> And the king said again unto Esther on the second day <sup>a</sup> at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, *even* to the half of the kingdom. <sup>a</sup> ch. 5. 6.

<sup>3</sup> Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: <sup>4</sup> For we are <sup>b</sup> sold, I and my people, <sup>†</sup> to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not counter-vail the king's damage.

<sup>b</sup> ch. 3. 9. & 4. 7.  
<sup>†</sup> Heb. *that they should destroy, and kill, and cause to perish*.

<sup>5</sup> Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, <sup>†</sup> that durst presume in his heart to do so? <sup>6</sup> And Esther said, <sup>†</sup> The adversary and enemy is this wicked Haman. Then Haman was afraid <sup>‖</sup> before the king and the queen.

<sup>†</sup> Heb. *whose heart hath filled him*.  
<sup>†</sup> Heb. *The man adversary*.  
<sup>‖</sup> Or, *at the presence of*.

<sup>7</sup> And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

<sup>8</sup> Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon <sup>c</sup> the bed whereon Esther was. Then said the king, Will he force the queen also <sup>†</sup> before me in the house? As the word went out of the king's mouth, they <sup>d</sup> covered Haman's face. <sup>9</sup> And <sup>e</sup> Harbonah, one of the chamberlains, said before the king, Behold also, <sup>f</sup> the <sup>†</sup> gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him

<sup>c</sup> ch. 1. 6.  
<sup>†</sup> Heb. *with me*.  
<sup>d</sup> Job 9. 24.  
<sup>e</sup> ch. 1. 10.  
<sup>f</sup> ch. 5. 14.  
<sup>†</sup> Ps. 7. 16.  
<sup>†</sup> Prov. 11. 5, 6.  
<sup>†</sup> Heb. *tree*.

That, which was intended to procure rest, sets it off. King Ahasuerus is unquiet in himself to think that so great a merit should lie so long neglected; neither can he find any peace in himself, till he have given order for a speedy retribution. Hearing, therefore, by his servants that Haman was below in the court, he sends for him up, to consult with him, 'What shall be done to the man whom the King delighteth to honour?'

O marvellous concurrence of circumstances drawn together by the infinite wisdom and power of the Almighty! Who, but Haman, should be the man? And when should Haman be called upon to advise of Mordecai's honour, but in the very instant, when he came to sue for Mordecai's langing?

Oh the wondrous alteration that one morning hath made in the court of Persia! He, that was yesternight despised by Haman's footmen, is now waited on by Haman and all his fellow princes. He that yesternight had the homage of all knees but one, and was ready to burst for the lack of that, now doth obeisance to that one, by whom he was wilfully neglected. It was not Ahasuerus that wrought this strange mutation. It was the overruling power of the Almighty, whose immediate hand would thus prevent Esther's suit, that he might challenge all the thanks to himself.

It was but cold comfort that Haman finds from his wife Zeresh and his friends: 'If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.' 'Out of the mouth of Pagans, O God, Thou hast ordained strength, that Thou mayest still the enemy and the avenger.' What credit hath Thy great Name won with these barbarous nations, that they can out of all experience make maxims of Thine undoubted protection of Thy people, and the certain ruin of their adversaries! There is an invisible hand of Omnipotency, that strikes in for His own, and confounds their opposites. O God, neither is Thy hand shortened, nor Thy bowels straitened in Thee. Thou art still and ever Thyself. If we be Thy true spiritual Israel, neither

earth nor hell shall prevail against us. We shall either stand sure, or surely rise; while our enemies shall lick the dust.— (*Bp. Hall, Contemplations*).

CH. VII. 4. *although the enemy could not countervail the king's damage*] This sentence ought rather to be interpreted thus: *because the enemy* (Heb. *tsar*, the same word as is rendered *adversary*, in v. 6: the man who distresses and afflicts us) *is not comparable with* (Heb. *shoreh*, participle from *shavah*, to be equal, to compensate. Prov. iii. 15; viii. 11).

The speech of Esther is very courtly. Her meaning is, if we were not to be utterly destroyed, but were only to be carried into captivity, I would have held my tongue, and have said nothing to his majesty about it; because, in that case, our distress would not deserve to be balanced against the trouble which I am now about to give to the King by my importunity, and by the consequent annoyance to which he will be subject in being asked to issue a counter order, to be sent to all his provinces, that we may be rescued from the impending destruction. The word rendered *damage* is *nezek*, and may mean any annoyance or vexation. Cp. Dan. vi. 2. Ezra iv. 13. 15. It may be connected with the words *noceo*, nuisance, &c. Cp. *Bertheau*, p. 338.

6. *before the king*] Literally, *from the face of the King*.

8. *the bed*] The couch at the banquet. See above, i. 6.

— *they covered Haman's face*] That he might not see the King's face any more. See i. 14.

#### THE CRUCIFIXION OF THE ENEMY OF GOD'S PEOPLE.

9. *the king said, Hang him thereon*] The *Sept.* here has a remarkable word, — *σταυρωθήτω*, — "*Let him be crucified!*" It is the same word as that uttered by the Chief Priests and Elders, on the morning of our Lord's Passion (Matt. xxvii. 22, 23). The *Sept.* has also here the word *ξύλον*, the word

g Ps. 37. 35, 36.  
Dan. 6. 24.

thereon. <sup>10</sup> So <sup>g</sup> they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

a ch. 2. 7.  
b ch. 3. 10.

VIII. <sup>1</sup> On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told <sup>a</sup> what he *was* unto her. <sup>2</sup> And the king took off <sup>b</sup> his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

† Heb. *and she wept, and besought him.*

c ch. 4. 11. &  
5. 2.

<sup>3</sup> And Esther spake yet again before the king, and fell down at his feet, † and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. <sup>4</sup> Then <sup>c</sup> the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, <sup>5</sup> And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse † the letters devised by Haman the son of Hammedatha the Agagite, || which he wrote to destroy the Jews which *are* in all the king's provinces: <sup>6</sup> For how can I † endure to see <sup>d</sup> the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

† Heb. *the device.*  
|| Or, *who wrote.*

† Heb. *be able that I may see.*  
d Neh. 2. 3.  
ch. 7. 4.

<sup>7</sup> Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, <sup>e</sup> I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. <sup>8</sup> Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the

e ver. 1.  
Prov. 13. 22.

often used in the New Testament for the *Cross*. See above, on v. 14.

Haman erected a cross for Mordecai, and he himself was crucified thereon, and the people of God was delivered from destruction.

So Satan tempted the Jews to cry, "*Crucify Him! crucify Him!*" He plotted with them the death of Christ by crucifixion;—*that* death seemed to be a death of shame, but it became the gate of life and glory. By *that* death Satan himself was overcome, he himself was crucified on the Cross which he had set up for Christ, and the World was delivered out of his hand thereby. As St. Paul says, "Christ by death destroyed him that had the power of death, that is, the Devil, and delivered them, who through fear of death were subject to bondage" (Heb. ii. 15). "By His Cross He blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way" (as the effect of the edict of Ahasuerus against the Jews was taken away after the crucifixion of their enemy), "nailing it to the Cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it," i.e. by His Cross (Col. ii. 14, 15).

Satan was like Haman, nailed to his own cross, which became to Christ like a Throne of glory, a Chariot of triumph; for by it He delivered us, and overthrew Sin, Satan, and the Grave. To the external view of man, Christ was there exposed to shame, but to the eye of faith, which looks beyond, there our Enemy hung conquered. There the Devil, that spiritual Haman, the *Enemy*, the *Adversary* (such is the meaning of *Satan*), did hang bound and disarmed, at the very time when, and on the very cross by which, he had hoped to destroy us for ever. There he, who had the power of death, hung with his sting plucked out; and we, who were exposed to death, are now freed from his grasp. Therefore we may say, with the Apostle, "God forbid that I should glory, save in the Cross of Christ" (Gal. vi. 14. See *Dr. Barrow* quoted below, on Col. ii. 14, 15).

S. Paul, the Apostle of the Gentiles, gloried in the Cross of Christ, and in his preaching at Corinth, was resolved to know nothing but "Jesus Christ, and Him crucified" (1 Cor. ii. 2).

The present Scripture, therefore, may be applied to the work of Christ in every age, overthrowing the kingdom of Satan, and delivering souls from perdition by His death, and by the preaching of the Cross. An ancient Christian writer says, "Esther is

a type of the Church of Christ; she was raised from low estate to royal dignity. So is the Church of Christ. When Esther told the King what destruction was devised against her and her people, he commanded that Haman should be crucified on the cross which he had prepared for the innocent Mordecai. So the Church overthrows her enemies by means of the Cross of Christ, and saves her people by prayer, and by the Cross (*S. Prosper Aquitanus*, ii. 38). Compare *S. Jerome*, ad Paulinum, Epist. 50: "Esther, in Ecclesie typum populum liberat de periculo, et interfecit Aman, partes convivi et diem celebrem mittit in posteros;" and in his Prefat. ad Sophoniam, *S. Jerome* says, "Esther, in typo Ecclesie occidit adversarios, et peritulum Israel de periculo liberavit."

The commemoration of the victory and deliverance of the Jews, by the institution the feast of Purim, may also be paralleled by the institution of the Christian festival of Easter, which blends together in one, the characters of the Hebrew Passover, and of the Hebrew Purim.

This Scripture, in which Esther is represented as co-operating with God, in bringing about the deliverance of His people, is used by some of the Christian Fathers as an illustration of the manner in which the human will is permitted and encouraged to work together with divine grace (*S. Augustine*, contra Duas Epistolas Pelagianorum, i. 38. Cp. *S. Clement*, ad Rom. i. 55).

It is remarkable that the Jews themselves saw in the crucifixion of Haman a resemblance to the crucifixion of Christ, as appears from the law of Honorius and Theodosius, forbidding them to represent the crucifixion of Haman at the feast of Purim, because they took occasion therefrom to revile Christianity (Cod. de Judaïs et Caliculis).

CH. VIII. 2. *the king—gave it unto Mordecai*] It has seemed to some to be incredible that a stranger, and a Jew, should be made Grand Vizier to a Persian King. But Haman, his predecessor, was a foreigner also (see iii. 1); and Daniel, a Jew, had great influence with Cyrus, and had been Prime Minister to Darius, the Mede (Dan. vi. 2. 28); and Mordecai's fidelity to the King, under very trying circumstances, had been proved (see on ii. 21—23), and he was now known to be cousin to the Queen (v. 1).

5. *to reverse the letters*] Literally, to *bring back*; they could not be reversed: see i. 19. Esther represents them as *Haman's* letters, which *he* wrote to injure the King, by destroying the Jews that were in the *King's* provinces: see iii. 9. 13.



king's ring: for the writing which is written in the king's name, and sealed with the king's ring, 'may no man reverse.

f See ch. 1. 19.  
Dan. 6. 8, 12, 15.  
g ch. 3. 12.

<sup>9</sup>g Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* <sup>h</sup>from India unto Ethiopia, an hundred twenty and seven provinces, unto every province <sup>i</sup>according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

h ch. 1. 1.

i ch. 1. 22. &  
3. 12.

<sup>10</sup>k And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: <sup>11</sup>Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and <sup>12</sup>to take the spoil of them for a prey, <sup>12</sup>m Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth day of the twelfth month, which is the month Adar.

k 1 Kings 21. 8.  
ch. 3. 12, 13.

l See ch. 9. 10,  
15, 16.  
m ch. 3. 13, &c.  
& 9. 1.

<sup>13</sup>n The copy of the writing for a commandment to be given in every province was <sup>†</sup>published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. <sup>14</sup>So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

n ch. 3. 14, 15.

† Heb. revealed.

<sup>15</sup>And Mordecai went out from the presence of the king in royal apparel of || blue and white, and with a great crown of gold, and with a garment of fine || Or, violet.

8. for the writing—*may no man reverse*] The letters which have been already signed, sealed, and sent, cannot be reversed, revoked, or brought back: see v. 5. This would be contrary to the law of the Medes and Persians (see on i. 19); but you may write as you deem best, to modify the effect of those letters, by giving the Jews free liberty to stand on the defensive, and to resist those who attempt to destroy them.

9. the lieutenants] *Satrapas*. See above, on iii. 12.

— the deputies] Or governors: Heb. *pachoth*.

— from India unto Ethiopia] See i. 1.

10. posts] Couriers. See iii. 13.

— mules] The Heb. *recesh* (1 Kings v. 8. Micah i. 13), from *racash*, to run quickly, represents a superior breed of horses, distinguished by speed (*Gesen*. 769).

— camels] Heb. *achasteranim*. This word has been diversely interpreted:—

(1) As representing another kind of mules; from Persian *estar*, *ester*, from the old harsher form, *ekhshter*, a mule (*Gesen*. 34), or from *achash*, king; and *estar*, a mule; and signifying king's mules (*Ibn Ezra*).

(2) Royal messengers. In modern Persian *askadâr*, from *achash*, king; and the word would be equivalent to ἀσκήδαι, royal couriers. So *Junius*.

(3) Camels, from Sanskrit, *ashtra* (*Rashi*).

(4) Belonging to the king: and then the word would be an adjunct to the foregoing words, horses and mules (*Bertheau*).

— young dromedaries] Or rather—

(1) Sons of royal mares; *Gesen*. 770, who derives the word from the Arabic; or,—

(2) Sons of the studs (of the King) (*Bertheau*), and this is confirmed by the *Syriac* Version.

*Fuerst* (p. 66), who supposes the former word to signify royal couriers, renders it, sons of slaves; but this is less probable. The original word here used, *ramac*, occurs nowhere else in the Bible.

On the whole, the rendering of *Gesenius* appears to be preferable. It is confirmed by the *Targum*, and was anticipated by *Bochart*, *Hiéroz*. i. 37; *Hottinger*, *Smegm. Orient.* 75; *Castell*, *Lex.* col. 29; *Pfeiffer*, 259; and is approved by *Baumgarten*, who shows that the Persian mules were proverbial for their strength and speed (p. 95). The reason why it is

mentioned that those mules were sons of mares is, because such mules as were "ex asino et equâ geniti sunt nobiliores quàm qui ex equo et asinâ" (*Plin.* N. II. viii. 44: cp. *Ælian*, *Hist.* An. xvi. 9).

11. to stand for their life] The Jews were not authorized to attack any one, but only to stand on the defensive against those who would assault them. This must be borne in mind, because otherwise the slaughter which ensued (ix. 12. 16) might seem to be attributable to a vindictive spirit of resentment on the part of the Jews. On the other hand, the slaughter represents the malice of their enemies, and shows what carnage would have ensued, if they had not been allowed to defend themselves. The Jews, being a mere handful compared with their heathen adversaries, would have been exterminated, if they had not been permitted to defend themselves against those who "sought their hurt" (ix. 2), and who assaulted them; and if God had not made the fear of them to fall upon many of the people (v. 17), and if the rulers of the provinces had not helped them (ix. 2, 3).

A Persian law might not be reversed. It might be counterchanged. Mordecai may not write "let no Jew be slain," he may write, "let the Jews stand for their lives against those that would slay them" (*Bp. Hall*).

— to take the spoil of them for a prey] But this the Jews declined to do, though they were authorized by the King to do it. See ix. 10. 15.

This also proves that the Jews were not actuated by a desire of revenge.

13. to avenge themselves on their enemies] The Hebrew word *nakam* here used is commonly rendered in the *Sept.* by ἐκδικέω (see *Mintert* in *voce*), and like that word, does not necessarily signify a violent emotion of a resentful spirit, but a steady resolve to defend the right (see below, on Luke xviii. 7). It is applied to the Almighty Himself, rescuing the oppressed, defending the right, and punishing the assulant and oppressor, and requiting them for their sins, by just retribution. See Deut. xxxii. 43. 1 Sam. xxiv. 12. 2 Kings ix. 7. Nahum i. 2. Cp. Deut. xxxii. 35. 41. 43, where the cognate substantive is used; and *Gesen*. 565.

15. apparel] Heb. *tebush*, from *labash*, to put on (*Gesen*. 428. 430): this was the inner robe.

— blue] See Exod. xxv. 4; xxvi. 1.

o See ch. 3. 15.  
Prov. 29. 2.  
p Ps. 97. 11.

q 1 Sam. 25. 8.  
ch. 9. 19, 22.  
r Ps. 18. 43.  
s Gen. 35. 5.  
Exod. 15. 16.  
Deut. 2. 25. &  
11. 25.  
ch. 9. 2.

about  
509.  
a ch. 8. 12.  
b ch. 3. 13.

c 2 Sam. 22. 41.

d ch. 8. 11. &  
ver. 16.

e Ps. 71. 13, 24  
f ch. 8. 17.

† Heb. *those  
which did the  
business that  
belonged to the  
king.*

g 2 Sam. 3. 1.  
1 Chron. 11. 9.  
Prov. 4. 18.

† Heb. *according  
to their will.*

h ch. 5. 11.  
Job 18. 19.  
& 27. 13, 14, 15.  
Ps. 21. 10.  
i See ch. 8. 11.

† Heb. *came.*

k ch. 5. 6. &  
7. 2.

l ch. 8. 11.

† Heb. *let men  
hang.*  
m 2 Sam. 21.  
6. 9.

linen and purple: and °the city of Shushan rejoiced, and was glad. <sup>16</sup> The Jews had <sup>p</sup> light, and gladness, and joy, and honour. <sup>17</sup> And <sup>q</sup> in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast <sup>r</sup> and a good day. And many of the people of the land <sup>s</sup> became Jews; for <sup>t</sup> the fear of the Jews fell upon them.

IX. <sup>1</sup> Now <sup>a</sup> in the twelfth month, that is, the month Adar, on the thirteenth day of the same, <sup>b</sup> when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews <sup>c</sup> had rule over them that hated them;) <sup>2</sup> The Jews <sup>d</sup> gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as <sup>e</sup> sought their hurt: and no man could withstand them; for <sup>f</sup> the fear of them fell upon all people. <sup>3</sup> And all the rulers of the provinces, and the lieutenants, and the deputies, and <sup>g</sup> officers of the king, helped the Jews; because the fear of Mordecai fell upon them. <sup>4</sup> For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai <sup>h</sup> waxed greater and greater.

<sup>5</sup> Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did <sup>i</sup> what they would unto those that hated them. <sup>6</sup> And in Shushan the palace the Jews slew and destroyed five hundred men. <sup>7</sup> And Parshandatha, and Dalphon, and Aspatha, <sup>8</sup> And Poratha, and Adalia, and Aridatha, <sup>9</sup> And Parmashta, and Arisai, and Aridai, and Vajezatha, <sup>10</sup> <sup>h</sup> The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew them; <sup>i</sup> but on the spoil laid they not their hand.

<sup>11</sup> On that day the number of those that were slain in Shushan the palace <sup>j</sup> was brought before the king. <sup>12</sup> And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now <sup>k</sup> what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

<sup>13</sup> Then said Esther, If it please the king, let it be granted to the Jews which <sup>l</sup> are in Shushan to do to morrow also <sup>m</sup> according unto this day's decree, and <sup>n</sup> let Haman's ten sons <sup>o</sup> be hanged upon the gallows. <sup>14</sup> And the king commanded it so to be done: and the decree was given at Shushan; and they

— *white*] *Fine linen* (*Sept.*; *Gesen.* 267).

— *crown of gold*] See on vi. 8.

— *a garment*] A long mantle (*Gesen.* 414. 864)

<sup>17</sup>. *became Jews*] Proselytes (*Targum*). So after the overthrow of Satan by the Crucifixion, multitudes embraced the Gospel.

CH. IX. 4. *waxed greater and greater*] Literally, *marching, and great.*

6. *Shushan the palace*] The metropolis: the word *birah*, rendered palace, signifies not only the royal abode, but sometimes includes, as here, the royal city. Cp. i. 5; ii. 5; viii. 14; ix. 12: cp. Ezra vi. 2 (*Gesen.* 115).

7—13. *Parshandatha—The ten sons of Haman*] Who, as appears from viii. 11 (see note), assaulted the Jews, and were probably foremost in doing so, and instigated others against them.

The names of the ten sons of Haman are written in the Hebrew MSS. of this Book in compact perpendicular columns, as if they were hanging one over another; and the reader of this Book in the Synagogue is required to pronounce all the names at one breath. The *Targum* says that they were all

suspended in one line, at stated intervals, one above the other (*Buxtorf*, Syn. Jud. xxix. pp. 557, 558).

12. *five hundred men*] Observe the word *men*, and see it also in v. 15. The Jews had leave to destroy *little ones and children* (see viii. 11); but they only destroyed *men*, and only those whose destruction was necessary to their own self-preservation.

13. *Then said Esther*] Esther asked for a continuance of the decree for a second day in Shushan.

It has been alleged by some, that "the king, at the request of Esther, allowed another day for the *butchery in the palace.*"

But this is a misrepresentation. The reason, doubtless, of Esther's request was, that she saw how matters stood in *Shushan*, and knew that there was reason to apprehend a renewal of the attacks of the enemies of the Jews; and she desired that they might be authorized by the king to *defend themselves*. See viii. 11. Cp. *Baumg.*, p. 62. She made no request for an extension of permission to the Jews *in the provinces* to do what she knew to be necessary in the capital.

— *let Haman's ten sons be hanged*] Not alive (see v. 10), but after their death, in order that others might be deterred by the sight from attacking the Jews, and that thus further bloodshed might be avoided.

hanged Haman's ten sons. <sup>15</sup> For the Jews that *were* in Shushan <sup>n</sup> gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; <sup>o</sup> but on the prey they laid not their hand. n ver. 2 & ch. 8. 11.

<sup>16</sup> But the other Jews that *were* in the king's provinces <sup>p</sup> gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, <sup>q</sup> but they laid not their hands on the prey, <sup>509.</sup> <sup>17</sup> On the thirteenth day of the month Adar; and on the fourteenth day <sup>†</sup> of the same rested they, and made it a day of feasting and gladness. <sup>†</sup> <sup>18</sup> But the Jews that *were* at Shushan assembled together <sup>r</sup> on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. <sup>19</sup> Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar <sup>s</sup> a day of gladness and feasting, <sup>14.</sup> and a good day, and of <sup>t</sup> sending portions one to another. s Deut. 16. 11, 14.  
t ch. 8. 17.  
u ver. 22.  
Neh. 8. 10, 12.

<sup>20</sup> And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far, <sup>21</sup> To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, <sup>22</sup> As the days wherein the Jews rested from their enemies, and the month which was <sup>x</sup> turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of <sup>y</sup> sending portions one to another, and gifts to the poor. <sup>23</sup> And the Jews undertook to do as they had begun, and as Mordecai had written unto them; <sup>24</sup> Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, <sup>z</sup> had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to <sup>†</sup> consume them, and to destroy them; <sup>25</sup> But <sup>†</sup> <sup>a</sup> when *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should <sup>b</sup> return upon his own head, and that he and his sons x Ps. 30. 11.  
y ver. 19.  
Neh. 8. 11.  
z ch. 3. 6, 7.  
† Heb. crush.  
† Heb. when she came.  
a ver. 13, 14.  
ch. 7. 5, &c.  
& 8. 3, &c.  
b ch. 7. 10. Ps. 7. 16.

15. and slew three hundred] Who attacked them.

16. seventy and five thousand] This, it is to be remembered, was on the thirteenth day; the day appointed by Haman for the utter extermination of the Jews, as the letters expressed it, which were sent "to all the king's provinces," "to destroy, to kill, and to cause to perish all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey" (see iii. 13).

These letters were still in force (see viii. 8); but the second despatch of letters (viii. 11) authorized the Jews "to stand for their lives," and to defend themselves against all who "sought their hurt" and assaulted them.

The slaughter, therefore, of these 75,000, shows that a very large number of their heathen enemies, who had been exasperated and stimulated against the Jews by the decree of Haman issued nearly a year before, had prepared themselves for an attack upon them; and that, presuming upon their own overwhelming numbers and forces, as compared with the paucity and weakness of the Jews, they assaulted them in order to destroy and despoil them, and to enrich themselves with their property; and that the Jews made a vigorous resistance, and, by the help of God, routed their assailants with a great discomfiture.

The slaughter was not a consequence of a vindictive spirit in the Jews, but of the bitter animosity of their enemies; and it proves that the Jews *would* have been extinguished (as Haman's decree intended that they should be), if God had not interfered to rescue them from destruction.

It is not to be forgotten also that the Jews returned good for evil; they were authorized by the royal decree to seize the property of their assailants, whom they overcame, but they abstained from it (re. 10. 15, 16).

Two other inferences may be derived from this history;

It shows the recklessness of human life, even of their own subjects, which then prevailed among the sovereigns of the most celebrated nations of the Eastern world; and it displays the ruinous consequences which would have resulted to human civilization, if Ahasuerus (Xerxes) had been victorious at Salamis. If Greece had not triumphed in that struggle with Asia, Oriental ruthlessness and Oriental polygamy might have become dominant in the West, and greater difficulties would have obstructed the progress of civilization and Christianity. The Book of Esther reveals to us that the hand of God wrought for the deliverance of mankind at the Straits of Salamis, and on the banks of the Asopus at Plataeæ, as well as for the preservation of the Jews in the provinces of Persia.

It also displays the unhappy consequences of that proud assumption of Infallibility which was implied in the Medo-Persian maxim, that laws once enacted may never be repealed. Such a claim to the divine attribute of Infallibility, whether it be made by Eastern potentates, or by Western pontiffs, shuts the door against repentance, and involves them in a perpetual necessity of erring, and is fraught with the most disastrous consequences to all who are under their sway.

19. of the villages—unwall'd towns] Who, on account of their defenceless condition, had been most exposed to danger, and were therefore most thankful for deliverance.

On the Hebrew word here used (*perazoth*), connected with *Perizzites*, see Gesenius 689.

24. Pur] See iii. 7.

—lot] Heb. *goral* (Lev. xvi. 8). Haman cast lots for a day on which the Jews were to be spoiled, and that day became to them a day of victory. The enemies of Christ cast lots for His raiment, the spoil of His blessed body. "They parted His raiment among them, and on His vesture they cast lots" (Ps. xxii. 18. Matt. xxvii. 35. Mark xv. 24). And on that day "He spoiled Principalities and Powers, triumphing over them by His Cross" (Col. ii. 15).

|| That is, *hol.*  
c ver. 20.

d ch. 8. 17.  
1sa. 56. 3, 6.  
Zech. 2. 11.  
† Heb. *pass.*

† Heb. *pass.*

† Heb. *be ended.*

e ch. 2. 15.

† Heb. *all*  
*strength.*  
f See ch. 8. 10. &  
ver. 20.  
g ch. 1. 1.

† Heb. *for their*  
*souls.*  
h ch. 4. 3, 16.

a Gen. 10. 5.  
Ps. 72. 10.  
Isa. 24. 15.

b ch. 8. 15. &  
9. 4.  
† Heb. *made him*  
*great.*

c Gen. 41. 40.  
2 Chron. 28. 7.

d Neh. 2. 10.  
Ps. 122. 8, 9.

should be hanged on the gallows. <sup>26</sup> Wherefore they called these days Purim after the name of || Pur. Therefore for all the words of <sup>c</sup> this letter, and of <sup>d</sup> that which they had seen concerning this matter, and which had come unto them, <sup>27</sup> The Jews ordained, and took upon them, and upon their seed, and upon all such as <sup>d</sup> joined themselves unto them, so as it should not <sup>†</sup> fail, that they would keep these two days according to their writing, and according to their appointed time every year; <sup>28</sup> And <sup>that</sup> these days <sup>should be</sup> remembered and kept throughout every generation, every family, every province, and every city; and <sup>that</sup> these days of Purim should not <sup>†</sup> fail from among the Jews, nor the memorial of them <sup>†</sup> perish from their seed.

<sup>29</sup> Then Esther the queen, <sup>e</sup> the daughter of Abihail, and Mordecai the Jew, wrote with <sup>†</sup> all authority, to confirm this <sup>f</sup> second letter of Purim. <sup>30</sup> And he sent the letters unto all the Jews, to <sup>g</sup> the hundred twenty and seven provinces of the kingdom of Ahasuerus, <sup>with</sup> words of peace and truth, <sup>31</sup> To confirm these days of Purim in their times <sup>appointed</sup>, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed <sup>†</sup> for themselves and for their seed, the matters of <sup>h</sup> the fastings and their cry. <sup>32</sup> And the decree of Esther confirmed these matters of Purim; and it was written in the book.

X. <sup>1</sup> And the king Ahasuerus laid a tribute upon the land, and <sup>a</sup> upon the isles of the sea. <sup>2</sup> And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, <sup>b</sup> whereunto the king <sup>†</sup> advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? <sup>3</sup> For Mordecai the Jew <sup>was</sup> <sup>c</sup> next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, <sup>d</sup> seeking the wealth of his people, and speaking peace to all his seed.

26. *Wherefore they called these days Purim*] Which are still observed by the Jews, and on which this Book of Esther (called the *Megillah*, or Roll) is read through in the Synagogues (*Mishna*, Rosh Hash. iii. 7: cp 2 Mac. xv. 36. *Joseph. Anti.* xi. 6. 13). The day before, namely, the thirteenth, is called Esther's fast (*Mishna*, Megill. ii. 10. See *Buxtorf*, Syn. Jud. cxxix.; *Winer*, R. W. B. ii. 289; *Jahn*, Arch. § 358; *Keil*, Arch. § 86; *Clark*, B. D. ii. 976; *Allen*, Judaism, p. 418). The continual observance of the feast of Purim is a practical testimony to the truth of the history contained in the Book of Esther (cp. *Baumg.* 119).

On the precedent thence derived for the institution of festivals by competent human authority in the Church of God, see *Bp. Andrews*, Sermon on Esther ix. 31, Vol. iv. 385—405; and the note below, on the "Feast of Dedication" (John x. 22).

32. *and it was written in the book*] Which the reader has now before him (*Serarius*; *Hävernick*, Einleit. ii. 363; *Dr. Pusey* on Daniel, p. 329); or, as the *Vulgate* expresses it, "Omnia quæ libri hujus, qui vocatur Esther, historia continentur." Cp. the words of St. John concerning his own Gospel, John xx. 30; xxi. 25.

CH. X. 1. *Ahasuerus laid a tribute*] Perhaps in order to replenish his exchequer, drained by the expenditure of the expedition to Greece, and to provide means for resisting the attempts of the Greeks, under Cimon, who drove the Persians out of the cities on the coast of Caria and Lycia, and gained other advantages over the armies of Xerxes, in the sixteenth and seventeenth year of his reign, B.C. 470, B.C. 469 (*Diod. Sic.* xi. 60—62; *Plutarch*, Vit. Cimon. *Justin.* ii. ad fin.; *Prideaux*, Conn. B.C. 470). The Greek historian *Ctesias*, who was physician to Artaxerxes Mnemon, composed a book "On the Tributes of Asia." See *Bähr's* Edition of his Remains, p. 9.

3. *seeking the wealth of his people, and speaking peace to*

*all his seed*] In our Authorized Version these are the last words of what are sometimes called "The Historical Books" of the Old Testament. It would not be easy to suggest any better arrangement than that which has been adopted by our Translators. But it has this disadvantage, that the conclusion of the Historical Books is not so impressive as it might be. It may appear to be inadequate. Let it, therefore, be borne in mind, that the events in this Book of Esther fall into an interval between the sixth and seventh chapters of the Book of Ezra, and that it would be well to read the Book of Esther in that place. Next, it will be remembered, that in the Hebrew Bibles, the Book of Esther is placed either after the Pentateuch, together with the Song of Solomon, Ruth, the Lamentations, and Ecclesiastes, which five Books are read by them on certain holy days (see *Introd.* to Ruth, p. 158), or is inserted with the Hagiographa after the Book of Job. In no case has the book of Esther a final character in their Bibles. Indeed, there is no finality in the *history* of the Old Testament. The Seal of the Old Testament is Malachi, the *prophet*, who looks forward to the Coming of CHRIST. See above, the note at the end of Nehemiah, p. 357.

Mordecai is here described as *speaking peace to all his seed*; and thus he bears some resemblance to Christ, "Who is our Peace," and Who *made peace* by His Cross (Eph. ii. 14, 15), and of Whom it was foretold, that He "should *speaking peace*" to the heathen (Zech. ix. 10), and Who came "*preaching peace* to them which were afar off, and to them that were nigh" (Eph. ii. 14—17), and Who achieved a redemption and victory for His people, of which the deliverance achieved by God, through the instrumentality of Mordecai and Esther, and which was commemorated in the yearly festival of Purim, was a dim type and faint shadow; and to Whom, with the Father, and the Holy Ghost, be all honour and glory, dominion and power, thanksgiving and praise, for ever and ever. AMEN.







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